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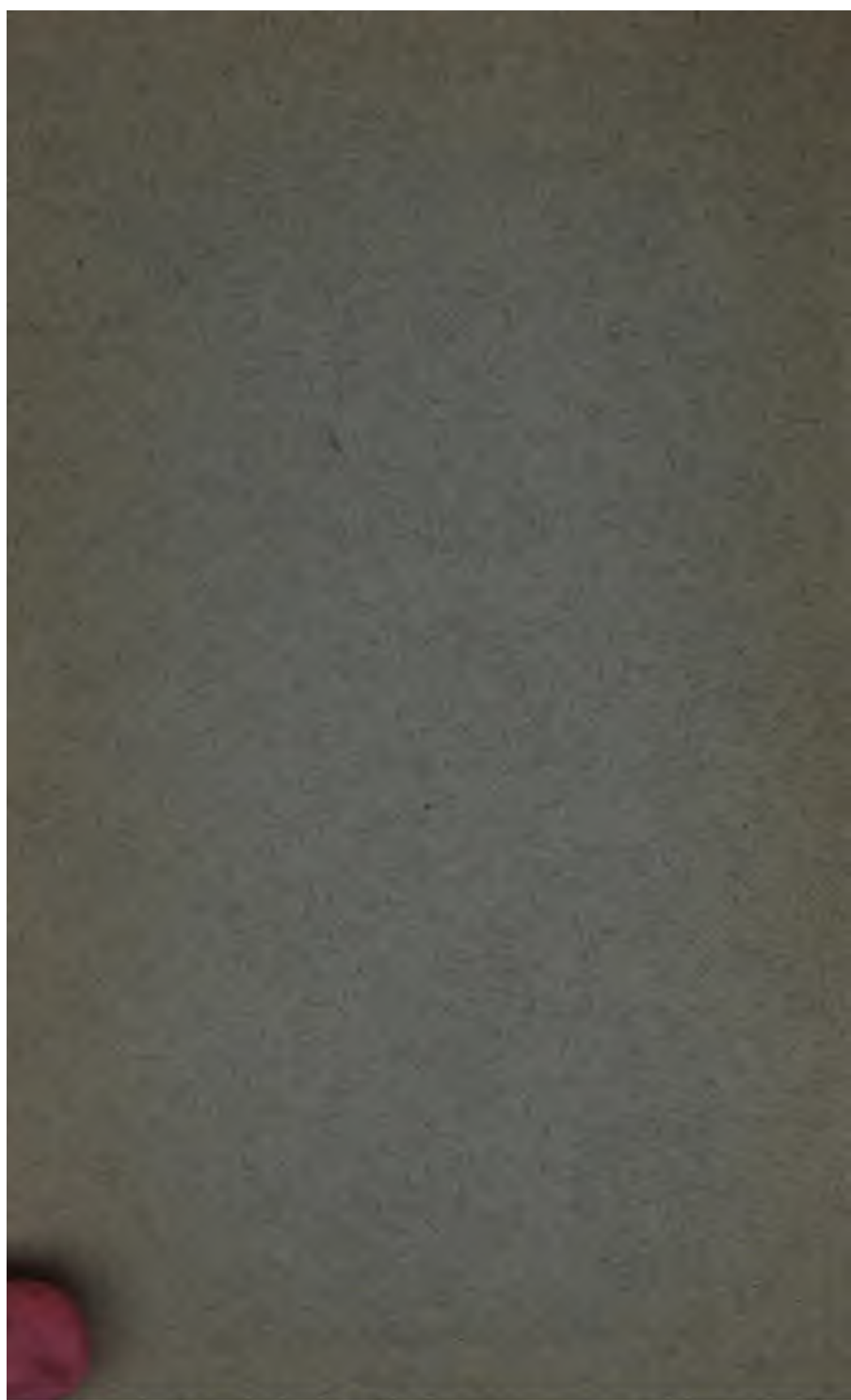
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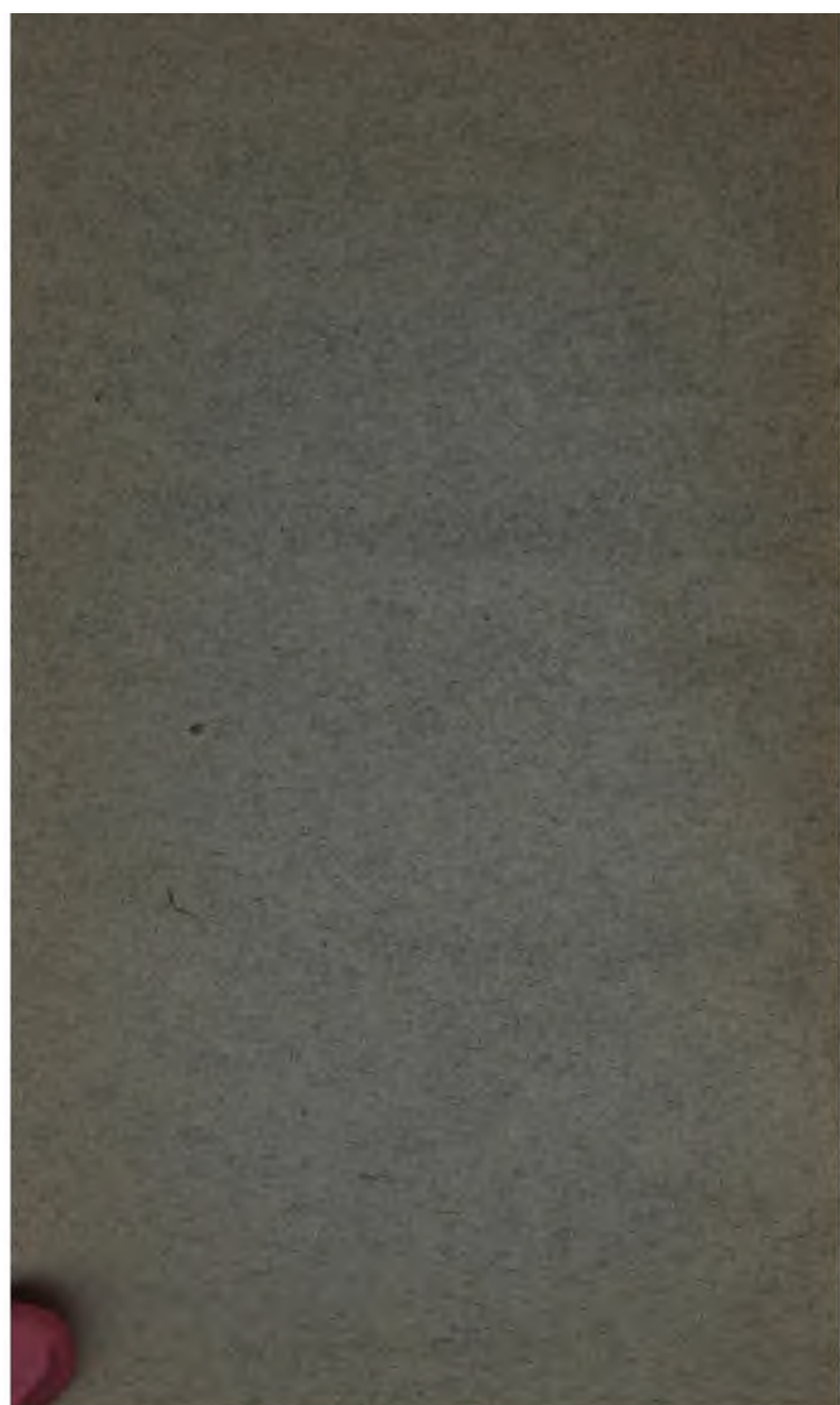
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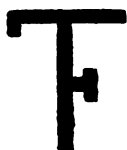
FOR

SEPTEMBER AND DECEMBER, 1819.

VOL. XX.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἄ μὴ νοέεις.

EPIG. INCERT.



London :

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

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J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER
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1819.

* * In consequence of various and repeated complaints of the irregular delivery of this *Journal*, we beg to state that for the last seven years it has *never failed* of publication on the last days of the Quarter, so as to be ready for the 1st of January, April, July, and October. Our Readers will therefore know to whom to attribute any delay.

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THE
CLASSICAL JOURNAL.

NO. XXXIX.

SEPTEMBER, 1819.

*The Story of the Trojan Horse, considered as a Proof of
the Reality of a Trojan War.*

THE writers who have examined the question, whether the city of Priam ever existed, are entitled to our approbation and gratitude, though they annihilate our earliest and pleasantest associations. The scenes and the characters of Homer are not only delightful to us as children or young men; the leisure of manhood and age is equally gratified with the life and spirit, the nature, the imagery, the language, and varieties of the Iliad, the Odyssey, and of their majestic imitation, the Æneid. If Mr. Bryant and his coadjutors could succeed in overthrowing the general opinion in favor of the real existence of Troy, they would destroy the noblest illusions which have attracted and fascinated all classes of readers for nearly thirty centuries. For though it is not necessary to the pleasure arising from poetical composition, that we should consider the splendid pictures of the poet, either as mere matters of fact, or as a more vivid coloring of real history, than is usually given by the sober historian, we are little interested in the Epic dramas, which rest on no other foundation, than the imagination of their author, or the fables of romance. We care less about Kehama and Thalaba, than Achilles and Hector; because we know that these beings could not have been placed in the situations represented by the poet. If Jerusalem had never existed, we should have no interest in the heroic Godfrey, or the good Raymond: if the wood had not been cut down by the crusaders, we should have thought the poet was raving when he described the enchantments employed to prevent the

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felling of the trees. The works of Fancy must be founded on fact, knowledge, or memory, or they can neither interest nor please. This reasoning will apply to the *Iliad* and the *Æneid*; if the persuasion that Troy had no real existence, and therefore that there were no such men as Achilles, Ajax, Hector, Paris, &c. be once universally received; the admirable talents of Homer and Virgil will be no longer appreciated: their works would gradually be esteemed as ingenious romances, to be neglected, though not entirely forgotten.

So far from esteeming the *Iliad* and the *Odyssey* in this inferior point of view, we ought rather to receive them as a valuable and interesting collection of exact and perfect representations of the earlier manners, customs, and modes of thinking among the first postdiluvian and patriarchal governments. Though we reject all the fabulous parts of the story, and doubt the truth of many possible events recorded, there seems to be such an air of reality in the whole narrative of the Siege of Troy, that it challenges our belief in the existence of the city, and in the certainty that it was besieged, in spite of all the arguments which have been adduced by Mr. Bryant and his admirers. There is such keeping, uniformity, and connexion, that the human mind never could have invented what Homer must be supposed to have done, if the "tale of Troy divine" was not founded on fact. Its internal evidence, in short, appears to decide the controversy. Many instances, in which these observations are applicable, could be pointed out; from others I have selected the curious Episode of the Trojan Horse: the coincidences which I shall enumerate will not perhaps appear too fanciful.

The Greeks, says the history, were unable to take the city. They pretended to return home, but sailed only to Tenedos, to await the result of a stratagem, by means of which they trusted to capture Troy. They leave an immense statue of a horse on the plain before the town, which contained within its spacious recesses a large body of armed men. On the departure of the Greeks, the Trojans, as Virgil so beautifully describes the scene, open their gates, and fight their battles over again; they mark where Achilles had fought, where the tents of the several nations had been pitched, and the ships drawn up. While many were thus engaged, and others wondered at the immense horse, Sinon is found lurking on the shore. He is requested, after the first insults of the crowd, and when protection had been promised by Priam, to explain the reasons why this immense statue had been left by the Greeks. He replies, after a solemn and suspicious assertion of his veracity, that when Ulysses and Tydides stole the Palladium from the citadel, they had touched the fillets of the Goddess with hands stained

with blood. The Goddess had expressed her indignation ; Calchas directed them to return to Argos, to renew their former sacrifices, and appear again before Troy with fresh forces. To propitiate the Goddess however in this interval, the Greeks erect the figure of the horse. Since the Palladium, on the preservation of which the safety of the city depended, had been removed from the citadel, it was essential to the ultimate safety of Troy that another image should be placed there. If this horse be taken within the walls, the city never could be captured ; but to prevent the possibility of its removal, the Greeks had framed it of this enormous size. The most incredulous are convinced of the truth of this story by the fate of Laocoon, and the horse is received into the city. The doors are opened by Sinon in the night, and Troy is taken.

Such is the narrative. Omitting the beautiful episode of Laocoon, which is evidently fictitious, I think it may be shown that there is nothing improbable in the incidents : but on the contrary that they are so consistent with the manners and state of society in the early postdiluvian ages, that they confirm the general opinion of the reality of the Trojan War.

Though the chronology of this ancient period, even after the most accurate researches, is very uncertain, we may affirm that Troy could not have been captured subsequently to the time at which Jephthah was Judge in Israel : it is most probable that Priam, if he had any existence, lived much earlier. Assuming this latter date, and taking into consideration the several scattered notices respecting these times, we are warranted in the following conclusions.

Priam was a patriarchal king, ruling over the children and descendants of one family, to which some few strangers had become attached, as was usual in the patriarchal age. He is said to have been ~~lineally~~ descended from Dardanus, who introduced among his subjects the worship of Minerva, and first established the celebrated Palladium. As idolatry had originated chiefly at Shinar, though it is most probable that there were some corruptions of the worship of the true God prior to that event, it may naturally be supposed that the several heads of tribes or families would take with them to their respective settlements the insignia, the ~~Pe-~~nates, and other emblems of their idolatrous rites. Dardanus conducted one branch of the Apostates, who took refuge in Samothrace, from whence he came to Asia Minor, and founded Troy. Samothrace is well known to have been the spot, where the mysteries were celebrated with great splendor ; it was the centre and university of the surrounding idolatrous nations ; and Dardanus, with the colony under his guidance, planted in Troy the superstitions common to Shinar, Egypt, Samothrace, and all the

4. *The Trojan Horse, considered*

Cuthite settlements. Priam was the lineal descendant of Dardanus, and succeeded, according to the custom of that age, to the sacerdotal and kingly power.

But the patriarchal form of government could not have continued in a large community. We may justly conclude that Troy was similar to the cities conquered by Joshua; and Priam possessed therefore the same command as the kings of Ziklag, &c.; that is, he could raise and send to war a few thousands only of the inhabitants of Troy, and the natives of the territory immediately adjacent: whatever was done beyond this, must have been accomplished by means of the confederacies, of which we read so much. Thus Asius brought to the assistance of Troy the troops of the neighbouring cities. All the chieftains of Greece and Troy seem to have been independent of each other, though they might have associated for the common good. Their cities therefore must have been small, and their people few in number.

The ancients supposed that the images of their Gods possessed a protecting or talismanic power. They were anxious on all occasions to take with them their Penates, and Lares, and the sacred fire. Laban was more desirous of recovering his images, than of taking revenge. Æneas would not leave Troy without his Gods. The statues in moments of danger were fastened to their pedestals. Before war was declared, the Gods of the country were invoked by the invading armies to leave the invaded territory. The Trojans believed their city to be in safety so long as they possessed the celebrated Palladium, which their ancestor placed in their citadel, when their original settlement was made. This Palladium had been stolen, and they considered themselves in danger. If a talisman was removed, the believers in such absurdities would naturally be anxious to obtain it again, or to find a substitute which would be equally efficacious. On this very natural principle Sinon acted. "The Greeks," he says, "wished to destroy you; they therefore took away the image which saved you: when they return with their reinforcements, you must fall, unless another talisman is provided. The Palladium preserved you in many dangers, but you have now lost its protection. The horse will again save you, and the Greeks know it, and have endeavoured to prevent you from profiting by its presence in your citadel, by building it of the magnitude you see."

We now come to the main question, why did the Greeks build a horse, and how was it possible that it should be built of the size represented?

It is well known that the horse was venerated from the earliest ages by the postdiluvian idolaters. The origin of this singular custom is not known. The religion of Japan is essentially the

same with that of the ancient Scythians; they each professed Buddhism, which preceded Brahmanism; the worship of the White Horse is a characteristic of each religion. In the reign of Syn Mu, Budo, (or Buddha) otherwise called Cobotus, came over from the Indies into Japan, and brought with him, upon a white horse, his religion and doctrine. (vide Kämpfer's Japan, quoted by Bryant.) White horses in Persia were dedicated to the sun. The Hindoos still venerate horses. The white horse of Germany, of Hanover and Saxony, was the same as that of the eastern nations; the common origin of these tribes has been proved by Faber. The figure of a horse was impressed on the old British coins of a Cassivelaunus (vide Leake's British coins), and many other instances might be quoted. These are sufficient to show that the horse was most probably venerated in this part of Asia. The superstitions of the Greeks and Trojans were the same; and it would excite no surprise therefore among the crowd, when Sinon informed them that the horse could afford protection. They expressed their wonder that the image should be there at all, and that it should be so large, but not a word was uttered against the power of the horse. This was an object of worship as well as the Palladium. We read of no hesitation; his story was implicitly believed, because it offered no violence to their opinions or customs.

These considerations will sufficiently answer the question, "why should the image of a horse be built?" It was equally venerated by both, and was as sacred as the lost Palladium. Another question suggests itself: How was it possible that a fabric so immense could be built?

The answer is easy. The people who professed this religion were of the very same family with those who built the pyramids, excavated mountains, began the tower of Babel, erected large masses in remembrance of the mountain on which the ark rested, (the original Meru and Ida,) and every where excelled in constructing works, which to this day are celebrated for their stupendous magnitude. Some surprise was undoubtedly expressed at the bulk of the statue, but by no means so much as might have been expected, had they been entirely unaccustomed to such vast undertakings. They believe the first part of Sinon's story, because it was not improbable; the reason he assigned why the Greeks had made it of this great bulk was equally credible. He assures them that the Greeks were anxious to prevent their new Palladium from entering into the citadel, and therefore they had attempted to defeat the object of the command of Minerva, who instructed them to build it, by constructing it in such

a manner, that the Trojans should not be able to receive it. The superstitious Trojans believe the story, and lose their city.

Unless there be some meaning of this kind, the Poet has lost sight of poetical probability. No nation could be so absurd as to break down their walls, and listen, as the Trojans are represented, to the tale of a captive, unless that tale be probable, consistent, and apparently true. Why should the figure of a horse, rather than of any other animal, have been built? why should the horse possess the talismanic powers of the Palladium, unless the strange story of Sinon were at least plausible, and suited to the preconceived notions of the people he addressed?

An additional argument in favor of some such hypothesis as the present, may be adduced from the manner in which the horse was received into the city. I refer your readers to the description in Buchanan's travels of the manner in which the immense Car of Jaghernaut was drawn by the people: it is parallel to the account in Virgil of the joy of the Trojans when their new Palladium was received among them. All apply themselves to the work: they assist at the ropes: the boys and the virgins sing round it their sacred hymns, and rejoice to touch the rope with their finger. Why was this rejoicing? Their religion had instructed them to venerate the horse, as well as the image of Minerva; and they exulted in the protection of the new representative of the Deity.

These remarks are undoubtedly theoretical, but they are probable. Perhaps it would not be difficult to collect many similar coincidences, to illustrate the manners, customs, religion, commerce, opinions, and general history of the first postdiluvian ages. It certainly might be proved that Troy was a small town; Priam a patriarchal prince; that a war actually took place, which was rendered of importance by the several confederacies which it originated; and that the magnificent poem of Homer, from a proper appreciation of which so much remains to be collected, was as certainly founded on fact, as the "Jerusalem delivered" of Tasso, or the *Lusiad* of Camoens.

G. TOWNSEND.

*R. M. College,
Sandhurst.*

MISCELLANEA CLASSICA.

No. VI.

I. Cic. Tusc. Disp. 1. 2. "An censemus, si Fabio nobilissimo homini laudi datum esset quod pingeret, non multos etiam apud nos futuros Polycletos et Parrhasios fuisse?" Davies observes on this passage, "Immo vero artem pictoriam Fabio fuisse laudi satis indicat cognomen ex ea tractum;" and quotes St. Jerom in confirmation of his opinion. Might not, however, the mere singularity of the circumstance, as in many other cases, give rise to the epithet? Cicero himself does not appear to have drawn this conclusion.

II. Malcolm's History of Persia, (quoted in the British Review, vii. p. 314.) "Darab" (Darius Codomannus) "sent another ambassador to the court of the Grecian monarch, whom he charged to deliver to him a bat, a ball, and a bag of very small seed, called *gunjud*. The bat and ball were intended to throw a ridicule on Alexander's youth, being fit amusements for his age: the bag of seed being intended as an emblem of the Persian army being innumerable." Compare with this the following passage from Rapin's Hist. of England, Vol. v. p. 115, 1729. "We find in the English History, that after Henry had sent the first time to demand the crown of France, the Dauphin, in derision of his youth, sent him for a present a tun of tennis-balls. His intent, no doubt, was to let him know, that he thought him fitter to play at tennis, than to manage arms." For the same message, and Henry's reply, see Shakspeare's Hen. V.; also Rapin's note on the above passage.

III. Liv. xli. 3. "Simul ex omnibus locis ad castra recipienda demendamque ignominiam" (prioris sc. pugnae) "rediri coeptum est." Quære, "delendamque?"

IV. Thucydides (i. 23,) speaking of the natural calamities which occurred contemporaneously with the Peloponnesian war, says, "τά τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον· ἡλίου τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν αὐχμοὶ τε ἔστι παρ' οἷς μεγάλοι, καὶ ἀπ' αὐτῶν καὶ λιμοὶ· καὶ ἡ οὐχ ἥκιστα βλάβησα, καὶ μέρος τι φθειράσα, ἡ λοιμώδης νόσος." Baver renders the last clause, "et pestilens morbus, qui Græciam non minimo detrimento affecit, quin etiam quandam ejus partem absumsit." I doubt, however, whether the historian meant to refer to Greece alone; especially

if the preceding clauses, on which the meaning of the present seems to depend, are to be understood of the whole human race (ἐπὶ πλεῖστον μέρος γῆς); and I know not how they can be understood otherwise. The pestilence (II. 47, 48) had visited Egypt, Ethiopia, Libya, and great part of the Persian empire, together with the Isle of Lemnos, and other places (unless the λεγόμενον καὶ πρότερον πολλαχόσε ἐγκατασκήψαι, καὶ περὶ Λῆμνον καὶ ἐν ἄλλοις χωρίοις, be supposed to refer to the visitations of a similar calamity in former ages), an extent which might seem to authorise the expression μέρος τι φθείρασα, as applied to the whole human race.

V. Cic. Tusc. III. 2. "Ea" (gloria sc.) "virtuti resonat tanquam imago." Davies, in his note, quotes various instances of this usage of *imago*: he has omitted Virg. Georg. IV. 50. "vocisque offensa resultat imago."

VI. Thucydides, in his relation of the last sea-fight in the harbour of Syracuse, after having given the speeches of the commanders on both sides, proceeds: 'Ο δὲ Νικίας, ὑπὸ τῶν παρόντων ἐκπεπληγμένος, καὶ ὁρῶν ὅλος ὁ κίνδυνος, καὶ ὡς ἐγγὺς ἦδη ἦν, . . . καὶ νομίσας (ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι) πάντα τε ἔργῳ ἔτι σφίσι ἐνδεᾶ εἶναι, καὶ λόγῳ αὐτοῖς οὕτω ἱκανὰ εἰρῆσθαι, αὐτὸς τῶν τριηραρχῶν ἓνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐκονομάζων, κ. τ. λ. A friend compares this with the conduct of Hannibal in Livy, XXI. 45. before the battle of Ticinus. The historian had just before delivered what he represents as the orations of the respective generals to their armies. "Hannibal . . . cum instare certamen cerneret, nihil unquam satis dictum præmonitumque ad cohortandos milites ratus, vocatis ad concionem certa præmia pronunciat, in quorum spem pugnarent, &c."

VII. Bayer, in a note on Thuc. v. 11, (note s) says: "In Græciæ urbibus quibusdam, quos honorifice sepellire volebant, eos in urbe media et prope forum sæpius ἔθαπτον . . . Idem de Euphrone a Corinthiis sepulto testatur, Plut. in Arat." For Corinthiis read Sicyoniis; unless the error be Plutarch's. See Xen. Hel. VII. 3. s. 8.

VIII. In the Vth Number of *Miscellanea Classica* (Class. J. No. XXXVI. p. 240, art. LVII.) were quoted some instances, from Scripture, of a kind of expression frequent in the lyrical parts of the Greek tragedians. The author lately saw a translation of an old Scandinavian song, in which the feasting on the body of a slain enemy is called, exactly in the same style,

a banquet, unseemly,
Of flesh.

I shall take this opportunity of correcting two errata in the above Number. In Art. XXXI. on Quint. Cal. IX. 353,

οἱ δ' ὅτε δὴ Ἀῆμονον (misprinted Δῆμονον) κίον, ἥδε καὶ ἄντρον κοῖλον
λαΐνεον

read, "For κοῖλον" (not for κίον) "Rhodoman conjectures ἱκανον or ἱκοντο." In Art. L. read, "In apposition" (not in opposition) "to the passage in Ovid." On Art. xxxv. concerning the quantity of the word Gyges in Horace, it may be remarked, that some editions read "centimanus Gyas."

IX. An anecdote is related of Conrad of Würzburg, an ancient German poet, which reminds us of the tradition concerning Antimachus of Colophon. He composed a poem on the Trojan war, of which "the portion which has been printed, and which contains upwards of twenty-five thousand verses, just brings it" (the story) "down to the sacrifice of Iphigenia." *Edinburgh Review*, vol. xxvi. p. 198. The allusion in the same paragraph to the imperfect armour of the Greeks of the heroic ages, is perhaps not quite correct. The incident which the reviewer has quoted from the poem in question, of "the infant Paris 'smiling so sweetly' on his murderers," (the persons whom Priam had sent to destroy him) "as to unman them for the completion of their errand," is related by Herodotus of Cypselus, the father of Periander of Corinth. (Herod. v. 92.)

X. Among the examples of harmony quoted from Theocritus by the author of the *Essay on the Greek Pastoral Poets* (Class. Journ. xxxvi. p. 294) is one from the seventh Idyl: τὸ δ' ἐγγύθεν ἱερὸν ὕδωρ Νυμφᾶν ἐξ ἀντροῖο κατειβόμενον κελάρυσδε. The latter part of this verse is from Hom. Il. Φ. 261. τὸ δέ τ' ὄκα κατειβόμενον κελαρεύει Χώρῳ ἐνὶ προαλεί.

XI. Herod. 111. 35. Περσέων ὁμοῖα τοῖσι πρῶτοισι δωῶδεκα ἐπὶ οὐδεμιᾷ αἰτῇ ἀξιόχρεα ἐλαὼν, (ὁ Καμβύσης,) ζῶντας ἐπὶ κεφαλὴν κατώρυξεν. One of the modern kings of Persia is said to have "fastened men alive to branches of trees, and then planted them in avenues with their heads buried, and their limbs in the air, which he wittily called 'a garden of enemies.'"

XII. To the collections of metrical lines in former numbers, add the following:

- Thucyd. i. 10. (Scaz.) οὐκουν ἀπιστεῖν εἰκὸς, οὐδὲ τὰς ὄψεις—
18. ξυμπολεμήσαντες. δυνάμει γὰρ ταῦτα μέγιστα—
24. (Var. Lect.) ξυμφέμισαν δὲ καὶ Κορινθίαν τινὲς—
37. οὐ δ' ἂν λάθωσι, πλέον ἔχουσιν· ἦν δὲ πού
τι προσλάβωσιν—
58. νεωτερίζειν μηδὲν, ἐλθόντες δὲ καὶ—
71. δρῶμεν δ' ἂν ἄδικον οὐδὲν οὔτε πρὸς θεῶν—
138. ἐπέσχε, τῆς τε Περσίδος γλώσσης, ὅσα—
v. 50. δέος δ' ἐγένετο τῇ πανηγύρει μέγα—

- VI. 90. ἐς Σικελίαν, πρῶτον μὲν, εἰ δυνάμεθα—
 91. ἐπικουρίαν πέμπωσι. τειχίζειν δὲ χρὴ—
 103. αὐτῷ δι' ἀσθένειαν ὑπολελειμμένος.
 VII. 87. καὶ τοῖς διαφθαρεῖσι δυστυχέστατον.
 Plat. Erast. 1. ὑπὸ τῶν νέων τε καὶ καλῶν ἐκπλήττομαι—
 Dem. de Cor. 38. τούτων μὲν ἐχθρὸς ἦς, ἐμοὶ δὲ προσποιῇ.
 39. οὐ φιλολοιδόρον ὄντα φύσει, διὰ τὰς ὑπὸ τούτου—
 54. εἰς Θήβας, πῶς χρῆσασθαι τῷ πράγματι τούτῳ—
 69. αὐτῷ, οὐ προλέγων ἐν τοῖς ψηφισμασιν, οὐδ' ἐν—
 85. νῦν ἐπὶ τόνδ' ἤκειν, πᾶσαν ἔχει κακίαν.
 Polyb. Legat. 65. καὶ διατελοῦσι προστατοῦντες οὐ μόνον—
 Longin. de Subl. 44. ἡμῶν ἐκάστου τοὺς ὅλους ἤδη βίους.

In one half page of the dialogue De Morte Peregrini, printed with the works of Lucian, the following three Iambics occur:

*Πρωτεὺς, ἐνέπεσεν ἐς τὸ δεσματήριον.
 καὶ δοξακοπίαν, ὅν ἐρῶν ἐτύγχανεν.
 οἱ Χριστιανοὶ συμφορὰν ποιούμενοι.*

Luciani Opp. ed. Bip. VII. p. 279.

- Cic. Tusc. II. 4. Me nimis vitæ cupidum fuisse—
 III. 7. At nemo sapiens, nisi fortis: non cadet ergo—
 Liv. XXXVI. 12. Clausis, armatos in muris disposuerunt.
 XXXIX. 28. Non, nisi vicissent Romani, sed nisi bellum—
 XL. 4. Conscondunt, tanquam redituri Thessalonicam—
 XLV. 27. Vates Amphilocho colitur, templumque vetus-
 tum est—
 35. Romam venirent, principumque Græciæ.

XIII. Among the rules which have been laid down for the construction of Latin Alcaic verse, is one, that a short vowel is never to be used at the conclusion of a line, when the next line begins with a vowel. This rule is deduced from the practice of Horace, and with sufficient correctness; it is however observable, that Horace seldom concludes an Alcaic line with a short vowel, whether the next line begin with a vowel or a consonant. This will appear on an examination of his Alcaic odes. That this could not have proceeded from chance, appears from the contrary example of Casimir; who, in one Ode (Lib. IV. Od. XXXVIII.) consisting of about thirty stanzas, has concluded no fewer than twelve lines with a short vowel.

XIV. In the Quarterly Review, vol. XI. p. 212, it is stated, that the epithet Grynæus (rather Gryneus, as derived from the name Grynus) does not belong to Apollo, but to a grove consecrated to Apollo (Grynei memoris, Virg. Ecl. VI. 72). It is applied however to Apollo, Æn. IV. l. 345.

XV. It would appear from Thucyd. 111. 62. that the *eunomia* of Thebes, spoken of by Plato, did not exist at the time of the Persian war. A Theban is speaking ἡμῖν . . . ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν. ὅπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. The revolution, by which the subsequent change of system was established, unnoticed in history, seems to have taken place not long after the retreat of the Persians, and prior to the Athenian conquest of Boeotia. (Thucyd. *ibid.*) An additional testimony to the good government of the Boeotian cities in the earlier ages occurs in Livy, xxxvii. 6. "per multa jam sæcula publice privatimque labante egregia quondam disciplina gentis." The same writer speaks of the characteristic ἀταξία of Thessaly, as existing even under the Roman government. xxxiv. 51. "Pergit" (Flamininus sc.) "ire in Thessaliam: ubi non liberandæ modo civitates erant, sed ex omni colluvione et confusione in aliquam tolerabilem formam redigendæ. Nec enim temporum modo vitii, ac violentia et licentia regia turbati erant, sed inquieto etiam ingenio; nec comitia, nec conventum, nec concilium ullum, non per seditionem ac tumultum, jam inde a principio ad nostram usque ætatem, traducentes." The terms also in which he speaks of the Acarnanians (*fides insita genti*, xxxiii. 16.) agree with Mitford's report of the estimation in which they were held for probity in the time of the Peloponnesian war. Mitford, in his account of the Boeotian constitution (vol. i. p. 364), speaking of the magistrates, called Boeotarchs, stated by some writers to have been seven in number, by others eleven, says, "Perhaps the number varied, as the power of Thebes rose or sunk, or as the smaller towns suffered or successfully resisted oppression." Does the writer mean to imply, that the Boeotarchs were exclusively Thebans? A passage of Thucydides (iv. 91) in which Pagondas, one of their number, is mentioned as Βοιωταρχῶν ἐκ Θηβῶν μετ' Ἀριανθίδου τοῦ Λυσιστραχίδου, implies the contrary. Βοιωταρχῶν ἐκ Θηβῶν may be translated "member for Thebes;" which supposes that members were likewise sent from the other Boeotian cities to the board of Boeotarchs. Thebes, as the leading city, sent two or more representatives.

XVI. In Hom. Od. A. 143, we read :

εἰπὲ, ἄναξ, πῶς κέν μ' ἀναγνοίῃ τοῖον ἔδοντα; *

Quære, ἀναγνοίῃ ?

* See also vol. vi. p. 154.

XVII. In an account of the manners of La Vendée, in the *Quarterly Review*, vol. xv. p. 7. Art. *Memoirs of Mad. La Roche Jaquelin*, we meet with a well-known Roman custom. "At marriages, the bride-maids present the bride with a distaff and spindle, to remind her of her domestic duties."—The following passage in the account of the war contained in the same article, will remind the reader of a frequent occurrence in Grecian history. "Easter was at hand; and the insurgents, thinking they had done enough to make themselves feared, thought they might keep the holidays as usual; they dispersed every man to his own house; and a republican column from Angers traversed the country without meeting with the slightest resistance. . . . When the holidays were over, the insurgents appeared again." p. 13.

XVIII. The suppression of the Bacchanalian rites by the Roman senate, U. C. 566 (Liv. xxxix. 8—19), is sometimes cited by writers on the Christian evidences as a proof of the aversion with which the Romans regarded the introduction of new religions, unauthorised by the state. I question, however, whether, as an instance, it is well selected. The circumstances of the case were peculiar. The Bacchanalian *club* (to borrow an expression from Jacobinical times) was not merely a confederacy for the purpose of introducing a new religion—it was a confederacy in crime; the public peace was disturbed, the public morals endangered, and the greatest atrocities perpetrated, under the pretext of the new worship. (Ib. cap. 8.) It may be observed, however, that the principle contended for is expressly recognised in the speech of the consul Postumius to the people. (cap. 16.) "Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vetarent, sacrificulos vatesque foro, circo, urbe prohiberent, vaticinos libros conquirerent comburerentque, omnem disciplinam sacrificandi, præterquam more Romano, abolerent! Judicabant enim prudentissimi viri omnis divini humanique juris, nihil æque dissolvendæ religionis esse, quam ubi non patrio, sed externo ritu sacrificaretur." Livy's account of the whole affair is curious, and deserves perusal. One of the articles of prohibition is worth quoting, in the light above mentioned—"ne qua pecunia communis esset." (cap. 18.)

XIX. To the passage from *Soph. Ant.* and the saying of the wife of *Intaphernes* in *Herodotus*, quoted in Art. xxx. of No. V. of the *Misc. Class.* (No. xxxix. p. 233, of this Journal), add a passage from an old English ballad, quoted as apposite to the former by Mr. J. Smith, in his "*Tragedies founded on the Greek Drama*," lately published. (Preface to the "*House of Laius*," p. xviii.) "There is not an incurious coincidence of sentiment in the second volume of the *Scottish Border Minstrelsy* in the ballad of

the Douglas Tragedy, where Lady Margaret and her lover Lord William being pursued by the Douglas and his seven sons :

“ O hold your hand, Lord William,” she said,

“ For your strokes are wondrous sore ;

“ True Lovers I can get many a one,

“ But a Father I can never get more.”

XX. The legend of Joseph of Arimathea's staff, now the Glastonbury thorn, is well known. A modern writer has discovered a parallel to it in an olive-tree which grew at Træzen, and was said to have sprung from the club of Hercules. (Ensor's Independent Man, Vol. 1. p. 352.) He quotes the tradition from Pausanias, but has omitted the reference (Lib. 11. p. 145. l. 17. seqq. ed. Xylandri). Pausanias expresses somewhat of an heretical doubt on the subject.

XXI. Mitford, 111. p. 186. “ A trireme was in all haste dispatched, with no small promises to the crew for arriving in time.” It seems here implied that the rewards in question were promised by the Athenian people ; whereas Thucydides ascribes them to the Mitylenean deputies at Athens, anxious for the fate of their countrymen, which depended on the speedy arrival of the trireme at Mitylene.

XXII. The following is a continuation of the parallel passages.

1. Nam ut agri non omnes frugiferi sunt, qui coluntur, falsumque illud Acci,

Probæ etsi in segetem sunt deteriorem datæ

Fruges, tamen ipsæ suapte natura enitent :

Sic animi non omnes culti fructum ferunt. Atque ut in eodem simili verser, ut ager quamvis fertilis sine cultura fructuosus esse non potest, sic sine doctrina animus : ita est utraque res sine altera debilis. Cic. Tusc. Dis. 11. 5. This appears to be the original of Gray's opening simile, in his poetical essay on the alliance of Education and Government. The passage is omitted on account of its length ; but it may easily be referred to.

2.

Τυδείδην δ' οὐκ ἂν γνούς ποτέροισι μετείη,

ἢ μετὰ Τρώεσσιν ὀμιλέοι, ἢ μετ' Ἀχαιοῖς·

θῦνε γὰρ ἀμπέδιον, ποταμῷ πλήθοντι ἔοικώς, κ. τ. λ.

Hom. Il. E. 85.

There is something like this in one of Livy's battles. “ Sed longe acrius Calpurniani equites pugnabant, et prætor ipse ante alios ; nam et primus hostem percussit, et ita se immiscuit mediis, ut vix, utrius partis esset, nosci posset.” Liv. xxxix. 31.

3.

————— ἡεροφοῖτις Ἐριννύς. Hom. Il. T. 87.

Does this epithet answer to the scripture expression of “ the pestilence that walketh in darkness ? ”

4. ——— κοῦ ποτ' Οἰδίκουιν ἐσῆς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ'. Soph. Œd. Col. 626.

This passage was perhaps in Virgil's mind when he wrote, in the address of the Trojans to Latinus :

Non erimus regno indecores ; nec vestra feretur
 Fama levis, tantive abolescet gratia facti ;
 Nec Trojam Ausonios gremio excepisse pigebit.

Æn. vii. 231.

5. ——— εἰ γὰρ δῆτα τὰγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἐξω γένους. Soph. Ant. 659.

Thus St. Paul, in his enumeration of the requisites for a bishop, 1 Tim. iii. 4, 5.—τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται ;

6. "Hæc Romana esse, non versutiarum Punicarum, neque calliditatis Græcæ ; apud quos fallere hostem quam vi superare gloriosius fuerit." Liv. xlii. 47. He seems to allude to the well-known passage of Thucydides, iii. 82. where that writer says, ἐν δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο, ἢ ἀπὸ τοῦ προφανοῦς. καὶ τό τε ἀσφαλὲς ἐλογίζετο, καὶ ὅτι, ἀπάτῃ περιγενόμενος, ξυνέσεως ἀγώνισμα προσελάμβανε. There is something like this in Dryden's Medal, in the description of a certain eminent character, who, when raised to a situation which placed him above the common temptations to fraud,

——— had a grudging still to be a knave ;
 At least as little honest as he could,
 And, like white witches, mischievously good.

7. ——— Postquam omnis res mea Janum
 Ad medium fracta est, aliena negotia curo,
 Excussus propriis. Hor. Lib. ii. Sat. 3. l. 18.

Young has something like this:

Poor Chremes can't conduct his own estate,
 And thence has undertaken Europe's fate. Sat. iv.

8. In Thucydides's description of the embarkation of the Athenians for Sicily, speaking of the crowds assembled on the shore, he says: καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἦδη ἔμελλον, μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῆι τὰ δεινὰ, ἢ ὅτε ἐψηφίζοντο. πλείν. vi. 13.

Thus Virgil, Æn. viii. 554:

Fama volat, parvam subito delata per urbem,
 Ocius ire equites Tyrrheni ad limina regis.
 Vota metur duplicant matres, propiusque periclo
 It timor, et major Martis jam apparet imago.

9. Lucian, describing a female toilet, says—*τῶν γεγαμηκότων πλοῦτον εἰς ταύτην (τὴν χαίτην sc.) ἀναλίσκουσιν (αἱ γυναῖκες,) ὅλην Ἀραβίαν σχεδὸν ἐκ τῶν τρίχων ἀποπνέουσιν.* Lucian. *Ἐρωτες*, xī. Tom. v. p. 303, Bip. This seems to have been, mediately or immediately, the origin of Pope's line in his well-known description:

And all Arabia breathes from yonder box.

10. A Theban in Statius, speaking of the calamities which were likely to ensue to the state from the rivalship of the two brother princes, says:

Nos vilis in omnes
Promta manus casus, domino cuicunque parati:
Qualiter hinc gelidus Boreas, hinc nubifer Euris
Vela trahunt, nutat mediæ fortuna carinæ.

Stat. Theb. i. 191.

In a passage quoted from Lord Brooke by Southey, in the notes to his "Pilgrimage to Waterloo," p. 227, the following lines occur:

And as when winds among themselves do jar,
Seas there are tost, and wave with wave must fight;
So when power's restless humors bring forth war,
There people bear the faults and wounds of might:
The error and diseases of the head
Descending still until the limbs be dead.

Treatise of Warres, St. xxii.

11. Apollo, in his description of the Furies, Æsch. Eumen. 71, says:

κακῶν δ' ἑκατὶ καὶ γένοντ'—

Thus Milton calls Hell,

A universe of evil, which the Lord
Created evil, for evil only good.

12. *σμήρης ἰδρῶτα.* Eur. Ion. 1175.

Tardaque sudanti prorepunt balsama ligno.

Claud. de Nupt. Hon. et Mar. 96.

13. "As in landscape, stormy skies, and rugged mountains, and pathless rocks, and wasteful torrents, every work of nature rude, and every work of man in ruin, most engage the notice of the painter, and offer the readiest hold for the touches of his art; so in the political world, war, and sedition, and revolution, destruction of armies, massacre of citizens, and wreck of governments, force themselves upon the attention of the annalist, and are carefully reported to posterity; while the growth of commerce, and arts, and science, all that gives splendor to empire, elegance to society, and livelihood to millions, like the extended capital and the boundless champain, illumined by the sun's mid-day glare, pleases, dazzles,

bewilders, offers a maze of delightful objects, charms rather than fixes the attention, and, giving no prominences, no contrast, no strongly characterised parts, leaves the writer, as the painter, unable to choose out of an expanse and a variety, whose magnificent whole is far too great for the limited stretch of literary or picturesque design." Mitford, *Hist. of Greece*, Vol. vi. p. 396, 7.

Nor are those sovereigns blessings to the age,
Whose deeds are sung, whose actions grace the stage.
A peaceful river, whose soft current feeds
The constant verdure of a thousand meads,
Whose shaded banks afford a safe retreat
From winter's blasts, and summer's sultry heat,
From whose pure wave the thirsty peasant drains
Those tides of health that flow within his veins,
Passes unnotic'd; while the torrent strong,
Which bears the shepherds and their flocks along,
Arm'd with the vengeance of the angry skies,
Is view'd with admiration and surprise;
Employs the painter's hand, the poet's quill,
And rises to renown by doing ill.

Wilkie's Poems.

14. πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
βέβρωκε σάρκας, πλεύμονός τ' ἀετηρίας
ροφεῖ ξυνοικοῦν, ἐκ δὲ χλωρὸν αἷμά μου
πέπωκεν ἤδη.

Soph. Trach. 1055.

the fever

Shoots like a burning arrow 'cross his bowels,
And drinks his marrow up.

Blair's Grave.

For the arrows of the Almighty are within me, the poison whereof
drinketh up my spirit. Job vi. 4.

15. τῇ ῥα παραδραμέτην, ὃ δ' ὀπισθε διώκων,...
καρκαλίμως· ἐπεὶ οὐχ ἱερῆιον, οὐδὲ βοεῖην
ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίνεταί ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς θέον Ἐκτορος ἵπποδάμοιο.

Hom. Il. X. 157.

The wounded hind thou track'st not now,
Pursuest not maid through greenwood bough,
Nor pliest thou now thy flying pace
With rivals in the mountain race:
But danger, death, and warrior deed,
Are in thy course—speed, Malise, speed!

Scott's Lady of the Lake, Canto 111.

16. ———— Was there cause for this?
For guilt without temptation, calm cool villany,
Deliberate murder, unimpassion'd lust . . .

Brooke's Gustavus Vasa.

— Leur rage

S'irrite sans obstacle, égorge sans colère,
Et, s'il n'est teint de sang, l'or ne sauroit leur plaire.

De Lille, Malheur et Pitié, Chant 11.

17. — redit agricolis labor actus in orbem,
Atque in se sua per vestigia vertitur annus.

Virg. Georg. 11. 401.

So manifold, all pleasing in their kind,
All healthful, are th' employs of rural life,
Reiterated as the wheel of time
Runs round; still ending, and beginning still.

Cowper's Task, Book 11:

18. Trojani belli scriptorem ———
Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius ac melius Chrysippo et Crantore dixit.

Hor. Lib. 1. Ep. 2. l. 1.

Thus Milton speaks of "our sage serious Spenser, whom I dare to be known to think a better teacher than Scotus or Aquinas."

CÆCILIVS METELLVS.

LIFE OF HEYNE.

PART II. [*Continued from No. XXXVII. p. 168.*]

HEYNE was not the man, upon whom such representations were thrown away. He was too much attached to his duties, and had too great a sense of the useful career, in which he was engaged at Gottingen, to think without regret of quitting it. It needed, therefore, but little persuasion to determine him against the acceptance of the Berlin proposals; though the compensation, which the Hanoverian government could make him, in a pecuniary point of view, was in no proportion to the advantages which he consented to renounce. Indeed, all he obtained was a small annuity for his wife, which she was to enjoy in case of his death. It may not be uninteresting to transcribe a passage from the minister's letter, to show the high opinion, which he entertained of Heyne's merits: "You perhaps," he says, "suppose it feasible to replace you by some other able man: but such a man I do not know, nor will you yourself be able to point him out to me." A copy of Heyne's answer to the minister has likewise been preserved, in which, among other things, are these expressions: "I owe your Excellency every thing, my fortune, my comfort, and even the very opportunity of rendering my abilities, such as they are, useful to the world; even that species of reputation, which has occasioned the knowledge of me in other quarters. The fame of Gottingen is an object so near my heart, that while it is thought that my humble exertions can

contribute to it, I shall never be induced to withdraw them. Your Excellency has been pleased to consider my family, and to relieve my mind from one of its most anxious cares. I shall thus continue with increased and more ardent zeal in the discharge of my duty. With joy I shall remain, to the end of my days, in the service of the best of kings; nothing shall make me waver in my faithful attachment; and to my last breath, the kindness and favor of your Excellency will be before my eyes." The minister's letter was dated November 16, 1770; and he died on the 26th of that month. Those who succeeded Munchhausen in the administration of the country, entered into his views with regard to Gottingen; and Heyne, therefore, continued in the same sphere, and retained the same estimation and authority. These relations were the more easily preserved, as there was an individual at Hanover, who formed a connecting link between the university and the government. This was Mr. George Brandes, one of the secretaries of the ministers, who had been much employed by Munchhausen towards the close of his life, and had, among other duties, also been entrusted with the details that relate to the university of Gottingen. As he was intimately acquainted with its concerns, and trained by Munchhausen himself, the new ministers, very justly, considered him as the fittest person, to whom they could confide the management of those affairs. He was, indeed, a man peculiarly qualified for that office. Endowed with exquisite talents for literature and the arts, he added to the knowledge which he had acquired an unbounded love for the sciences, and the most active zeal in promoting them. He was, besides, a man of business; so that, altogether, Gottingen could not be in better hands. He had discovered in Heyne a congenial mind with his own; and these two men, for a long succession of years, jointly and cheerfully labored for the welfare of the university.

It has been intimated before, that Heyne was appointed Secretary to the Royal Society of Sciences at Gottingen. From that moment, a new spirit seemed to pervade that body. The members became more diligent and active; and the business was conducted with a regularity and order, that gave the greatest satisfaction. Besides discharging the duties of Secretary, Heyne was no less zealous in doing justice to his situation as a member. He was one of the most industrious contributors to the Transactions which the Society published, and his papers are more numerous than those of any of his contemporaries; and it is not only the number, by which they are to be estimated, but their intrinsic value. They are the result of deep and laborious research, and cannot be considered otherwise than as acquisitions to the store of human knowledge. The Transactions of the Gottingen Society are all written in Latin, and were first published under the title of *Commentarii Soc. Gott.* Only five volumes of them had appeared; for they were interrupted,

or stopped by a law-suit with the bookseller who published them. For 16 years not a single Volume had come out ; and Heyne, in the year 1771, commenced a new series, under the appellation of *Novi Commentarii*. These were continued, without interruption, to the 8th Volume ; then a new series was again begun, with the denomination of *Commentationes Soc. Gott.* of which 16 Volumes were completed. These were in the year 1808 succeeded by a fresh series, called *Commentationes recentiores Soc. Gott.* They are all in 4to. But to return to the order of our history.

In the year 1773, he published his first edition of Pindar. It was occasioned by the want of a sufficient number of copies of the existing editions, for the use of his lectures. But Heyne did a great deal more than reprint. He revised and ameliorated the text, which was in a very corrupt state, and contributed much to the elucidation of that difficult poet ; but much more was accomplished by the second edition, of which we shall speak afterwards.

In 1774 another laborious charge was imposed upon him, which was the management of certain exhibitions, which are usual in the German universities, and consist in furnishing the poorer class of students with their dinners. These exhibitions are called, in German, *free tables*, or *free messes* (*Freytische*) ; and their number is very considerable at Gottingen (about 150), so as to cause much trouble to the person who has to superintend them. Several cooks, who are paid by the government, undertake to supply them ; and every student sends for his mess to his chambers. The keeping and settling the accounts is a tedious business : Heyne did not decline it, disagreeable as it was, from his anxiety to see all the concerns of the university properly regulated. I mention this particular, merely to show the uncommon activity of that man, who shrunk from no labor, nor shunned any trouble, where he had the prospect of being useful to the public.

In 1775 a heavy affliction befel him, the death of Mrs. Heyne. She had been for some time out of health, and her death seems to have been accelerated by grief, arising from the loss of two children who fell victims to the small-pox. How deeply he felt that misfortune may be conceived by those, who knew the susceptibility of his heart, and his strong attachment to his beloved partner. There is among his papers a sketch left, descriptive of his sorrow, and of the efforts he had to make not to be overwhelmed by its pressure. He, however, with his manly and energetic soul made those efforts, in which he was supported by a sense of the various duties of his situation. His exertions met with their reward ; and by a resolute application to business he restored his spirits to their proper tone, and recovered by degrees that tranquillity of mind, which, though strongly moved, was not unbingsed by the tender and melancholy recollections of what he had lost. He was left with three children, the care of whom also roused him from dejection.

In the year 1777 the new Alphabetical Catalogue of the library was begun. It was completed ten years after, namely, in the year 1787. Heyne's domestic situation, since he had become a widower, was by no means comfortable; as he had not leisure to pay his children that attention, which, as a good father, he could not but wish to see bestowed upon them. While he was looking for a person to whose care they might be entrusted, his friends prevailed on him to look for a new mother to them, in a second marriage. His choice fell upon Miss Brandes, second daughter of Mr. George Brandes, of Hanover, whom we have had occasion to mention in the foregoing pages. He was united to this lady, on the 9th of April 1777. He felt himself now reinstated in that domestic comfort, of which he had for some time been deprived. This left his mind at full liberty to attend with undisturbed vigor to the various duties which he had to discharge. If we admire this estimable character as a man of talent, and of uncommon learning, he is not less entitled to our regard as a man of business, and an active member of society. His industry and application, if they be equalled by others, are certainly not surpassed; he was, indeed, indefatigable. To those qualities were added order and method in the management of every concern committed to him, and such clearness of perception in placing things in the proper light, and seizing the right side at once, that whatever he did was done in the most correct, and at the same time the most expeditious manner.

In the year 1782 he edited Apollodorus, which author he intended as a manual to a course of lectures on Mythology. It, however, became the vehicle, by means of the notes, of most valuable philological information. Mythology itself had much engaged Heyne's attention: he saw in it not merely a heap of fables and idle tales, but perceived, that under this mass of incongruities the remains of the most ancient history of nations lay hidden. All he has written on these subjects, especially in the treatises in the Gottingen Transactions, is extremely interesting. Heyne's fame and celebrity in the learned world rose and increased every day. In the most distant corners of Europe, where learning and literature had any access, his name was known. Of this he received occasionally such proofs, as would have made a man of an inferior mind conceited and vain. But he bore his honors with such modesty and unassuming demeanour, that he seemed hardly to be conscious of them, though he was by no means insensible or callous to the good opinion which others had of him, nor ungrateful for their regard and favor. He often received visits from strangers, who merely came to do homage to his merits. Among them I may mention the celebrated Marquis Romana, who, when he was on his march to the north of Germany, with the Spanish troops under his command, had purposely come out of his way to see Heyne. He called upon him, attend-

ed by his Aides-de-camp, and conversed with him for some time, telling him that he had all his editions excepting the last of Pindar, which he likewise wished to purchase, and desired to know where it was to be had. It was only on taking leave, that Heyne learnt that the distinguished and learned stranger was the Marquis Romana. He was on another occasion much gratified by the attention of two young Polish officers. The Polish guards in the service of Buonaparte were passing through the vicinity of Gottingen; and those two gentlemen had in the evening rode from their quarters, two or three miles distant, solely for the purpose of seeing Heyne, and thanking him for the instruction they had received from his writings. How much his works are valued in England is well known; and even in America some of them were printed while he was yet alive. His Tibullus and Virgil are the most finished of his publications: for he had the good fortune of being able, in the editions which followed the first, to correct and perfect what had remained inaccurate or deficient. This was the more easily done, as he was constantly attentive to every thing that related to the improvement of his publications, and in the habit of noting on the margin any alteration or addition that occurred to him as advisable. Much remained to be done after the first edition of Pindar; and that much was achieved by the second, will not be denied. It appeared in the year 1798 in three volumes, and five parts, after having been preceded in the year 1791 by a small volume, called *Additamenta* to the first edition.

His last great work was the edition of Homer, in which he was engaged from the year 1787 to 1802, for a space of 15 years. It is, of course, understood by the reader, that by this is meant the actual labor of preparing the edition, not the study of the poet, which had employed him during his whole life. Few men have bestowed more attention on the reading and consideration of the patriarch of poets, than Heyne: and few, it may be added, have comprehended him so well. He was among the first of the moderns who contemplated the Iliad and Odyssey in the light in which they should be viewed. He did not merely act the critic and philologist in perusing those sublime works; but he treated them with the feelings of a man of taste, and interpreted them with that spirit, in which they must be conceived to have been written. He was familiar and conversant with the times to which they belonged, and the age which they delineated, as far as deep erudition, and an intimate acquaintance with ancient lore, accompanied by extensive general knowledge, could enable any man to aspire to such a privilege. He always acknowledged the eminent merits of Robert Wood, who by his Essay on the original genius of Homer had, as he said, opened new lights to the reader of the poet. Any fair and unbiassed person, capable of judging of the subject, will, on examining the immense labors of Heyne in this edition, not withhold the

praise that is due to him, nor make the imperfections, which in an undertaking of such extent are inevitable, a plea for depriving him of his meed of approbation. I know from personal information, having partly been an eye-witness to the progress of the work, how vast and discouraging was the task that was to be performed, and how necessary it was even for a mind like Heyne's, to call forth all its energies, in order to complete it. He was wont to rouse his spirits by the exclamation of the poet himself: *Δαίμονι, οὗ σε βοίη, καὶὼν ὄς, δεδίσσεται.* (Il. β. 190.)

How little is required to discover minute errors and oversights in a work like that edition of Homer, those will know best, who are least disposed to make an illiberal use of their sagacity in estimating the general merits, which belong to this great publication. It is only the narrow-minded retailer of words and syllables, who can scarcely look two lines before him, that will harp upon little flaws, and presume to judge of the whole edifice, from poring over a small crack, which his searching eyes may here and there have discovered in its walls. Some improvement might naturally have been expected from the hands of the author, had he lived to revise his work, in subsequent editions; and nothing would have prevented the edition of Homer from attaining the same perfection which that of Virgil successively had acquired: but such hopes could not be entertained, considering the advanced age of the editor. He was in his 73d year when Homer was published. It may be said, that even in Germany that admiration of this performance was not, at its appearance, manifested, which one might have thought the public would have been forward to pour out on the head of its great scholar: but whether it was, that the imagination of his contemporaries was wound up to too high a pitch, in what they expected from such a work of Heyne, or whether the influence of enemies and detractors had extensively operated, it is certain that the publication was not hailed in Germany with that fervor of enthusiasm, which had by many been anticipated. That there were persons actuated with a spirit of envy and hostility, and others who fancied they might make themselves great by detracting from those whom the world had recognised as great, is too obvious to be denied: and the effusions of either were communicated by the press to the public. Among his adversaries was Wolfius, known as the editor of Homer, and other pieces of classical literature; a man certainly of learning and critical talent, but possessed of an adequate proportion of self-conceit. The manner in which he assailed Heyne, and his peculiar notions of the poems of Homer, might be made the subject of a distinct treatise, which, if leisure serves me, I may at some future time be myself tempted to offer to the public. In my opinion, Heyne would have done well upon this occasion, as upon others, to encounter his enemies in fight;

but he had such a desire to controversy, and a conviction that truth must ultimately triumph, through discussion, that in more than one assault which was made upon him it slumbered. The intemperance, which he practised through life, though in some respects good-for-nothing, gave encouragement to his cavaliers, and made of him a hero in aggression. It was fair to have fought himself if he was of self-defence, and to have beaten down those who unjustly attacked him. Malicious men are seldom improved by silence: they must be punished, in order to deter them from their practices. It must, however, be confessed that their triumph lasted but a short time, that the public soon recovered from the impression which had been given to it, and returned to that veneration and respect for its illustrious instructor, to which it had been long accustomed. Heyne had at one time projected an edition of Apollonius Rhodius; but he was diverted from his purpose by Brunck's engagement in the same undertaking. The materials he had collected, he communicated with great liberality to that scholar, for his edition; and the same attention he subsequently showed to Schæfer. When this gentleman republished Brunck's text, together with the Scholiast. Both these editors acknowledge that favor in their prefaces: and Schæfer has given an accurate account of the substance of those collectanea. I have myself examined them, and found that they did not contain so much as I had expected; and that Heyne had not made that progress with Apollonius, which was generally imagined. These manuscripts are now deposited in the library at Gottingen, whence I obtained them, during my last stay at that place in the year 1815, for inspection.

In the year 1787 an extraordinary distinction was conferred upon Gottinge by his present Majesty, in selecting it as the place of education for the three youngest princes, Ernest, Augustus, and Adolphus. Heyne was chosen as one of those who were to superintend their instruction; his department was naturally that of classical literature, and for a short time he instructed them himself in Latin, but subsequently devolved this office upon one of the younger professors, who acted under his direction. In the same year, the fifty years' Jubilee of the inauguration of the university was celebrated; and it was a matter of sincere rejoicing to all, who were interested in the welfare of that establishment, to see what a degree of eminence it had attained in so short a space of time. The feelings of Heyne on such an occasion probably yielded in warmth and sincerity to none, that could have been cherished by the most ardent friend to the university. For his life had been devoted to it, and all his energies had been for many years exerted in promoting its prosperity. Indeed, his own interests were so interwoven, by his attachment, with those of the university, that it would have been difficult for him to separate them. His attachment

bration of the Jubilee brought upon him a great deal of extraordinary occupation and trouble. He had, first of all, much to do *ex officio*, as public orator of the university; but, in the second place, the different arrangements, which were to be made for the performance of the solemnities, engaged his attention, as he was the person who was chiefly consulted by the government. In the year 1787, 1788 and 1789, he published his second edition of Virgil, in four octavo volumes. There were two sets of copies, one upon very common and cheap paper, the other upon finer paper and adorned with vignettes. The latter was dedicated to the three English Princes. This second edition was much improved, in comparison to the first. An abridgment of it for the use of schools, in two smaller volumes, was published at the same time, as had been done of the first. His health had been in a precarious state; and after his convalescence from a serious illness, in the year 1785, he had been advised to undertake a journey, to complete his recovery, and to afford to his mind and constitution that relaxation, which his unwearied and laborious application had rendered extremely necessary. He proceeded, at that period, to the environs of the Rhine, accompanied by his wife; but he did not bestow on the excursion sufficient time to derive from it all the benefit which it might have produced. A similar expedient for his health was suggested in the autumn of 1788. He chose Switzerland for his object, and set out with his wife, and one of his friends, a native of that country, on the 18th of September. They proceeded by Frankfort, Mentz, Heidelberg, Strasburg, to Basle; thence to Soleure, Neufchatel, Bern, Zurich, Schafhausen, Constance, and St. Gall. From this last place they began their return; and having again gone to Schafhausen, they set their faces towards Germany. They travelled by Tubingen, in Swabia, to Stutgardt, thence to Mannheim, again to Mentz and Frankfort, and back to Gottingen. The whole journey had not occupied more than six weeks: for Heyne could not spare much time from his various duties. But notwithstanding the shortness of this excursion, the effects upon his health were surprising. It seemed to be entirely renewed, and strengthened; and he resumed with renovated vigor his wonted employments. I have myself heard him speak of the extraordinary benefits which he derived from that journey. His health never failed him afterwards; and the great age which he attained must in a great measure be attributed to the influence, which that tour had upon his constitution. It was, besides, full of enjoyment to him. The beauties of nature, which he had an opportunity of admiring, in the country through which he passed, delighted, and sometimes enraptured him. I have purposely enumerated the places which formed the outline of his progress, in order to point out indirectly the objects that engaged his attention. He had a true sense of every thing that was beautiful either in the

intellectual, or in the material world. Nature did not unfold her page to a dull beholder. Though he labored under the disadvantage of being very short-sighted, yet his imagination pointed out the faint sketches which his eyes conveyed to him. He availed himself of the assistance of those who were with him, to supply by their communication what the defect of his own vision left incomplete. With his health the serenity of his mind was restored, and his spirits regained all their elasticity.

It was about this time in the year 1788 and 1789 that two attempts were made, by means of splendid offers, to draw Heyne from Gottingen. The one proceeded from Dresden, where the situation of first librarian to the Electoral Library was proposed to him. The salary was ample, the duties easy, and the circumstance of returning with such advantages to his native country calculated to operate as a great inducement to listen to such a proposition. But he preferred to remain at Gottingen, with a much smaller income, and a weight of labor imposed upon him, so infinitely greater than what would have been required of him at Dresden, that the latter might, in comparison, be called retirement and leisure. In the same proportion, however, that this situation would have been easy, the quantum of usefulness which he would have rendered to the world would have been diminished; and this argument strongly acted upon his determination, by which he declined the acceptance of the offers that were made. It may also be conceived, that he must have felt a great interest in the prosperity of Gottingen, to which his exertions had contributed so much, and were still able to conduce, and an attachment, in consequence of such feelings, which could scarcely be equalled by any other consideration. Gottingen, though not the place of his nativity, was that of his adoption, and endeared to him by many recollections, that might successfully cope with the remembrances which his own country suggested. The government of Hanover testified its approbation of the generous preference he had given to their university, by settling a small annuity upon such of his children, as should be minors on the contingency of his death: but as he attained a very advanced age, his children had, at his death, passed the term, to which the intended provision applied. The second offer, to which I have alluded, came, in April 1789, from Copenhagen. A reform of the schools and university in Denmark, and of the whole system of instruction, was designed by the Danish government; and its views were directed to Heyne, as the person most fit to be placed at the head of such an undertaking. He was to be invested with the permanent rank of pro-chancellor, which is the same as vice-chancellor of the university of Copenhagen (the king of Denmark himself holding the dignity of chancellor); and a most liberal salary, together

with other great advantages, was to be annexed to that office. He had there also a great field of usefulness opened before him : but nothing could shake his attachment to Gottingen. He refused the alluring offers, resolved to continue in that sphere, in which he had for so many years passed a laborious, but at the same time a contented life. The government of Hanover made on this occasion an addition to his salary, and to the provision granted eventually to his widow.

The year 1791 was marked by a great loss, which befel Heyne, in the death of his father-in-law, Mr. George Braudes. This gentleman, as has been before remarked, was the active instrument, since the decease of Munchhausen, employed by the ministers in the management of the affairs of the university. Even without the sentiments which Heyne must have entertained for a man of such distinguished worth, and so nearly allied to him by affinity, he could not but deeply deplore an event, which deprived him of such valuable support and co-operation in the conduct of the university. In this respect, however, the calamity was mitigated by the happy choice of a successor, who was Mr. Ernest Brandes, the worthy son of the deceased. This person was, like his father, a man of superior abilities, though rather of a different cast, and capable of viewing his objects with a comprehensive and penetrating eye. He had passed some years in England, and enjoyed the acquaintance and intimacy of Edmund Burke. This is not the place to speak of the talents and acquirements of the younger Brandes, though he was a man that cannot be considered otherwise than eminent. As a politician, he did credit to Burke's school, and would, in a country like England, not have failed to shine by his talents, had it been his lot to have been born, or become a British subject. We are concerned with him in his official capacity, which brought him into contact with Gottingen and with Heyne. No difference was perceived in the care which the university experienced from the change of its administrator. Brandes completely entered into the views and principles of his father, on this subject ; and Heyne met with no interruption or impediment in his meritorious career.

In the period from 1792-1802 falls the edition of Homer, of which I have before spoken ; likewise the 2d edition of Pindar, 2d edition of Apollodorus, 3d edition of Tibullus, 3d edition of Virgil, and a great part of his *Opuscula*. Though that space of time comprehends an age (from 63 to 73 years) in which most men cease to be active, it was to him, as an author, perhaps the most diligent and industrious period of his life. The 3d edition of his Virgil, such as he published it, is perhaps the most finished and complete work of the kind : and he could with satisfaction, when he had accomplished it, address the poet in these words, *Extremum hoc munus habeto*. Of the *Opuscula Academica* it is fit I should make mention in this place. They consist of short tracts, published succes-

sively, in the shape of programmas, or addresses to the members of the university, when any solemn day, such as the anniversary, the election of a pro-rector, (the same as vice-chancellor) or the birthday of the sovereign, was to be announced. It was his duty, as public orator, (or, as the title was at Gottingen, *Professor Eloquentiæ*,) to write those addresses, by which the members of the university were invited to the celebration of the solemnity. On these occasions, he always introduced some topic, chiefly from history or antiquity, by the discussion of which the programmas were adorned, and varied, and rendered interesting and attractive. They formed a collection of essays, which were well worth preservation in a series of volumes such as the *Opuscula* exhibit. They are all written in Latin, and contain most excellent information. The first volume was published in 1785, the 2d in 1790; the 3d, 4th and 5th in the period alluded to, from 1792 to 1802. The 6th, which concludes the series, came out in the spring of the year 1812. It was the last production which Heyne gave to the world. As I have spoken of the 3d edition of Virgil, it will be proper to distinguish it from that which was published in England by Messrs. Payne and White in the year 1793: for this is also called the 3d edition, but differs widely from the genuine third, which was published in Germany, under Heyne's own direction and superintendence. The London booksellers had entered on their speculation, without consulting Heyne, or making any arrangement with him respecting the right of property. This, of course, they were not strictly bound to do; but it would have been liberal to come to a previous understanding with a man so celebrated and respectable. Their neglect was felt by him as illiberal. He spoke of it with indignation, as I have myself heard him, and remonstrated also with the parties on their proceeding. But what he obtained from them was very trifling. They sent him, I believe, a sum of 100*l.*; and desired him, in return, to communicate any alterations, corrections, and additions, which they might use: and on these the claim was founded, of calling the London edition the *third*. The German scholars, however, do not acknowledge it as such: but reckon that published at Leipzig, in the years 1800 and 1803, as the genuine third edition. The London edition is extremely splendid, in 4to: but it has little except this exterior to recommend it. It would have appeared in a very different light, if the booksellers had been wise enough to engage Heyne's co-operation in the undertaking. Besides the 4to edition, they published two 8vo editions, in 4 vols. each, the one on fine paper with vignettes, and the other on common paper. With these then the third Leipzig edition is to be compared. How superior it is to its English rival, is easily to be seen. Being 'that which Heyne must consider

as the last that he could superintend, all his attention and vigilance were exerted to render it as complete and perfect as was possible. His displeasure at the conduct of the London booksellers, tended to stimulate those exertions. The publisher at Leipzig, Mr. Fritsch, concurred with the greatest zeal and liberality in this undertaking: and it was owing to him, that this edition appeared with so much splendor. It consisted of six 8vo volumes, and was adorned with new prints and vignettes, selected by Heyne with exquisite taste. It came out in the year 1800. In 1803 it was reprinted upon common paper, without ornament, in 4 vols 8vo. This second impression, having again undergone a revision, is to be regarded as the most minutely correct, though it does not differ in any thing essential from the former.

In the period of which I have been speaking, from the year 1792 forward, fall those momentous times, produced by the French revolution. With what feelings Heyne viewed the extraordinary events which occurred, may partly be collected from some of his writings. In the *Opuscula* are to be read several tracts, which bear an allusion or a reference to those topics. He was not one of those who were blinded or led astray by the phantoms of French liberty. His mind was too well informed, and sobered by reflection and experience, to be entrapped in such snares. The good principles, which he had always cherished, of public and private virtue, of rectitude, fidelity, loyalty, and devotion to his country, guarded him from error, where many others fell victims to the deceptions practised by the revolutionary demagogues. His friend Ernest Brandes, who observed the progress of the affairs in France with the eye of a sound and enlightened politician, and who had formed correct ideas of the consequences, could furnish him with arguments, if those had been wanted by Heyne, in judging of the great problem that was proposed to mankind. The lessons of Burke were not thrown away upon a man like Brandes; and he is perhaps the individual in Germany, who observed the French revolution, from the first beginning, with the most unerring eye. In the year 1791 he published his *Political Remarks on the French Revolution*, which bear testimony to his sagacity and judgment. In the same year Burke's *Reflections* appeared; but though these two men were acquainted with one another, and though their sentiments were, in the main, similar, yet there is no ground for supposing any concert, or co-operation, between them on this subject. A strong feature in Heyne's character was that of loyalty; and faithful attachment to the government of his country, which he thought deserving of the regard and affection of those who lived under it. These sentiments are natural to a mind that rests and supports itself upon rectitude and constancy,

to a mind that is truly enlightened, and has learnt to discern what is good and essentially valuable in the moral world. To such a mind fidelity and gratitude are virtues, which it will never be inclined to barter for any specious articles of a delusive wisdom. In his early life, when he was living in Saxony, he had, during the seven years' war, while his country was occupied by the Prussians, given proofs that the fate of his native land, and of the sovereign to whom he owed allegiance, was not indifferent to him. It is known that he wrote, at that time, some papers against the invaders of Saxony, which exposed him to danger. What his feelings must have been, when the same power, in the most unprincipled and unjustifiable manner, under the auspices of Buonaparte, seized on Hanover, in the year 1806, may be concluded from the impression, which that act of iniquity made on every honest man even in this country. Nor do I think that, if he had lived to witness the dismemberment of Saxony, in 1815, when its most fertile provinces became ultimately a prey to Prussian rapacity, he would have either recognised the justice of those proceedings, or acknowledged the wisdom of that government. How truly this good man was attached to sentiments of loyalty, how unshaken in his affection to the government and the sovereign to which his fidelity was due, he evinced by the difficulty he felt in reconciling himself to the new order of things, when Jerome Buonaparte, being placed at the head of the kingdom of Westphalia, had become the master of Hanover. No favor, no honor, that he received from the new government, could obliterate his attachment to the old: I have been told, that these feelings often tempted him to outstep the line of prudence, and that he could sometimes not abstain from giving vent to his discontent. It was found necessary to take the writing of the university programmas out of his hands, because he was not sufficiently guarded and discreet in his allusions and expressions. His friends used to caution him, but he would not listen to the maxim, *parendum est necessitati*; he detested such a necessity, and deprecated all willingness to comply with it. In short, he was a wise man, and a good man; consequently, honest, faithful, constant, patriotic, loyal. Had he but lived to see the re-establishment of every thing that he valued, and the overthrow of those usurpations which filled the world with calamity and sorrow, what would have been his feelings! But fate withheld from him, as from many other distinguished and excellent men, the enjoyment of events that would have delighted their inmost soul. It was not by such gratifications that their virtue was to be rewarded! Providence, in its wisdom and goodness, determined otherwise; nor is it for us to repine at its decrees!

The peace of Amiens in 1802 seemed again to open that com-

munication between the nations of Europe, which for several years had been closed. The literary, as well as the political world, was benefited by the change. The intercourse between the learned men of different countries was restored, and Heyne availed himself of the favorable circumstances to renew his correspondence with foreigners, which had been long interrupted. He was active as Secretary of the Society of Sciences at Gottingen, in setting on foot communications with other learned bodies: several men of distinction, in France and other parts of Europe, were nominated members. He himself was elected a foreign member by the National Institute of France, in 1802; an honor which, at that time, many learned men considered as by no means unimportant. Heyne himself, whose foible was not that of vanity, set a value on it only so far as he might conceive that the interest of the sciences was to be promoted by such connexions. With that view, he entertained a high regard for similar establishments, and rated the benefit which learned societies had conferred on the world at no low price. He was member of many societies of that description, though he never made use of the titles or appellations derived from such an association. His connexion with the National Institute of France proved of most essential service to Gottingen, not in scientific respects, but in regard to its political situation, as will presently be shown. The peace was of short duration, and in 1803 the flames of war broke out afresh. One of the consequences was the occupation of Hanover by a French army, which entered the territory under Mortier. But all injury was averted from Gottingen, by the intercession that was obtained with Buonaparte, then First Consul, in which Heyne's exertions, and his influence as member of the National Institute, had the greatest share. Buonaparte took the university into his immediate protection: it was exempted from all the burdens of war, its funds remained untouched, and no French soldier was allowed to be quartered in the town. In a letter which Berthier, then French minister at war, addressed to Mr. Heyne, were these words: "*Que le bruit des armes n'interrompe pas vos paisibles et utiles occupations. L'armée Française accordera une protection spéciale à vos établissements; son Général en a reçu l'ordre, et aura un grand plaisir à l'exécuter.*" The university in those circumstances continued to flourish; the number of students remained undiminished, and consisted partly of persons of distinction. Among the number was the Prince Royal of Bavaria, who remained a year at Gottingen. During a few months, in the winter 1805-1806, Hanover was freed from invasion, and left to itself; but in the spring 1806 that most unprincipled and vile transaction, the occupation of the country by the Prussians, took place. It is impossible for an honest Hanoverian to speak, or

houses might have been purchased, in order to attain that end. A more expeditious way, however, was resorted to : the church of the university, intended for the use of the professors and students at divine worship, being contiguous to the library, was doomed to serve for the addition. The plan was executed ; and it must be confessed, that an admirable accession of space was thus gained. But it was attended with a serious objection. Religion and public worship had, since the French revolution, or even before, much declined on the Continent ; and to concur in any measure that tended still farther to degrade those best and most solid supports of what is moral and good in the world, seemed, on the part of a wise government, an unjustifiable proceeding. Abolishing a church, especially one appropriated for the religious use of young men, whose opinions and sentiments on the future situation which they were destined to fill in the state were calculated to exercise a great influence on the mass of the people, was declaring that a church was an object of no consideration, which might be done away without scruple. There was, indeed, no occasion to encourage irreligion by such a step, as that evil had already spread too widely. To bring back the people, and more particularly the youth of the university, from their error in neglecting the duties of religious worship and nourishing a disregard for religion itself, would have been more consistent with a wise and paternal government ; to which character, it must however be allowed, that of Jerome did not, and could not, lay any claim. The least that ought to have been done, would have been to provide another church for the university if it was absolutely determined to convert that which existed to a different use. It is to be hoped that the present government is aware of the impropriety that has been committed, and is intent on amending the wrong which has been done. That this should not have been attended to already might be a matter of surprise, if an apology were not perhaps to be derived from the multiplicity of objects which claimed the attention of the government, on resuming the administration of the country.

Heyne's constitution, though not naturally strong, had by his regular mode of living been firmly settled, and gave him, generally, the enjoyment of a good state of health, which had been rarely interrupted. He, therefore, was in his advanced age in full possession of vigor, both in mind and body. He suffered sometimes from rheumatism ; but this complaint also was happily removed, or alleviated, by the use of certain hot baths, at a place called Neundorf, at no great distance from Hanover. In the year 1807 he had an attack of vertigo, which, though it went off, and left him as well as before, could not but make his friends apprehensive of consequences more serious, if it should at any time return. But he continued in his great age, having attained the 80th year, active and cheerful, and both able and inclined to attend to the various

duties of his situation. Only in very few instances he obtained or would accept relief or assistance from others. His 80th birthday was celebrated on the 26th of September, 1809. It was a day of great solemnity, not only to him and his family, but to the whole town. For such was the veneration and love which every inhabitant entertained for him, that young and old, rich and poor, were animated with feelings of joy and gratitude on this occasion, and were eager to express them by their congratulations. The Corporation of the town, the senate of the university, and other public bodies waited upon him to offer their sentiments of regard and good wishes. Besides this, many private individuals, even such as were not personally known to him, gave him proofs of the sincere interest they took in his happiness and welfare. Every one hoped that he would live to celebrate the 50 years' jubilee of his professorship at Gottingen, which would have taken place on March 24, 1813: but such was not the will of Providence. In human judgment there existed a probability that this event might happen: for his age showed no symptoms of decay. His faculties remained perfect, even to his eyesight, which never required the assistance of spectacles. This may to some appear wonderful, when it is considered how much those eyes had been used: but I have observed, that it is not the intense and uninterrupted use of the eyes, provided that intenseness is not carried to an excess, so as to strain and derange the nerves, which impairs vision; on the contrary, that the constant and regular exercise of its organs strengthens and preserves their power. For it will be found, that sight does not remain vigorous in proportion as it is little exerted; and that persons, who have not so much occasion to use their eyes as literary men, for instance husbandmen, laborers, mechanics, and tradesmen, do not keep it better. I have known several great scholars, who could in a very advanced age dispense with the aid of glasses. In his body he perceived no signs of a change or decline, except perhaps in one particular, that he could not easily obtain warmth, and was chilly, so as to require the comfort of a fire, even in a season of the year when it is generally considered as superfluous. He felt a particular anxiety for the preservation of his mental faculties; and spoke of nothing with so much dread as the possibility of having them wasted or destroyed. But no deterioration of them was perceptible in him: even his memory, the decline of which commonly marks the progress of age, failed him but very little. The new part of the library was finished; and in March 1812 the books, which were to fill the great historical saloon, that which had been added to the library from the church, were placed in order. When every thing was arranged, Heyne availed himself of the first opportunity, which the state of the weather afforded, to visit the library. He

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lived at no great distance, but nearly opposite; and having gone over, he spent there a whole afternoon, surveying and examining every thing with the most lively interest. He returned to his house in cheerful spirits, and was observed that evening to be uncommonly serene and calm, as if contented and happy in his reflections on the past, and his prospects of the future. That was, however, his last visit to the library. In the beginning of April 1812 he finished the 6th volume of his *Opuscula*, which was to close his literary career. As if aware of this circumstance, he was, when the volume was published and before him, apparently under some emotion, looking upon this as his last production, with a tender and melancholy feeling, accompanied by the happy consciousness of having thus brought an honorable, laborious, and useful life to its termination. He rejoiced inwardly at the continued welfare and prosperity of Gottingen, to which he had devoted his unwearied exertions. The hope, which he might reasonably entertain, that the welfare of the university would, even under the adverse political circumstances which existed, not suffer or decline, cheered and animated him. The *Opuscula* might be regarded as a collection of documents, showing to future generations what Gottingen, in his time, had been. All these thoughts, associated on this occasion, were well calculated to produce those sensations in the breast of Heyne, which his friends that were near him thought they remarked. Indeed he expressed his sensibility in conversation with his dearest and most intimate connexions. Soon after this, on the 31st of May 1812, he suffered a slight attack of the palsy. His memory was, for a short time, affected; but he soon recovered: and the next day he was again able to attend his lectures. It was, however, an awful warning that he had received; and both himself and his family were persuaded that a return might happen, and terminate his existence. He himself seemed, with cheerfulness and comfort, to prepare for the great journey, on which he might unexpectedly be summoned to enter. He spoke of his concerns with those about him, and gave his instructions respecting all matters which were to be settled after his death; all his papers and accounts were put in order. But he was subsequently so well for some weeks, that the alarms of his friends much subsided. His wife was even prevailed on to go to a bathing place, 10 miles distant from Gottingen, on account of her own health, leaving him in the care of his two unmarried daughters, from whom he was sure of experiencing the most affectionate attention. On the 11th July he attended a meeting of the Society of Sciences: this was on a Saturday, and the last time that he quitted his house.

On the Monday following he came to his lecture room, to preside at the exercises of the Seminarists. This also was the last time that he appeared there. The afternoon and evening of

that day were, for the most part, employed in writing letters. He had sealed all but one, addressed to a learned professor at Copenhagen, which Mr. Heeren found open, but finished. At supper, where the eldest of his two daughters was present, he was cheerful; and went to bed at the usual hour. The next morning (July 14, 1812) he rose early, at 5 o'clock, as was always his custom. The maid-servant, who waited on him, found him well and in good spirits: and went to make his coffee for him, which he was in the habit of taking soon after rising. When she returned with it, which was not a quarter of an hour after, she beheld him sunk down on the ground, and apparently lifeless. He lay on the floor, by the stand of the wash hand-bason; for in the act of washing his hands, death had come upon him. The hands were wet; he breathed once more, and life ceased. Medical assistance, which was sent for, was ineffectual: a vein was opened, but no blood followed. Thus expired this good and virtuous man! His death was a gentle passage from this world to a better, unattended with any pain or struggle, but such as those who have performed their moral and religious duties in this life, and are in a constant state of preparation for the life to come, would wish to receive. The sorrow and regret which the tidings of this event spread through the town, and among all who knew Heyne, may be estimated from the affection and esteem which he enjoyed among his contemporaries. And, in truth, there was good cause to lament the loss of such a man: for scarcely ever was there a life in a private station, more useful, more active, more devoted to duty, and the interests of his fellow creatures. His funeral bore testimony to the sentiments that were entertained. It took place on the 17th of July 1812. The corpse was early in the morning conveyed to the public library, from whence the funeral procession was to begin. Those who were to attend assembled there soon after 7. In the great room of the library stood a table, covered with black cloth: upon it lay three cushions, made of white satin, and adorned with gold lace; upon the cushion in the middle was laid the order of knighthood, with which he had been invested, together with a garland of oak leaves, as the emblem of civic merit; upon the others were placed his Virgil and his Homer, with wreaths of laurel. The whole body of the students was assembled in a neighbouring place, ready to accompany the procession. It began to move at 8 o'clock. The hearse was preceded by a band of music, and surrounded by the chief mourners and pall-bearers. Immediately after it followed the persons who bore the cushions. The middle one, on which the order of knighthood was laid, was supported by a young nobleman of high rank, the two others were carried by professors Tychsel and Mitscherlich, two distinguished pupils of the deceased. Then followed the Westphalian Prefect of the

department in which Gottingen was situated, and the Prorektor or Vice-Chancellor of the university: next the near relations of the deceased; after them the professors, the clergy, the corporation, and other public bodies, many private individuals, both natives and strangers; then the members of the philological seminary, the particular pupils of the deceased; after whom followed the whole mass of the students; and the procession was closed by a great number of the townspeople, who paid this last tribute of respect to the remains of one, whom they had good reason to deplore as their friend and benefactor. The persons who attended the funeral are estimated at 600 or 700. It proceeded by the house of the deceased, through the principal street of the town, which led to the burying ground of his parish. This is situated on the outside of the town; as it is now the practice, in many parts of Germany, not to inter the dead in the midst of the living, but at some short distance from their dwellings. Some friendly hands had strewed his grave with flowers. I mention these circumstances, as they mark the love and veneration which were generally felt for this excellent man, not more honorable to him than creditable to those who had the virtue and good sense to bestow them. His body was thus committed to the earth, while his memory will long survive. I visited the grave of my revered master, two years after his death; and renewed the recollection of what he had been to me, and to all who were so fortunate as to enjoy his instruction. The spot is marked with a simple tombstone, merely recording his name: it would have been needless to add any thing, which the mind of almost every beholder could supply. For who are those that are not acquainted with his merits, or ignorant of his virtues! The procession returned, in the same order, to the library; and the solemnity was completed by some addresses, either spoken or written, suited to the various circumstances of the occasion. It fell to the lot of Mr. Heeren to pronounce the eulogy on the deceased in the Royal Society of Sciences at Gottingen, as is the practice in the learned societies on the continent: and he acquitted himself of this melancholy task, at its sittings on the 24th of October 1812. The Eulogy, written in Latin, is printed, with the title, *Memoria Chr. Gotlob Heynii, commendata in consensu Reg. Soc. Scient. ad d. 24 Oct. 1812. ab A. H. L. Heeren*. It has been quoted in the beginning of this communication. Mr. Heeren adds a circumstance, which I am not disposed to omit. Heyne had always retained an affectionate attachment to his native place, which the recollection of the hardships he had there endured did not diminish. The school, in particular, where he first received classical instruction, imperfect as it was, had kept a hold on his gratitude; and he had presented to it all

the works he had published. It seems, that since his time that institution had been improved. His sentiments of kindness both towards the school, and the town of Chemnitz, were gratefully returned; and the inhabitants regarded Heyne as an ornament, of which they had cause to be proud. When the news of his death arrived, a meeting of the principal inhabitants took place in the great school-room; and his memory was celebrated with decorous and affecting solemnity. Among the persons present was an old man, a weaver by trade, who had been a school-fellow of Heyne, and lived in the same suburb with him. Many people went, as it were on a pilgrimage, to the house in which Heyne was born.

Such is the historical information which I had to communicate concerning the life of Heyne. It still remains to add a few remarks before this account is concluded. In his person, Heyne was of small stature, under the middle size; his body was light and active, so as not to impede the quickness and energy of the mind which animated it, though he had never had the advantage of forming and fashioning it, which those may have in their youth who are born in more fortunate circumstances. His countenance was lively and animated: it had nothing, indeed, to recommend it, on the score of beauty; but it was expressive, especially when he spoke, of that energetic soul which belonged to him. He was short-sighted, and his eyes had something of a cast. From the studious and secluded life he had always led, which had not allowed him to cultivate much the habits and graces of a man of the world, his address and manners appeared, at first view, rather awkward; but this was immediately forgotten, in conversation. His discourse was modest and unassuming, never bearing down those who were beneath him in intelligence and talent: on the contrary, he was affable and gentle, though quick and full of vivacity.

His moral character may be briefly comprehended in these words; that he was a truly good and virtuous man. His piety and charity, and his conduct in all the relations of life, were without reproach and impeachment. There could not be a better husband, a more affectionate father, or kinder friend. No man could be more conscientious, zealous, and active in the discharge of the duties of his situation: none could venture to enter in competition with him: for who could equal his abilities, or be like him in energy and industry? How multifarious the labors were, which he had, in part, undertaken from choice, has been seen in the foregoing pages. It is a fact, though I am far from intending to speak of it as depreciating or lowering the merits of others, that the duties which he alone performed at Gottingen, are now divided among eight or nine persons, who, I am sure, will themselves not be prepared to say that they are discharged better than in his time. It is difficult to conceive

how he was able to perform so much, and in a manner so satisfactory to the public, and creditable to himself. The answer to this question must be looked for in the qualities which were peculiar to him: he was quick, active, persevering, zealous, and possessed of method. He never had a secretary, or amanuensis, but wrote every thing with his own hand; though such an assistance to a man occupied as he was, and who had to transact so much business in writing, would have been a great relief. His correspondence, both official and learned, was most extensive; and it is calculated that he sent above a thousand letters, in the course of the year, to the post. In this are not included the notes he had to write every day to different persons residing at Gottingen. If his literary compositions are added, it is really surprising how his pen could achieve so much. But he understood how to make the best use of his time: he valued it as his most precious possession, and employed it to the greatest advantage, and with the best judgment. No hours were wasted in indolence. To the day of his death, he rose every morning at five: and after taking one dish of coffee, seated himself at his table. The first hours of the morning were devoted to literary occupations. In summer he had a lecture in the library at 8. At 9 he usually took some light refreshment, such as a bason of broth, which might be called his breakfast. After this he was engaged for about an hour and a half with the concerns of the library, and was frequently attended by one of the under-librarians. If any moment was spared from this employment, it was bestowed on literary subjects. At 11, as we have stated, he had a lecture, for which he prepared himself a few minutes before. At 12 he dined; and then for the first time appeared in the midst of his family. He remained with them perhaps an hour, and then retired to his study, where he usually indulged in half an hour's sleep. At half past 1 he had to prepare himself for the lecture which he had to give at 2. The hours from 3 to 5 were commonly devoted to his correspondence. In his correspondence, great as it was, he was so punctual and accurate, that I almost will venture to assert, that in his whole life he never left a letter unanswered. But he was not even guilty of procrastination; for the utmost term which, I believe, he allowed himself for protracting the reply to any letter, was a week. I know this both from the testimony of others, and from my personal experience: for I have had many a letter from his hand. At five he had another lecture: at 6 he joined his family, for about a quarter of an hour, and took a dish of tea. He then returned to his study, and was engaged there till after 8. That was his supper time, and he frequently remained an hour or upwards at table with his family, especially when a friend was present. After supper the business of the study was resumed, and continued till about half past 10, when he went to

bed. But sometimes, when he had much to do, he staid up longer. Such was the usual employment of his time, and the division of his labor. Though he adhered to order and method, he did not pedantically tie himself down to the arrangement which he had made, and did not hesitate to depart from it, in altering the succession of his occupations, when circumstances required. He respected the rule, but submitted to exceptions. A life so employed, for a long series of years, could not fail to be useful, and was capable of accomplishing what, with other habits, would have been impossible. Of his fame and celebrity I have already spoken: it was that chiefly which brought him into so extensive a correspondence with the learned world. Among his correspondents in England was that good and excellent man, JACOB BRYANT. Him I mention with a particular interest and feeling. When I came in early life to England, I brought him a letter from Heyne, in which the latter had recommended me to his notice. This was in the year 1794: the recommendation was most kindly attended to, and I received from that venerable man the most gratifying marks of kindness. Our acquaintance soon grew into friendship, which I had the happiness of enjoying to the day of his death. It is among my most pleasing recollections, to have been honored by the regard of one of the best and most estimable men, which this or any other country has produced. I do not speak of his learning; for in that none of his contemporaries excelled him; but his memory is dear to all that knew him for the great and amiable virtues he possessed.

I must not omit to mention one of Heyne's qualities, which to a man of business was most important. He could bear interruptions without being in the least put out of the train of his thoughts or occupations. Many persons had to call on him on business, and many strangers came to see him. He received them in a room, adjoining to his study; but though he might be called away twenty times in a morning, the moment he sat down again at his writing table, all interruption was forgotten, the thread of his occupation was immediately taken up where he had left it, and his work proceeded as if nothing had occurred. Nor did the intuseness of his application follow him out of his study; he could divest himself instantaneously, as he rose to meet a person who wanted to speak to him, from the thoughts and meditations in which he had been engaged, and come fresh to the business or conversation that awaited him. There was never any absence of mind or distraction to be observed about him. He was a man altogether endowed by nature with extraordinary abilities, whether his talents for literature are considered, or his qualifications for business. He was himself inclined to think, that his strength lay chiefly in the last. To his talents he was himself not the person that did most justice; much less was he vain, or proud

of them. There is an anecdote of him recorded by Mr. Heeren, which deserves to be repeated. Mrs. Heyne was one day, it was April 1, 1808, reading to him a passage from a celebrated German author, Mr. Lichtenberg, in which the latter, in speaking of the great Tobias Mayer, observes, that this man had himself not been aware how much he knew; and adds, that in this manner, without being conscious of merit, or without being conceited, a man would most easily attain to eminence. Heyne was struck with the truth of this observation, and said it was applicable to himself. He had, he continued, after he came to Gottingen never suspected that he possessed any particular abilities, but considered himself at best as on a par with ordinary men. He only felt an anxiety to do his utmost, in order not to disgrace the university; but he had a much higher opinion of the learning and genius of his colleagues than of his own. Accidentally an English Newspaper, (*The Morning Post*, of Thursday April 20, 1775,) fell into his hands, in which was an *Extract of a letter from a gentleman at Gottingen to his friend at Cambridge*. In this extract was the following passage: *There are many of the present professors eminent in their several branches; Putter, Boemer, and Selchow in the Law; Schlozer in History; Kaesner is famed throughout Germany for Mathematics; and the reputation of Michaelis for his knowledge of the ancient languages is very great. A Mr. Heyne, to whom I was lately introduced, ought to be mentioned as the first genius in Gottingen. He teaches eloquence and the Greek and Roman antiquities.* Without ascertaining who the person was that wrote this, and what is the value of his individual opinion, it shows what others, from whom the writer might have derived his information, thought of Heyne. The latter was much struck with the observation alluded to, which told him what he had never suspected before, that he was a man of genius. It had the effect of giving him more confidence in his own powers, and enabling him to calculate with less hesitation, what he was able to undertake and accomplish. He was too wise a man to be made vain or proud by praise; and though he had copied that paragraph from the English Newspaper, as a matter of curiosity and interest to himself, he never seems to have mentioned it to any one, excepting in a confidential moment to his wife, many years after the circumstance had occurred.

Heyne had, by his first wife, three children; one son, Charles, who was the eldest, and two daughters. The son, who was brought up as a physician, was in the service of the Emperor of Russia; and was employed as physician general to the Russian army. He died in the year 1794, in the Russian campaign in Poland. The account of his death did not reach the father till nearly two years after, who was deeply afflicted by the intelligence. I saw Mr. Heyne in the

year 1796, and his grief for the loss was then still fresh. Of the daughters, the elder married the celebrated George Forster, who (with his father) accompanied Captain Cook in his voyage round the world: after Mr. Forster's death she became the wife of a Mr. Huber, who did not long survive. The second daughter married Professor Reuss of Gottingen. By the second marriage Heyne had six children, four daughters and two sons. The eldest of these daughters is married to Mr. Heeren.

I shall conclude this sketch with a brief enumeration of Heyne's principal publications.

1. *Tibullus*, in 3 editions.
2. *Epictetus*, 2 editions.
3. *Virgil*, 3 editions; besides the smaller editions, for the use of schools.
4. *Apollodorus*, 2 editions.
5. *Pindar*, 2 editions; besides a small one, containing merely the text, for the use of schools.
6. *Homer*.
7. About 50 Treatises, or Dissertations, in the Transactions of the Royal Society of Sciences at Gottingen, written in Latin.
8. *Opuscula Academica*, 6 vols. 8vo.
9. German Translation, with notes, of Guthrie's and Grey's Universal History. 7 vols. 8vo.
10. Collection of antiquarian researches, written in German (*Sammlung antiquarischer Aufsätze*) 2 vols.

These are his principal works: some of his minor publications have been incidentally mentioned in the course of this chapter; among others, the great number of reviews which he contributed to the literary journal of Gottingen (*Göttingische Gelehrt Anzeigen*.) To the smaller productions belong, 1. *Dactyliothece universalis signorum exemplis nitidis redditæ Chilias tertia. Expressit Ph. D. Lepert, stilum accommodavit C. G. H. Lipsiæ* 1763. 2. *Ex C. Plinii Secundi historiâ naturali Excerpta, quæ ad artes spectant, ed. C. G. Heyne Gottingæ* 1790. *Lib. xxxiv.* 3. *Ex C. Plinii Secundi historiâ naturali Excerpta. Lib. xxxv. de picturâ. Gott. 1811.* 4. *Cononis Narrationes Quinquaginta, et Parthenii Narrationes Amatoriæ. Conon ex edit. I. Kaune; Parthenius emendatus studio Luca Le grand, in lucem editus curante Ch. G. Heyne* 1798.

It seems that one of the last works he planned was an account, or a history, of the university of Gottingen: for a few lines, written in German, on this subject, were found among his papers; but his occupations probably did not allow him to proceed with it. If he could have executed that design, such an account from him, who had been so active a member of the university, and so intimately acquainted with every thing relating to its history and constitution,

would have been of great value. The best information, which we now have of that celebrated establishment is by Ernest Brandes, entitled, "Account of the state of the University of Gottingen," (*Beschreibung von dem Zustande der Universität Göttingen*,) first published in the Hanoverian Magazine, in a succession of papers, and these afterwards (in the year 1802) collected into a volume. The well-known *Meiners*, who was for many years a professor at Gottingen, had begun to publish "Annals of the University," which, if continued, would have furnished an accurate history of that institution. But after the first volume, the design was abandoned by the author; whether from want of encouragement in the sale of the work, or from another cause, is not known.

ON THE SCIENCE OF THE EGYPTIANS AND CHALDEANS.

PART VII.

I now proceed to consider some other parts of chemistry and physics, of which the Greeks had obtained some indistinct notions from their Egyptian and Oriental masters.

OF ELEMENTS AND PRINCIPLES.

It is generally supposed, that the ancients considered earth, air, fire, and water, as the primordial elements of the material world, and that they had no notion whatever that any of these can be capable of composition and decomposition. Our modern chemists, who teach us what are the relative proportions of the component *gases* which form air and water, consequently speak of their ancient predecessors, as of men who were utterly unacquainted with this department of physical science. I am far from presuming to say, that the sages of antiquity had anticipated the brilliant discoveries of the moderns, or that they could express their ideas by any such well-chosen words as *oxygen-gas*, *azotic-gas*, *carbonic-acid-gas*, and all the rest of the family of *gases*; but I may be permitted to maintain, that it does not thence follow, that they

were entirely ignorant of what these *Arabico-Latino-Græco-Gallic* names are now intended to indicate.

Thales, the father of Greek philosophy, had been instructed in the sciences in Egypt and the East. Of course he was taught no more than what men, very careful how they communicated their knowledge to strangers, chose he should learn. He held that water is the principle of all things. But it is probable, that he was here repeating the doctrine of certain cosmogonists, and did not mean to employ the word *principle* (ἀρχή) in its rigorous acceptation. In fact it appears from a passage in Cicero, that the Greek philosopher intended to say little more, than that water was the prime material out of which the Deity formed all things. *Thales Milesius, qui primus de talibus rebus quæsiuit, aquam dixit esse initium rerum: Deum autem eam mentem quæ ex aqua cuncta fingeret.* Besides we know that he distinguished between principles and elements, admitting that the last are composed (στοιχεῖά ἐστι σύνθετα). He also stated that there is something prior to earth and water, out of which matter without shape or form is produced (τῆς δὲ γῆς καὶ τοῦ ὕδατος ἐστὶ τίνα πρότερον ἢ ὃν γέγονεν ὕλη ἀμορφος καὶ ἀνείδεος).

Pythagoras taught, that all things are generated, not from numbers, but according to numbers (οὐκ ἐξ ἀριθμοῦ, κατὰ δὲ ἀριθμόν). The same philosopher held, that principles are certain symmetries and harmonies in numbers; and that out of both, elements are composed (ἐξ ἀμφοτέρων σύνθετα στοιχεῖα). He also said, that the four elements might be expressed by figures—earth by the cube—air by the ὀκτάεδρον, or eight-sided figure—water by the εἰκοσάεδρον, or twenty-sided figure, and fire by the pyramid. This language is merely symbolical; nor is it unlikely that the elements were thus denoted in the Egyptian hieroglyphics.

Empedocles is generally thought to have held that earth, air, water, and fire, are the primary elements in nature. This is not correct. He taught that there are certain very small particles, or fragments, (θραύσματα ἐλαχιστά,) which may be considered as *elements before the elements*. This is not very dissimilar to the atomic doctrine, which had been long known in Egypt and Phœnicia, before Euphantus, Leucippus, and Democritus expounded it to the Greeks,

According to Anaximenes all matter was originally aëriiform, and might again become so (*ἐκ γὰρ τούτου (αἴρος) τὰ πάντα γίνεσθαι, καὶ εἰς αὐτὸν παλιν ἀναλύεσθαι*). All things, said he, are generated out of air, and may be again resolved into it. In modern language, in order to express the same sentiment, we should say, all bodies have been in a gaseous state, and may be again changed into that state. The fact may not be true, but it seems to indicate, that Anaximenes had witnessed some chemical experiments, which induced him to adopt his singular doctrine.

It appears then that the early philosophers of Greece, who were the immediate disciples of the Egyptians, held that there was a distinction to be made between material principles and material elements. Material principles might be properly defined to be the first and simplest parts of nature, which cannot be resolved into other things: but the four elements are not principles; and they are merely called elements, because all bodies must wear the form of one of them, when separated into their primary parts; and even principles themselves, when developed, must take the appearance of one of these four elements. These ancient philosophers therefore stated, that nature was nothing else than the mixtion and separation of the elements (*φύσιν γὰρ μηδὲν εἶναι, μίξιν δὲ τῶν στοιχείων καὶ διάστασιν*). Aristotle however rightly held, that the elements of bodies are really their constituent and primary parts, and that the distinction between corporeal principles and elements is unfounded. He justly says, that philosophers call the elements of bodies those ultimate parts into which they are divisible, but that these cannot be separated into other bodies differing in form (*τὰ τῶν σωμάτων στοιχεῖα λήγουσιν, εἰς ἃ διαρεῖται τὰ σώματα ἰσχυρά, ἕκαστα δὲ μηκέτ' εἰς ἄλλα εἶδει διαφέροντα σώματα*). The only defect of this definition is, that Aristotle applied it to the four elements, without suspecting that the ancient philosophers were right, when they said that these four elements are composed, and that there are *elements before the elements*. Occupied with his doctrines of the (*πρώτη ὕλη*,) *the first matter*, and of *forms*, the Stagirite seems not to have sufficiently enquired, why the early philosophers of his country had distinguished between material principles and elements. The distinction is certainly improper, inasmuch as the elements of bodies can be nothing else than their primary and constituent parts; but

it is proper, inasmuch as the name of elements had been given, for example, to air and water, when both of these, according to the disciples of the Egyptian and Oriental schools, were not simple but compound. Let us however proceed to speak separately of each of the four elements.

OF THE ELEMENT OF FIRE.

The learned Egyptians represented the intellectual nature of God by *Emeph*; (Προτάττει Ἡρμης θεὸν τὸν Ἡμήφ τῶν ἐπουρανίων θεῶν ἡγουμένον, ὃν φησιν νοῦν εἶναι ἑαυτον νοοῦντα, καὶ τὰς νοήσεις εἰς ἑαυτον ἐπιστρέφοντα) and the active power of the Deity by *Cneph*. This last was considered as the Demiourgos, and was represented with an egg, the symbol of the universe, in his mouth, to indicate that the world had been called into existence at the word of God. The people of the Thebais particularly adored this divinity; for they considered no mortal as divine, says Plutarch, but him (ὃν καλοῦσιν αὐτοὶ Κνήφ, ἀγέννητον ὄντα καὶ ἀθάνατον) whom they call *Cneph*, and who is unbegotten and immortal. This Deity however was not held to be the immediate mundane artificer. A subordinate agent was supposed to have acted in the formation of the world, as well as in all the changes which it has undergone. But the cosmogonists and natural philosophers were not agreed about this agent. Some supposed it to be a plastic nature, which sedulously but imperfectly follows the ideal exemplar in the divine mind; others conceived it to be a *vis impressa*, which the Demiourgos communicated to matter, which had been previously inert; others fancied that all things had their origin in humidity; and others maintained that fire is the mighty material artificer.

The cosmogonists who adopted this last theory, represented the fabricator of the world by *Phthas*, or *Phthah*, or *Ptah*. Each of these readings has had its advocates; but the late Mr. Akerblad has cited a passage from Sinathi, in which that Coptic author writes the name ΠΤΩΣ, *Ptah*, and, if I do not forget, it is spelt Πτα in the Greek of the Rosetta inscription. Be this as it may, the Greeks corrupted the name into *Hephaistos*, and frequently used it as significant of fire. Diodorus Siculus says, that it was in order to preserve the name of the artificer, that men gave

the name of the God to the fire which he produced. But before I say any thing more of this God, it may be necessary to speak of the doctrines of the Stoics concerning heat and fire, because these doctrines appear to have originated with the votaries of the Egyptian Vulcan.

Cleanthes held that *calor*, by which he understood what the moderns denominate *caloric*, pervades the whole material world, and exists in water, in earth, in air, in the depths of the ocean, in the heart of the rock, in the coldest winds that blow from the frozen regions of the north—it is the cause of fluidity and expansion, of increase and production—without it nothing is generated, and nothing is nourished. (Cic. de Nat. Deor. L. ii.)

The doctrine of the philosophers of the Porch concerning fire was not less remarkable. They taught that fire had been the chief mundane artificer—not indeed the element fire that burns on the hearth or blazes on the altar, but that igneous principle which they named τὸ τεχνικὸν πῦρ, *ignis fabrilis*, and which they believed to be at once the most powerful and the most active agent in nature.

It appears, then, that these philosophers distinguished between latent and sensible heat—between the igneous principle and the burning matter. Now it is not very probable that Zeno, or his followers, first made these discoveries. In fact we shall find the whole of this doctrine in the allegorical mythology of Egypt and the East. Let it be remarked, in the first place, that the physiologists termed the matter of fire *terrene fire*, and the igneous principle *celestial fire*. Servius, in explaining how souls are purified in the earth, thus states the doctrine of the physiologists—*ignis enim ex terra est quo peruruntur omnia, nam celestis nihil perurit*.

The Goddess Vesta appears to have been the symbol of the terrene fire. Her name is to be traced to an Oriental source. By the Greeks she was called Ἑστία; but the Latins retained the Æolic digamma, and called her Vesta. The etymon seems to be *שׁנ es*, or *שׁנ esā*, the Hebrew and Chaldaic word for fire, and this word in Chaldaic may have slid into *שׁנ esā*. Certain it is, that it has done so in Syriac, in which dialect the word for fire is *ܥܬܐ esā*, which, preceded by the digamma, is precisely the name in question. It is to be likewise observed, that not only the name, but the worship of this goddess came from the East.

"Cyrus," says Xenophon, "coming home, and having prayed to Vesta his patroness, and to Jupiter his patron, and to the other gods, proceeded upon the expedition :—" (*Κύρος δὲ ἐλθὼν οἴκαδε καὶ προσευξάμενος Ἑστία πατρώα, καὶ Διὶ πατρώω, καὶ τοῖς ἄλλοις θεοῖς, ἀρμάτω ἐπὶ τὴν στρατείαν.*) The same author, in describing a Persian procession, says, that after the third chariot, men followed bearing fire upon a great hearth, (*ἐπ' ἐσχάρας μεγάλης*) and it is very obvious, that this fire was the symbol of Vesta.

It was in vain that Pythagoras had taught his countrymen, that the sun is at the centre of our planetary system. He had talked to them of the central fire, and as they still maintained that the earth was the central point of the universe, they placed the abode of Vesta there. Thus Plato speaks of Vesta and the earth as the same : (*Γῆ μὲν οὖν Ἑστία τε οἰκίσεως ἰερὰ πᾶσι πάντων θεῶν,*) "the earth and Vesta, the sacred abode of all the gods." Elsewhere he says, "Jupiter, the great charioteer, goes forth, driving his car through heaven. He proceeds the first, ordering and preserving all things ; and is followed by the whole host of deities and genii, divided into eleven parts;" and then he adds (*μένει γὰρ Ἑστία ἐν θεῶν οἴκῳ μόνῃ*) "for Vesta remains alone in the mansion of the Gods." His meaning seems to be, that while Jupiter, or the sun, followed by the stars, pursues his course through the zodiac, (which the Chaldeans divided into eleven signs, as the Egyptians did into twelve) the central fire remains stationary in the earth, which is called the mansion of the Gods, for a reason which requires some explanation. The *Cabiri*, or great Gods, were held by some to be two in number, by others three, by others four. The Phœnicians said they were eight, and in this they copied the Egyptians, who however afterwards extended the number, as Herodotus tells us, to twelve. It was indeed in the mythology of Egypt that all these variations had their sources, as might easily be shown were it necessary ; but at present I shall only observe, that the four Cabiri adored by the Samothracians, were the same deities as were venerated in the Eleusinian mysteries—Axieros, or Ceres,—Axiocersa, or Proserpine,—Axiocersus, or Pluto, or Dionysus—Casmillus, or Mercury. Now these *Cabiri*, or great Gods, were all *θεοὶ χθόνιοι*, terrestrial Gods, by whom were understood those deities, whose abode was feigned to

be under the surface of the earth; whence they were also called infernal Gods. To these it is plain that Plato alluded.

The mythologists typified the celestial fire by Vulcan, whom they represented as limping, ever after his fall from heaven. By the celestial fire we have seen that they understood the igneous principle, which, when developed in lightning, falls to the earth; but as fire must be nourished, and burns unequally according to the combustible matter which it finds, they represented Vulcan as halting in his gait, after his fall to the earth. This God was feigned to be the son of Juno, and the brother of Minerva; and it appears from Horapollo, that Juno, or Isis, was considered, under one of her many emblematical characters, as the symbol of the lower region of air; and from Eusebius we learn, that Minerva was the type of the air among the Egyptians (τὸν δὲ ἀέρα φασὶν αὐτοὺς προ-γορεύειν Ἀθηναν). The meaning is, that the igneous principle cannot be developed without the presence of air. But it is also to be observed, that Minerva was not only the sister but the wife of Vulcan, and the mother of Erichthonius; (*Tzetzes in Lycophron.*) and that, properly speaking, she was the emblem of the purer and more ethereal part of the air. Thus Phornutus tells us, that the ancients perhaps named her Ætheronia from the æther (τάχα δ' ἀπὸ τοῦ αἰθέρος, ὡς καὶ οἱ παλαιοὶ ταύτην ἔλεγον Αἰθερόνειαν). From this it may be argued, that the Egyptians, who taught that the nominal elements are not simple and uncompounded, may have known that fire must always be accompanied by that part of the air, which we shall find presently they had taught the Greeks to denominate *vital spirit*.

The followers of *Ptah* seem indeed to have considered this deity as the source of life and of animal organisation. They fabled him to be (ἀρσενόθηλυς) of both sexes, that which generates, and that which produces; and his name appears to be ΩΩ *ah, vita* prefixed by Π, and Τ the signs of the masculine and feminine articles. Thus he was held to be the living principle which animates and vivifies the animal and vegetable worlds; and under this point of view he was represented as the light which pervades and illuminates the universe. Manetho, who had the rank of a priest in Egypt, says, that “no time can be assigned to Hephaistos,

for he shines alike by day and by night." Ælian (L. 12.) informs us, that a lion was the emblem of this god in Egypt; and in the curious description which Capella has given us of the mystic ship navigated by seven sailors, we find that a lion was figured on the mast in the midst of the effulgence which shone around. This ship was a symbol of the universe—the seven planets were represented by the seven sailors—and the lion was the emblem of *Ptah*, the principle of light and of life.

Some writers have considered Vulcan as one of the numerous symbols of the sun. This was not the notion of the Egyptians, who held this deity to be the cause of the fire, rather than the fire itself. Thus we see from the list of the fabulous monarchs, that Vulcan was said to be the father of the sun : (*Μετὰ δὲ τὴν τελευταίην Ἡλίου τοῦ Βασιλέως, υἱοῦ Ἡφαίστου, ἐβασίλευσεν Αἰγυπτίων Σώσις*;) "After the death of *Sol* the king, the son of Vulcan, Sosis reigned over the Egyptians." It appears to me, that *Ptah*, when divested of his imaginary godhead, was nothing else than that *ignis fabrilis*, which the Stoics represented as the great agent in nature, and which is by no means to be confounded with the element fire.

From the whole of this statement we may collect what was the difference established by the mythologists between Vulcan and Vesta. Vulcan was the representative of the celestial, and Vesta of the terrene, fire; that is to say, the former was the symbol of the igneous principle, which is latent; and the latter was the symbol of the burning element, which is developed. Accordingly, as Vulcan was said to be the father of the sun, Vesta was called his nurse: Vulcan was the efficient cause of fire—Vesta was the material effect: Vulcan established his forge in the caverns of Etna—Vesta kindled the fire which burst from its crater; the god fabricates the thunderbolt—the goddess elicits the flame from the cloud; or perhaps is rather the fire itself. *Nec tu aliud Vestam, quam vivam intellige flammam.*

The ancients then were not unacquainted with the doctrine of latent heat. I presume not, however, to infer from this, that they had attained the wonderful precision of the moderns; that they could tell what is the quantity of caloric contained in a grain of gun-powder; or that they could weigh the latent heat which is to be found in a pound of ice. Their humbler researches seem only to

have proved to them, that heat exists in a latent state in the coldest bodies; and that the igneous principle is universally, though unequally, diffused through the whole system of nature.

OF THE ELEMENT OF WATER.

Our modern chemists have discovered that water is composed of certain proportions of hydrogen-gas, and of oxygen-gas. It does not appear that the Greeks were aware that water is formed by the combination of these two elements; and hence it follows that if the Egyptian enigmas contained any allusion to this combination, the Greeks could not have understood them.

The geologists of Egypt, like those of the present day, seem to have been divided into Vulcanists and Neptunists. I have already spoken of the followers of *Pthah*; and here I may observe that *Canopus* had also his votaries. This god, who was no other than the *Aquarius* of the constellations, was commonly represented under the form of an urn or pitcher. *Qui sacerdotia gerunt moribus Ægyptiorum, says Vitruvius, ostendunt omnes res e liquoris potestate consistere. Itaque cum hydriam tegunt, quæ ad templum ædemque casta religione defertur, tunc in terra procumbentes, manibus ad cælum sublatis, inventionibus gratias agunt divinæ benignitatis.* The celebrated trial of power which took place between the gods of fire and water, and which is mentioned by Rufinus, is so generally known that I need not speak of it here.

In those fables which Sallust the philosopher called the material, the mythologists represented by Jupiter the purer part of the air, which however is also mixed with the denser atmosphere, and takes the form of clouds and rain. Thus Ennius says—

*Istic est hic Jupiter, quem dico, quem Græci vocant
Ærem, qui ventus est, et nubes, imber postea,
Atque ex imbre frigus, ventus post fit, ær denuo.*

Plutarch tells us that the Nile was said to be *the flowing of Osiris*; and from another passage in the same author it may be inferred that the Egyptians held that water was formed by the union of a certain spirit, or pure air, which they enigmatically called Jupiter, with the humid principle: (Δία μὲν Αἰγύπτιοι τὸ πνεῦμα καλοῦσιν, ὃ πολέμιον τὸ αὐχμηρὸν καὶ πυρῶδες, τοῦτο τὸ δὲ ἥλιος μὲν οὐκ ἔστι, πρὸς

ὁ θεὸς ἔχει συγγένειαν ἢ δὲ ὑγρότης σβεννοῦται τὴν ὑπερβολὴν τῆς ἐξή-
της αἰθέρος καὶ ῥάννυσσι τὰς ἀναθυμιάσεις) "The Egyptians call that
spirit Jupiter, to which drought and fiery heat are adverse; this
indeed is not the sun, though it has a certain relationship to that
luminary; but humidity, which, extinguishing the excess of aridity
increases and strengthens the exhalations." The spirit, of which
Jupiter was the symbol, appears to have been that elemental por-
tion of atmospheric air, which we shall afterwards find the Egyp-
tians considered as necessary to life, and likewise to the develop-
ment of the igneous principle. It seems then that these ancient phi-
losophers were aware, that one of the elements which form water,
resembled very much what our modern chemists call oxygen-gas.

Plutarch says, that Typhon signified whatever is dry and fiery; and that he was represented of a red color to denote his fiery nature, which was directly the contrary of all that is humid. It seems to me that Plutarch did not sufficiently consider that Typhon, like all the other symbols in Egyptian mythology, indicated various things. There can be no question, for example, that Typhon represented *Sol Inferus*, or the sun in the lower hemisphere; and his red color may have symbolised that luminary as it sets below the horizon. Again, Typhon was the evil genius of Egypt; and wherever Osiris was supposed to exist, Typhon was also supposed to be placed in opposition to him. Osiris, or Jupiter, was considered as the purer part of the air; and Typhon consequently represented the impure part of it. We shall find reason to think, that in this sense Typhon was so far from being of a nature adverse to all humidity, that on the contrary he was often considered as the humid principle. Our modern chemists teach us, that when oxygen-gas is met by hydrogen-gas, the former ceases to wear its æriform existence, and united with the latter is converted into water.

There can be no question that Typhon was the symbol of the sea. This Plutarch himself admits, but he gives a curious reason for it, by telling us that according to the Egyptians the sea was made by fire. It is evident that Plutarch here confounded the doctrine of the Vulcanists with the allegory concerning Typhon. This deity might in one sense be the symbol of fire and aridity, and in another the type of humidity. He was the symbol of

aridity, when, as the evil principle, he desolated the plains, and dried up the fountains; he was the type of humidity, when, under the form of a gas, (which is destructive of life,) he met with another species of gas, (which is necessary to life, and which was represented by Jupiter, or Osiris,) and converted it into water. Typhon was the symbol of the sea, says Plutarch, and Osiris was the symbol of the Nile. This is true; but the symbol of the sea cannot in this case represent drought and aridity, or be of a fiery nature that is adverse to every thing humid. That Typhon, in opposition to Osiris and Orus, often signified the humid principle, may be inferred from various circumstances. When Typhon fled from the presence of Or, or Orus, which word is the same with the Hebrew *אור ignis, lux, sol*, he took, says the fable, the form of a crocodile. Now the crocodile was the symbol of water rather than of fire. Again, Typhon took the form of the *hippopotamus*, which is surely likewise a symbol of water; and it may be fairly asked, if by both these types it was not understood, that he represented the Nile under one sense, while Osiris represented it under another? The question will be solved at once, if it be admitted, that Osiris and Typhon represented the two elements which form water. A traditionary fable, mentioned in Athenæus, says, that Hercules, (the type of the sun, and of universal fire, or heat,) was killed as he was going into Lybia by Typhon. This deity then was not understood in this fable to signify the igneous, but the humid principle. In fact humid exhalations were familiarly called the exhalations of Typhon (*Τυφῶνος ἰκπνύας*). According to another fable, the lake Serbonis was called the sepulchre of Typhon; because when this god was struck by Jupiter with thunder, he threw himself into that lake, and it was miraculously preserved from being dried up, from his remaining in it. Here again Typhon clearly represents the humid principle. The story which I have just mentioned is related, if I recollect rightly, by the scholiast of Apollonius Rhodius; but Diodorus Siculus will furnish us with another fable, which is yet more to the purpose. Isis, says the historian, invented a medicine, which imparts immortality to those who take it; and by this she restored life to Or, after he had been found in the water overwhelmed and killed by Titan (or Typhon). The fable should have been rather told of Osiris, than of Or, as

appears from Plutarch; but nothing can be clearer than that Typhon is here made to represent the aqueous and not the igneous principle. Whether, or not, the authors of the Egyptian enigma meant to say, that vital air exists in water, combined with a larger proportion of the element of humidity, from which however it is capable of being separated, I must leave others to determine.

Some writers have endeavoured to ascertain the etymology of the word Typhon; but as it would be difficult to decide positively on the question, I shall not enter upon it here. From the statement, however, which I have made, I think it must be obvious, that Typhon did not solely represent aridity, but that he was always supposed to exist in opposition to Osiris, whatever form that deity was feigned to assume.

It has been objected to me, that the Greeks and Egyptians were unacquainted with the simple process of distillation, and that consequently it is vain to fancy that the latter could have had any notion of the existence of those gases, which are the basis of the element of water. This objection appears to me to be founded in mistake. The process of distillation seems to have been known from the earliest times. In the book of Job, the most ancient book existing, the following passage occurs: מִים זָקוּ מִמָּטָר לֵאדָר (כִּי יִנְרַע נִמְטִי) “He breaketh small the drops of water; they distil rain according to the vapours thereof.” I count not less than six different words in Hebrew which signify *to distil*; and if the mechanical process of distillation had been unknown, it seems difficult to account for this. In Egyptian the words **TEATEA** and **XEAXWΛ** signify *to distil*; and in Greek there are several words which bear the same meaning. But it is said, there is no account of the process of distillation given in any Greek writer—there is no word for spirituous liquors—none for steam—none for the still—none for the alembic. I confess I do not recollect any account of the process of distillation in any Greek writer; but neither do I remember any account of the process of fermentation. Of spirituous liquors they possibly knew nothing; but they were sufficiently in the habit of using fermented liquors; and *bruton* was the name which they gave to beer, which was called *xythus* by the Egyptians. The use of wine seems to have

existed from the earliest times in the East; and it is not to be forgotten, that we still employ the Arabic word *alcohol* to denote the spirit of wine. The Orientalists were perhaps better acquainted with the process of distillation than the Greeks; but the Greeks had names for *steam*, and for a *still*—ἀτμός and σπαραγγίον. Again, the word *alembic* is easily to be traced to the Greek. We have taken it immediately from the Arabic, and it is evident that the word is *embic*, or *ambic*, preceded by the definite article *al*. It is therefore taken from the Greek ἀμβίξ, which Hesychius explains as signifying a *kettle*, or *boiler* (χύτρα). The moderns were not the first, who were acquainted with the powers of *steam*. This knowledge was not wanting to men in the sixth century, when the arts and sciences had fallen into decay (see the History of the Decline and Fall of the Roman Empire, Chap. 40.); and I thence argue *à fortiori*, that it could scarcely have been wanting to them in the more brilliant periods of their glory, when they raised the obelisks and pyramids of Egypt, and the towers, and the temples, and the palaces of Babylon.

OF THE ELEMENT OF AIR.

Varro, the most learned of the Romans, in copying his Greek masters has told us: *mundus dividitur in duas partes, cælum et terram; et cælum bifariam, in æthera et æra*. By this last division Varro meant the upper and lower *strata* of air, while a more subtle distinction was probably made by the philosophers of Egypt and the East. The mythology of Orpheus was derived from that of the Egyptians, and he represents Jupiter, under one point of view as symbolising the air (ἄēr ὃν ἂν τις ὀνομάσσει, καὶ Αἶρα). Empedocles, whose philosophy is also to be traced through Pythagoras to Egypt, thus expresses himself:

Τέσσερα τῶν πάντων ριζώματα πρῶτον ἄκουε.

Ζεὺς αἰθήρ, "Ἡγῆ τε φερέσβιος, ἡδ' Αἰδωνεύς,

Νῆστις θ' ἡ δακρυόις τέγγει κρούνομα βρότοιον.

"Hear what are the four primary radicals of all things—Jupiter, æther—Juno, life-bearing—then Pluto—and Nestis moistens the mortal fountain with tears." Thus Empedocles distinguishes between four different kinds of air, or of gas. Jupi-

ter, or air highly rarefied, and abounding in caloric, which Plutarch calls *ferour* (ζῆσις)—Juno, or vital air—Pluto, or air deprived of its vivifying part—and Nestis, the humid principle. Archelaus, who by the way taught that sound was propagated by vibrations of the aerial fluid, endeavoured to express his doctrine more shortly, by saying, “fire and water are nothing else than air in the extremes of rarefaction and density.”

Osiris in one of his symbolical characters represented the air; and Osiris, according to the mythologists, was of both sexes. Athenagoras, who lived in the second century, says that the mythologists call the twofold air masculine and feminine Jupiter (ἀέρα διφυῇ ἀρσενόδελην τὸν Δία λέγουσιν). It is quite evident from this, that the Egyptians were aware that common air is not a primary and simple element. But we have seen, that Jupiter, or Osiris, represented pure air, and the element abounding in caloric—that Juno, or Isis, typified vital air—and Pluto, or Typhon, air deprived of its vivifying part. In fact the Egyptians seem to have combined the three deities together as representing the air: *Osiris frater est, Isis soror, Typho autem maritus*. (Jul. Firmicus.) Thus Typhon was the husband of Isis—he represents the *azotic*, as she represents the *zotic* portion of the air; and Osiris is the type of caloric, to the developement of which Typhon is always opposed, as Isis is always friendly.

The Greeks seem to have obtained some notions concerning vital air from the Egyptians; but as they were not so versant in the practice of chemistry as their masters, they appear not to have very well understood what was meant by *life-bringing Juno*. They were aware, however, that there is a portion of atmospheric air which is necessary to animal life, and to the developement of the igneous principle. We have seen in a former part of this essay that Erasistratus, after his establishment in Egypt, taught, that a portion of the air inhaled into the lungs was separated from the rest, and that the portion so separated was called by him πνεῦμα ζωτικόν, *vital spirit*, or *vital air*. Some passages in Hippocrates seem to indicate, that he had at least heard of a similar doctrine. “The bodies of men,” says he, “are nourished by three things, meat, drink, and spirits” (πνεύματα). In his book *de natura hominis*, he observes, that “some diseases are generated by our diet, and

others by the spirit, by inhaling which we live :” (αἱ τοῦτοι γίνονται, αἱ μὲν ἀπὸ διαιτημάτων, αἱ ἀπὸ τοῦ πνεύματος, ὃ εἰσαγόμενοι ζῶμεν.) It is well known to modern physicians, that when the air which we breathe is too much charged with oxygen-gas, it is extremely noxious to persons suffering from *phthisis* ; and again when the just proportion of this gas is wanting, the air is necessarily unwholesome. That Hippocrates meant by *pneuma*, what we call vital air, appears from a passage in his treatise *de flatibus*. This physician was utterly unacquainted with the Pythagorean system of astronomy, and he fancied that the celestial bodies were all igneous. In the way of his own profession, however, he had informed himself a little better concerning vital air ; for after observing that the heavenly bodies are preserved in their course by spirit, he adds, “ for spirit is the food of fire, and fire deprived of spirit cannot live :” (τῷ γὰρ πῦρ τὸ πνεῦμα τροφή, τοῦ δὲ πνεύματος τὸ πῦρ στερηθὲν οὐκ ἂν δύναται ζῆν.) Now it is to be observed, that the word πνεῦμα is not to be translated *air* in any of these examples, for Hippocrates always, as far as I know, uses the word ἀήρ, when he means to speak of common atmospheric air. No one has now to learn that vital air is as necessary to the existence of fire, as to the existence of animals ; and that air deprived of oxygen-gas will as certainly extinguish fire as it will extinguish life.

The ancient physicians seem to have held, that what they called τὸ πνεῦμα ψυχικόν is obtained from the air inhaled into the lungs. Hippocrates teaches a whimsical doctrine on this subject : “ The left ventricle of the heart,” says he, “ is the principal seat of human sentiment. Thence the whole sensible part of the frame is governed.” He then adds, that this *sensorium* “ is not nourished by food received into the belly, but by a pure, æriform, luminous substance, which arises by secretion from the blood.” (*Hippoc. de corde*.) The Latins seem sometimes to have understood the word *anima* for the pure part of the air, which is separated in the lungs from the impure part. *Anima est ær conceptus in ore, deferroefactus in pulmone, tepefactus in corde, diffusus in corpore.* (Varro.) This doctrine is not very accurate, but it indicates that some tradition concerning the operation of the lungs in separating the zotic from the azotic air had come down to the time of Varro. The following passages occur in the sacred scriptures. “ But

flesh with the life thereof, which is the blood thereof, shall ye not eat. (Gen. ix. 5.) Only be sure, that thou eat not the blood : for the blood is the life ; and thou mayest not eat the flesh with the life." The word *וַחַי*, which is rendered *life* in the English version, in its original signification means *breath*. In various passages it may be translated *life, soul, &c.* ; but in the instances before us, it clearly means that part of the air which, after being inhaled into the lungs, is separated from that which is emitted by the act of respiration. Now the part of the air which is retained in the lungs instantly mixes with the blood, changes its colour, and is carried by it through the arteries to all the different parts of the body. It is however thus in great measure absorbed before the blood is brought back again by the veins. This part of the air, which is called oxygen-gas, and which I would rather denominate zotic gas, as denoting its most important function, is necessary to animal life. It appears from some remarks made by Calmet, that the Tsabeans were accustomed occasionally to eat flesh with the blood ; and I think it not unlikely, that this practice might have had its origin in some notion, that the warm blood, full of zotic gas, might be friendly to life ; and as the custom was not only superstitious, but was probably often cruelly practised to the suffering of living animals, it was forbidden to the Hebrews. But it is a mistake to suppose, that the sacred writer meant to say, either that life is the blood, or that blood is the living principle in animals. The word *וַחַי*, as we have already seen, signifies *breath*. Life ceases with respiration—and why ? because the blood is only preserved from dissolution and corruption by receiving through the lungs that portion of the air respired, by which its oxygenation is continually renewed. He then, who knew this, might figuratively call the blood *the breath*, or *the life* ; without literally meaning that blood is either *breath* or *life*. Animal life, I am apt to think, results from secretion. The zotic gas is separated in the lungs from the azotic. This zotic gas combines with the blood, which it oxygenates ; from the blood the animal spirits are secreted, and these act as *stimuli* upon the brain and nerves. Thus then the vital principle is continually renewed by inhalation, and continually exhausted by action on the organs. But nature, acting by the impulse of the divine Creator, has contrived many alembics in the

wonderful construction of organised material beings. Some of these, it is probable, will ever escape the researches of the physiologist.

Rome, April 8, 1819.

W. DRUMMOND.

Erratum No. 36. For "that is by *vau* conjunctive," read "that is, the future preceded by the *vau* conversive."

P. S. I find that I was mistaken, when I stated from memory in the 6th No. of this Essay, that Hor-Apollo had mentioned any hieroglyphic, which indicated the needle of the compass. The testimony of Plutarch, however, seems sufficient for my argument; and should the question be farther investigated, I have found several proofs among the hieroglyphics themselves to corroborate my opinion.

NOTICE OF

"Introduction to the Critical Study and Knowledge of the Holy Scriptures." By T. H. HORNE, M.A. *Three large Volumes 8vo. 2l. 2s.*

OF all the works which of late years have been presented to the notice of the biblical student, this is one of the most correct and useful. It is an encyclopedia of theological knowledge. The extensive reading, and miscellaneous learning of the author is visible in every page of this long desired miscellany. It is a complete abridgment of many extensive treatises of the most celebrated divines both of our own, and foreign countries; and it entitles its author to the gratitude and approbation of every lover of the sacred volume. This is high praise, but it is well deserved, and we trust that every one, who has been gratified with a sight of Mr. Horne's book, and can appreciate the real service he has done to the common cause of religion and learning, will bear witness to the truth and justice of our encomium.

We regret that our confined limits will not permit us to give a copious account of the most interesting portions of these volumes. We will submit to our readers a very brief abstract, and select two or three points as they are discussed by Mr. Horne, to enable those who have not yet purchased the work, to judge for themselves that we have not spoken too highly of its merits.

For upwards of seventeen years, the plan of the work has been steadily kept in view. The author endeavoured to embrace all those important subjects which he apprehended to be essential to the critical study of the sacred volume. The whole has been divided into three parts.—Part I. comprises a concise view of the geography of Palestine, and of the political, religious, moral, and civil state of the Jews. In this part the nature and classification of the sacrifices, the Jewish sects, &c. are discussed; the whole of the information collected by Lightfoot in his *Horæ Hebraicæ* seems to be condensed and simplified by the patient industry and good sense of the author: and references are given in every page for every fact, and almost for every observation. Mr. Horne's account of the punishment of crucifixion is one of the most interesting descriptions we ever read.

Part the second treats on the interpretation of Scripture in all its branches: first, "specifying the various subsidiary means for ascertaining their sense, and applying the sense when ascertained to the interpretation of the inspired volume. The utmost brevity consistent with perspicuity has been studied in this portion of the work, and therefore but few texts of Scripture, comparatively, have been illustrated at great length. But especial care has been taken, by repeated collations, that the very numerous references which are introduced, should be both pertinent and correct: so that such of the author's readers as may be disposed to try them by the rules laid down, should be enabled to apply them with facility." Preface, p. vii.

Many of the author's readers will be of opinion that this part is the most valuable of the whole work. The first chapter of the second part which treats "on the several senses of Scripture, the literal, allegorical, typical, parabolic, and spiritual sense; concluding with some general rules for investigating these different senses; and the conclusion of the next chapter, containing rules for the investigation of emphases, are particularly valuable. The examination of the dialects, Hebraisms, Rabbinisms, Syriasms, and Chaldaisms, Latinisms, Persisms, and Cilicisms, is extremely curious and interesting. The chapter on the figurative language of the Scripture, in which Mr. Horne explains in the most satisfactory manner the nature of the metonymies, metaphors, allegories, parables, proverbs, &c. &c. of Scripture; and in which he gives instances of each, with rules for their interpretation, ought to be reprinted as a separate tract. The chapter on reconciling the apparent contradictions occurring in the Scriptures, whether in the Mosaic law, in chronology, morality, history, doctrine, philosophy, and the nature of things, could only have been written by a man who unites enlargement of mind with accuracy of research and

persevering diligence. It is too common to esteem those authors who devote their time and talents to the composition of such works as that we are now considering, as mere compilers, entitled only to a secondary and inferior rank among scholars and divines. The labors and genius of Mr. Horne will raise him to a higher degree of consideration: we have no doubt that his work will supersede all that have treated in a partial manner the subjects considered in his pages, and that the author will reap the most ample reward for his exertions.

We do not remember to have seen any account of the quotations from the Old Testament in the New, at all comparable to that of Mr. Horne; we earnestly recommend the chapter in which it is contained to the attentive perusal of the biblical student. The variety of reading collected to illustrate our author's positions is truly surprising. In vol. i. p. 513, in the note, the principal rules obtained by Surenhusius out of the Talmud and rabbinical writings, to explain and justify the quotations from the Old Testament in the New, are presented for the first time in an English dress to the British public. This part concludes with excellent disquisitions on the doctrinal interpretation of the Scriptures; on the interpretation of the moral parts of Scripture; on the inferential and practical reading of Scripture; on commentaries, with rules for consulting commentaries to the best advantage. An astonishing number of passages is illustrated and explained almost in every page.

"The third part is appropriated to the analysis of Scripture. It contains a history of the sacred canon of the Old and New Testament, together with an abstract of the evidence for the divine origin; credibility, and inspiration of each—especially of the New Testament; and also copious critical prefaces to the respective books, with synopses of their various contents. In drawing up these synopses, the utmost attention has been given in order to present, at one glance, a comprehensive view of the subjects contained in each book of Scripture. How necessary such a view is to the critical study of the inspired records, it is perhaps unnecessary to remark. In executing this part of his work, the author has endeavoured to steer between the extreme prolixity of some analysts of the Bible, and the too great brevity of others: and he ventures to hope that this portion of his labors will be found particularly useful in studying the doctrinal parts of Scripture." Preface, page viii.

We have devoted so much of the short space permitted to the notice of the publications of the day, that we cannot spare more to this third part and to the appendix, than to observe, that they contain the most ample, yet condensed, account of the sacred canon,

with critical prefaces to the several books of the Old and New Testaments under the respective heads of title—author—date—general argument—scope—synopses of its contents—and observations on its style, and the difficult topics occurring in each book. The remarks on the prophetic books ought to be attentively studied. The appendix contains a copious account of several miscellaneous subjects which could not with so much propriety be included in the preceding chapters. They are among others the Jewish Calendar—list of commentators—rules for the better understanding of Hebraisms—critical account of the principal manuscripts of the Old and New Testaments—rules for applying the various readings—critical notice of the principal editions of the Scriptures—an abstract of profane oriental history, from the time of Solomon to the Babylonian captivity, &c.—table of weights and measures, &c. &c. The volume concludes with a bibliographical index, and a copious index of the contents of the whole work.

We have spoken in such unmeasured terms our real opinion of Mr. Horne's merit, that we consider our readers may justly claim some specimen of the excellencies to which we have so earnestly directed their attention. We will candidly tell them, that we were inclined to decide unfavorably with respect to Mr. Horne's pretensions. When we first read his prospectus, and when we remembered from our own experience the immense variety of reading required on each of the more important topics, which Mr. Horne proposed to discuss, we thought it would prove to be the most arrogant and presumptuous, as well as superficial attempt to comprise in one work the several discussions in question. We were, and are entire strangers to the laborious author, and our unjust prejudice has been removed by the conviction enforced upon us by a perusal of the volumes.

Thus there were several controverted points, on any one of which he might have shown much reading, but we were agreeably surprised to find a sort of uniform care in every part. The theory of the present Bishop of Peterborough, that there was some common Greek or Hebrew document from which the Evangelists borrowed their similarity of expressions, and respective facts of the history of our Saviour, is clearly stated with all the arguments in its favor, and the contrary. Mr. Horne seems to have proceeded carefully, and patiently, through the chief works which appeared on the question, and sums up the evidence, after a fair and impartial statement. From this part of the book we turned to the controverted passage on the three witnesses in St. John's first epistle. The same research and accuracy were visible in his account of the controversy on that passage, though we think more notice might

have been taken of Mr. Nolan's learned work on the integrity of the Greek Vulgate. Mr. Horne, however, has discussed this point in another part of his work. As these two subjects had given rise to much discussion, we thought it not improbable that greater care than usual might have been bestowed on them, and that our objections to the work, if any were necessary, might arise from the prefaces to the several books of the Old and New Testament, where, from the abundance of materials, the author's vigilance might possibly relax. On comparing them with those of other authors, we found no reason to come to an unfavorable decision: Mr. Horne seems to have collected all the knowledge contained in the various authors he has consulted, and to have arranged his materials in the most pleasing, satisfactory, and instructive manner.

The book of Job has been made a subject of most extensive and continued controversy. Mr. Horne is perfectly conversant with nearly all the more celebrated authors who have treated upon that ancient volume. A clear, consistent narrative is given of the several hypotheses which have been embraced: the reality of Job's person is discussed, and proved: the age in which he lived, the scene of the poem, are admirably treated: and the preface concludes with rules for studying the book to advantage, and an account of the patriarchal theology, as it may be collected from the book of Job.

We might adduce many additional instances of our author's research, ingenuity, and talent. He has undertaken and accomplished an arduous and useful work. He has so accomplished it, as to make it truly worthy of every encouragement and approbation from a liberal and enlightened public, which is beginning to resume its former interest in all subjects of a religious nature. We again beg to assure our readers that we have been thus liberal in our praises of Mr. Horne, from our own experience of the labor and difficulty of acquiring satisfactory information on one-tenth of those interesting subjects, which are elucidated and explained in this book. Nor should we have thought it possible that one individual could have succeeded to the extent to which this author has rendered himself distinguished and useful. We congratulate both Mr. Horne and the public; and trust that his book has already received, and will continue to receive, the approbation of numerous readers.

Mr. Horne remarks in his preface, "that he will be happy to listen to the advice and corrections of the public organs of criticism;" though the modest assurances of this nature, which are sometimes made by authors, are generally considered as words to which no meaning should be attached, we will believe

Mr. Horne to be superior to the common affectation, and to wish to make his work more perfect in a subsequent edition. We would suggest therefore that his book would be improved, if he would consider at some length the arguments of Mr. Faber (vide *Origin of Pagan Idolatry*) and others, on the Chronology of the Samaritan Pentateuch. In addition to which, Mr. Horne's opinion on the subject of a single or a double dispersion of mankind, on the origin of idolatry, on the history of the Cuthim, and the shepherd kings of Egypt, would be very acceptable. He has proved himself to be a man of patient thought; and his decision on these, and other points, would be received with much and deserved attention. We may add, that the names of several authors, Mr. Nolan and Dr. Lawrence, for instance, are omitted in the bibliographical index: the index of general matters, though very copious, would still be improved by enlargement: much might be added to the account of the patriarchal times, and a correct list ought by all means to be added of the numerous passages of Scripture quoted, illustrated, or explained.

AN ESSAY ON MOODS.

PART II.

5. *Erse.*

THE *Erse*, or Gaelic of Scotland, bears the strongest resemblance to the Irish, of the various Celtic dialects. Indeed many persons consider it as retaining more of the primitive simplicity than the Irish. For, according to the systems of the most ingenious grammarians, the *Erse* has no distinct form for the present tense, but the future and the preterite are exhibited as the only proper parts of the verb; and even these are formed, not by inflections consisting of parts of pronouns combined with verbs, but by the pronouns themselves attached to the verbs. In expressing the present, in particular, and very often in the other tenses, a circumlocution is used, similar to that in Hebrew, by the use of the participle and the verb of existence. Thus, what in Irish is (*buailim*) *I strike*, is in *Erse*, *ta me bualaah, I am striking*.

If the Scottish Celtic possessed such ancient manuscripts as exist in Irish, it might be inferred, from the above mentioned particulars, that it retained more of the primitive simplicity, and was a more

pure dialect of the common mother tongue : but, as this is not the case, we may rather consider it as the idiom of nature resuming its influence, after having been removed, for ages, by the innovations of art ; for, until of late years, the Scotch Gaelic was written in the Irish orthography, and with the Irish inflections.

6. *Manx.*

From the Manx dialect of the Celtic no inference can be drawn of any importance to the present subject of consideration. It is merely an inferior dialect of Irish, with which it agrees in all its leading characters.

7. *Welsh.*

The Welsh differs more from its kindred dialects than those before mentioned. Having a very imperfect knowledge of this language, I speak with hesitation ; but it appears to me to retain the great principle which we have seen to prevail in the other languages, viz. the imperative is the simple and primitive form, from which the other parts of the verb are easily derived : while the conditional and optative phrases are formed by means of auxiliary verbs and conditional particles.

We see, therefore, that both the Hebrew, and its kindred tongue, the Celtic, with their respective branches, agree in support of the proposed theory.

Scythian—Gothic.

Of the primitive Scythian our knowledge is very inconsiderable : but if we may judge from some of the best preserved dialects that have descended from it, we shall find the same principles prevail in them which we have already considered.

8. *German.*

The German language bears very strong marks of its antiquity and purity, not only in the structure of its simple words, but in deriving, and compounding, almost all its terms within itself. And nothing can be simpler than the German regular verb. It has only the two moods of nature, the imperative and indicative ; of which, as in other languages, the imperative is the primitive and simple form ; and two tenses, which grammarians call the *present* and the *preterite*. But, as we observed before, the present, in all probability, was originally a future, or had a reference to future time ; and this appears almost certain from the imperative mood and the present indicative being, *regularly*, the same ; as, *lobe, praise* ; *Ich lobte, I praise* ; whence is formed the preterite, *Ich lobete, I praised*. The verbal noun, or infinitive mood, is

formed by adding *n* to the imperative; as *loben*, *to praise*: and the same infinitive, with a preposition, supplies the place of a separate participle; as, *im loben*, *praising*.

I believe that similar observations may be made on the Danish and Swedish dialects of this ancient language. And, as the Saxon English was formed from the German, what has been said of the latter tongue will apply to the principles on which the English language is inflected; although we have still fewer inflections than the German.

9. Greek.

We come, lastly, to make a few observations on the use of moods in Greek, and the other languages that once prevailed, or do still exist, in the south and south-west of Europe.

It seems to be generally allowed that the Greek language is principally derived from the Hebrew, and Scythian or Gothic tongues. In its primitive structure, therefore, there is reason to believe that its inflections were as few and simple as those of its venerable originals. But of the Greek in this form, if there ever were any written documents, none remain at present: and we must found our observations upon its moods, on their use by the classic authors of Greece.

Imperative.

In Greek, then, as in the before-mentioned languages, it appears that the imperative, and that, in general, a monosyllable, was the original form of the verb. Either from the *involuntary* sound, that expressed the feeling of nature, or the *imitative* one, that represented an external object, the root of the verb was formed. As, from the sound of a stroke falling on some solid substance, we may conceive the monosyllable *τυπ*, or *τυπτ* to have originated, intimating a desire that another person should give a stroke.

Indicative.

The direct respondent to this will be *τυπτω*, that is *τυπτ ἐγώ*, *I strike*, or *will strike*, identifying, as was before observed, the speaker with the action desired to be performed.

Whenever this answer could be given with a logical, or even a moral certainty, the indicative mood was used. And the same mood was employed, when no direct application was made, or immediately understood; but, in this case, conditional or subjunctive particles were prefixed to the indicative, as they are to the subjunctive and optative moods; as, *κἀγὼ ἂν σε ἐφοβήθην, εἰ μὴ ᾔδειν σε ὄντα ὄντα*. *Æsop. Even I would have feared you, undoubtedly, if I had not known that you were an ass.* 'Αλλ' ἄγετ' αἶ κέν πως

θυρήσομεν υἱας Ἀχαιῶν. Hom. *Come let us try if by any means we shall arm the sons of the Grecians.* In such phrases as this, grammarians commonly say that the indicative form is, according to the Ionic dialect, used for the subjunctive form. But I conceive that it is not necessary to have recourse to this mode of resolving them. Εἰ μὲν περὶ καινοῦ τινὸς πράγματος προὔθιτο λόγιν. Demosth. *If it was proposed to speak about any new business—* (which it is not.)

Subjunctive.

But if the matter were vague and uncertain, not only depending upon unforeseen or unknown circumstances, but upon their unknown consequences also, then the Greeks used the subjunctive mood. Thus Gamaliel observes on Peter's speech, Ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό. Acts v. 38. *If this counsel or this work be of men (which is barely possible) it will be brought to nought: but, on the other hand, if it is of God (of which there is a moral certainty) you cannot destroy it.*

Hence, a purpose, or design, of doing any thing, where the exertion and the event were equally uncertain, was expressed by the subjunctive mood; as, ἀπέστειλαν ἵνα ἐρωτήσωσιν αὐτόν. John i. 19. *They sent persons, in order that they might ask him.*

Optative.

But the speaker might desire to give something more than a vague declaration of the *possibility* of the event; he might intimate that it was *probable*, or that he *was already inclined*, or *might be induced*, or *enabled* to do what was required. All this is concisely and delicately implied, in what is called the Greek optative mood.¹

In no other language, of which I have any knowledge, are these shades of *conditional certainty*, *uncertainty*, and *probability*, so clearly expressed as they are in Greek, by means of the indicative, subjunctive, and optative moods. For example, when Homer speaks of the taking of Troy as morally certain, had it not been preserved by a divine interposition, he says,

Ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν
Εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου
Ἔστη.

¹ The peculiar terminations of the optative mood are *οιμι*, and *ειμι*, the former derived, perhaps, from *οἶος*, *fit*, *proper*, or *probable*, or from *οἶμος*, *a way*, as if *in the way of doing*; and the latter is a regular inflection of the verb *ἵμι*, or *ειμι*. Both these terminations clearly indicate the *original* use of the optative, as expressing what will naturally follow from certain premises.

The Grecians then would (certainly) have taken Troy, had not Phœbus Apollo stood, &c.

How different is the manner of Demosthenes addressing the irresolute and wavering Athenians: 'Εὰν ἄλλα νῦν γ' ἐτι ἐθέλῃσθε στρατεύεσθαι, ἴσως ἂν ἴσως, ὃ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσαιοθαι ἀγαθόν. *If you would be willing (which is very doubtful), O Athenians, even yet to exert yourselves in military service, probably you would obtain some great advantage.* Thus to express what is naturally to be expected, in consequence of a preceding cause, Lucian makes Proteus say to Menelaus, Οὐκ οἶδα τίνα ἂν ἄλλω πιστευσείας, τοῖς σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν. *I do not know what other person you would be induced to believe, when you distrust your own eyes.*

Perhaps there is no better example, in classic Greek, of the optative expressing the natural consequence, than that in which Nestor exposes to Agamemnon and Achilles the gratification which a knowledge of their contest would afford to their enemies.

Ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες,
Ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν.

Surely, Priam and his sons would be made to exult, and the other Trojans would rejoice, with heartfelt satisfaction, if they were made to learn your contest.

In this signification it is, sometimes, not very easy to distinguish between the use of the optative and subjunctive. The shades of *possibility* and *probability* are, frequently, so similar, or so blended together, that the moods which express them may be used, in such circumstances, almost indifferently. Thus Aristophanes makes Plutus say,

Ὅ δ' ἔμ' ἐποίησεν τυφλόν,
ἵνα μὴ διαγιγνώσκωμι τούτων μηδένα.

He made me blind, that I might not be able to distinguish any of them. This, however, does not occur very frequently; and it should be avoided, as much as possible, in composition.

Such appears to have been the original use, and distinction of the imperative, indicative, subjunctive, and optative moods, in Greek. But there is a secondary use of the optative, from which it has derived its peculiar name. We naturally expect to obtain what we desire; and hence again what we generally expect, we desire. Thus, this form of the verb came to express not only what a person might be induced to do, but what he would *wish to do, or to be done for him.* Thus Aristotle says, Εἴη τὸ μυθώδες λαβεῖν ἱστορίας ὄψιν. *I would wish the fabulous to assume the appearance of history;* (which is usually the case, when the

composition is good). But this conviction of probability is applied, also, to things in which no experience justifies expectation. As when the Cyclops, in Theocritus, addresses his sea nymph, in fancy :

Ἐξένθοις, Γαλάτεια, καὶ ἐξενθοῖσα λάθοιο
(Ὡσπερ ἐγὼ νῦν ὧδε καθήμενος) οἴκαδ' ἀπενθεῖν.

I wish, O Galatea, that thou wouldst emerge from the sea, and having emerged, I wish that thou wouldst forget (as I now sitting here do) to return home.

It may not be improper, here, to observe the extreme precision of the Greek language, in expressing an ineffectual regret for the past. The idea of a *wish* always implies something future : but we may very well conceive how a thing *ought* to have been, although we have no idea of changing it, or know that it is impossible to do so. This is expressed in Greek, by a past tense of the verb ὀφείλω, *to owe*, very often joined with the particle εἴτα, or rather εἴτε, as it were, *then*, or *in consequence of certain circumstances expressed, or understood, such a thing ought to have been in this or that manner*. Thus, when Achilles complains of his short life, but expresses his opinion that its brevity should have been compensated by its glory, he says,

Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλῆαι.

At least, Jupiter was bound in justice to afford me glory. And, when Thetis consoles Achilles for his misfortune, in being injured by Agamemnon, she does not express the sentiment as arising merely from *her own wish*, but from *his merit*, on the very same principle of his short life, which Achilles had mentioned before.

Αἶψ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἦσθαι· ἐπεὶ νῦ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν.

Since your life is so short and fleeting, therefore (not utinam sederes, but) you ought, in justice, to enjoy it uninjured. In the same manner we are to translate similar expressions ; as, ὄφελες ὀλέσθαι, *you ought to have perished* ; not, *I wish that you had perished*.

But the Greek language is admirable for the flexibility of idea with which the moods seemingly most opposite are made to meet, and mingle their separate meanings. Although, in their *original* use, the imperative, and optative are entirely different, yet they are brought, by a gradual transition, to express the same thing, with a shade of difference in the *manner* only of doing it.

We have already observed that what is probable is desirable, or what is desirable appears probable ; and we may proceed, in the same manner, to add, that the expression of this desire and proba-

bility is the gentlest, and, therefore, the most interesting form of the imperative. In addition to the examples of this *wish* and *request* above quoted, from Theocritus, we may take the following expression from the speech of Chryses, when he entreats Agamemnon and the other Grecians to release his daughter.

Παῖδα δέ μοι λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθε.

In which expression we may perceive a very delicate distinction between the humble optative λύσαιτε, *I wish or pray that you would release my dear daughter to me*, and the simple imperative that usually accompanies a gift, δέχεσθε, *accept the ransom*.¹

Indeed the Greek language exceeds, I believe, all others, in the various shades of entreaty, or command. While the optative simply implies a wish, the subjunctive is used to express earnest supplication, or stern command, accordingly as the context suggests the word that is to be supplied. Thus, in requesting, we may supply *ικετεύω*, or *δέομαι*. As, when Charon addresses Mercury, in Lucian, ὦ φίλτατον Ἑρμῆδιον, μὴ καταλίπης με. *My dearest Mercury, I beg that you may not leave me*.

But, with a different word understood, such as *δρα*, *βλέπε*, or *σκόπει*, the subjunctive becomes a stern imperative. This, however, occurs, almost exclusively, in prohibitory commands; thus Agamemnon threatens Chryses,

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κηχέω.

Old man, see that I may not find you at our hollow ships.

Infinitive.

This strong imperative is frequently expressed by the infinitive, either with or without a prohibition; as, μήτι διατρίβειν τὸν ἐμὸν χόλον. *Do not restrain my indignation. Αὐτὸς ἐν πρώτοις μαχεσθαι. See that you yourself fight among the foremost.*

Except this elliptical use there is little or nothing regarding the infinitive mood, or verbal noun, that is not common to the languages which we have already considered.

It is more frequently used, indeed, as the *name* of an action, or state of being, than the same mood in some other languages, but it is precisely in the same manner; as, ἐκ τοῦ ὁρᾶν. γίγνεται τὸ ἐρᾶν. *To love proceeds from to see.* (Love arises from seeing.)

Participles.

Neither does any thing occur, worth mentioning, in the use of participles, in Greek, except that the relative pronoun is still used, in its primitive form, with this inflection of the indicative mood, while it is used, in the more modern form, with the other moods; thus we say, ὃς τύπτει, *who strikes*, ὁ τύπτων, *who is striking*.

¹ See *Class. Journ.* No. iv. 904. No. xi. 47.

Tenses.

But, with regard to the moods of time the Greek language has a greater number of formal divisions than any other that we know. These are particularly in the indicative mood; for which we may easily account. For it is much easier to specify the time at which an event *actually occurs*, than that at which it *may occur*. Hence the conditional, and probable moods, of past, and future time, can hardly be said to be more numerous in Greek than in Latin. For although grammarians exhibit regular forms of the optative and subjunctive, in the preterperfect tense, yet these forms are very seldom used; and as few verbs have more than *one* form for the aorist, there remains only the conditional future-perfect expressed by the subjunctive and optative of the aorist, in the same manner as by the corresponding tenses of the subjunctive mood, in Latin.*

The Greeks, also, express the future-perfect, when speaking without any implied condition, in a more neat and concise manner than it can be expressed in Latin. This is done, either by prefixing the temporal augment to the form of the first future middle (which has been, very improperly, called the paulo-post-future; for it implies no idea as to the event occurring *sooner* than if it were expressed by any other future); as, *ταθάψεται*, *he shall be buried*; Or the future-perfect may be expressed by a circumlocution, with the verb of existence; as, *ἔσομαι γεγραπώς*, *I shall have written*. Thus Minerva says to Achilles,

**Ὡδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται.*

Thus I declare, and thus it will be accomplished.

It may not be improper here to observe that a very remarkable example of the primitive use of moods and tenses may be found in this verb, as used by Homer, on different occasions. We have already observed that, when a thing was of such a nature as to be true, at all times, it is a matter of comparative indifference, whether it be expressed in the past, or future tense. And the indicative, infinitive, and participle, being equivalent in unconditional signification, we find them all used, as it were promiscuously, in this manner.

In the example last quoted we have the future indicative *ἔσται* joined with the past participle *τετελεσμένον*, to express the future-

* A custom or habit of doing a thing is expressed by the indicative of the aorist; as, *ῥέως που καιρῶς ἐξηνχθὲν τὰ πρῶγματα πάντα, δίκην σκηπτῶ, διέφρην*. Longinus. A sublime expression, seasonably introduced, strikes with the irresistible force of lightning. Yet the same meaning is sometimes conveyed by the use of other tenses; as, *Λίον ἐξ ἀσπίδος ἄξει πύργιος ἢ βοός*. Homer. A lion will break (breaks) the neck of a heifer or an ox.

perfect. But, a few verses before, we read, to the same purpose the words of Achilles to Minerva,

Ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετέλεσθαι ὄϊω.

But I declare to you, and I think that this will be accomplished.

That, in both these instances, we are to regard the *fact*, more than the *time*, will appear from Homer's use of the same verb, when Venus says to Juno,

Ἀῦδα δ' ἄ τι φρονέεις, τέλειαι δέ με θυμὸς ἄνωγεν,
Εἰ δύναμαι τέλειαι γε, καὶ εἰ τετελεσμένον ἐστί.

*Declare your design, for I am inclined to perform it, if I am able, and if it is of such a nature that it may be accomplished.**

In the same manner which we have observed of the future-perfect, the completion of an action is enjoined, most expressively, by the imperative, in past tenses; as, *ποίησον*, *have done*, *γένου*, *become*. This, generally, occurs in the form of the aorist; but, sometimes, in that of the perfect; as, 'Ο μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὃ δ' ἱερόσυλος ὑπὸ τῆς Χιμαιράς διασπαθήτω. Lucian. *Let this robber be cast into Pyriphlegethon, and this sacrilegious person be rent asunder by the Chimæra.*

Much more might be said on this subject, particularly on the remarkable similarity in the use of the Greek moods with corresponding phrases in English. But as our business, at present, is with *single words*, rather than phrases consisting of two or more words, I shall make no further observations upon it.

It will appear, however, that, by taking the monosyllabic imperative active as the root, the whole system of the Greek verb may be formed, by a very simple process; thus, *τυκ-* *τύπτω*, *τύπω* or *τύψω*, &c. But this must be so manifest to every reader that I think it not necessary to specify the whole conjugation.

The Romaic, or Modern Greek,

Affords very little subject for reflections that would cast any light upon the business of this essay. Although this language is radically the same with the ancient Greek, and compositions in it are easily intelligible to a classical scholar, yet it deviates much from the structure of the ancient language; resembling more, in its inflections and phraseology, some modern languages.

* I conceive this to be a more simple way of accounting for this remarkable variety of expression than saying that *one tense is used for another*. Damm's solution is of the latter kind. *Si quidem valeo id efficere, et si in se perficiendum est. Ubi hoc participium vim habet participii Romanorum futuri passivi.*

But, while the Romaic has no middle voice, no dual number, and no aorists, its moods are nominally the same with those of the ancient Greek. And, in the most regular and usual verbs, the same observation will hold good, as to the imperative being the simplest form; thus, $\pi\epsilon$, *say*, or *speak*, $\epsilon\iota\pi\alpha$, *I have said*; $\epsilon\lambda\alpha$, *come*, $\eta\lambda\theta\alpha$, *I have come*.

10. *Latin.*

As the Latin language proceeded from the same origin with the Greek, and bears a very close affinity to its sister tongue, the same observations will apply, in a great measure, to Latin, that have been made on the Greek moods.

But as the Latins had no distinct form for the optative mood, and used fewer participles than the Greeks, it became necessary for them to supply this deficiency by using the same form of the verb for several different purposes. Hence the Latin subjunctive mood not only nearly corresponds, in its use, to the same mood in Greek, but it is employed also to express the Greek optative, and past participles, active and neuter. Now, as we considered the participle to be only another form of the indicative mood, we see how the Latin subjunctive so often requires to be translated into other languages in the indicative. No other part of Latin grammar perplexes learners more than this. And even writers on this subject, not sufficiently attentive to these principles, represent the indicative and subjunctive, in Latin, as equivalent to each other, in many expressions; saying, that they may be used indifferently: while others have invented the name of *false subjunctive* to denominate a particular use of this mood. If, indeed, we are limited to the names invented by writers, when the science of grammar was less philosophically considered, and obliged to include no ideas under them but those to which they were originally applied, it would be necessary to have *false indicatives*, and *infinitives*, as well as *subjunctives*. Thus, in the following phrases, in which the Greek idiom appears, the indicative might be said to be used for the subjunctive. *Anceps certamen erat* (*would have been*, $\alpha\upsilon\eta\nu$) *ni equites supervenissent*. Livy. *Nec veni* (*would I have come*, $\alpha\upsilon\eta\lambda\theta\omicron\nu$) *nisi fata locum, sedemque dedissent*. Virgil. But, paying no regard to arbitrary names, we may ascertain the primary, and general use of the subjunctive mood, from the principles already laid down. This may be reduced to the three following categories, 1. Action, 2. Agent, 3. Time; that is, when the *action* is conditional, or uncertain—or when the *agent*, or *time* is indefinite, the Latins use the subjunctive mood. Examples of each kind are the following:

1. Action conditional, as depending on possibility, expediency,

or inclination. Quis rem tam veterem pro certo affirmet? Livy. Mediocribus et queis ignoscas vitiis teneor. Hor. Denique, hercle, aufugerim, potius quam redeam, si eo mihi redeundum sciam. Ter. Quid facias talem sortitus, Pontice, servum? Juv.

2. Agent indefinite, or not limited to any certain individual. Neque is sum qui disputem. Nullum est animal, præter hominem, quod habet notitiam aliquam Dei. Parvulæ respublicæ sunt bellicosæ, et quod vires sint exiguæ, sæpe insidiis circumvenire hostes tentant. In these, and similar sentences, the *nature*, or *kind* only of the agents is expressed. The same mood is used, when the phrase is turned impersonally, and the agent is put in the ablative; as, Erant quibus videretur.

3. Time indefinite, either as to its duration, or the parts of it at which any particular circumstances occurred. This includes, of course, a reference to the different objects of action, when spoken of in a general, or indefinite manner. Quæ in hoc libro scripserim. Cum me rogaret ut adessem. Cic. Cum me *rogabat* would express a very different idea. In Cumano cum essem venit ad me Hortensius. Cic.

Still it must be acknowledged that there is some variety in the practice of Latin writers, with regard to the subjunctive mood. Instances of the indicative being used, according to the Greek idiom, in a subjunctive meaning, (as has been already considered,) occur frequently in Plautus and Terence, who translated Greek into Latin; and even Cicero, though very rarely, uses the same form of expression: as, Priusquam de reipublica dicere incipio. But exceptions of this kind do not invalidate the *general principle* on which the *regular* use of this mood is founded.

Of the other moods, and the tenses, in Latin, nothing occurs worth mentioning, connected with the subject of this Essay.

I may observe, however, that, by taking the imperative for the original form of the Latin verb, the business of conjugating would be rendered much more simple, than by the circuitous method which grammarians have adopted. Thus from *Audi*, by the *addition* only of certain syllables, we have *audio*, *audiebam*, *audivi*, &c.

Although the modern languages of the south-west of Europe afford no *original* authority, on this subject, yet we shall find that they are all constructed upon the same principles that we have already considered.

11. Italian.

In the Italian language, which occupies the place that the Latin formerly held, we may expect to find the strongest resemblance of the common parent tongue. And it will, accordingly, be found

that almost all the inflections of the Italian verbs may be formed, by adding certain terminations to the imperative mood. Thus, imp. *ama*, indic. *amo—amai—amero* ; subj. *ami—amassi*, &c. &c.

12. *Spanish.*

Next to the Italian, the Spanish may be considered as retaining most of the ancient Latin form, and such it appears to have, according to the general principles that have been laid down. Thus, imp. *hābla*, speak ; indic. *hāblo—hablāba—hablè—hablarè* ; subj. *hāble—hablarā—hablāse*, &c.

The Portuguese dialect of this language inflects its verbs on the same principle. Thus, imp. *ama* ; indic. *amo—amava* ;—*amei—amarei* ; subjunct. *ame—amara—amaria*, &c.

It will be seen, in all these instances, that the inflection is much simpler than by commencing with the indicative, or the infinitive.

13. *French.*

Although the French departs farthest from the Latin manner of terminating its verbs, yet we find, in this, as in the other languages, that the imperative is the simplest form. Thus, imp. *aime* ; indic. *aime—aimai—aimerai* ; subjunct. *aime—aimerai*s, &c.

I have thus endeavoured to follow the course of nature, in the formation of moods ; proceeding from the simplest elements of sound to the compound words which represent a combination of ideas. And, from the consideration of verbs, in those languages which are most commonly known, we see that the principles of nature prevail in them all. It is fair to argue, from this specimen, that the same order is observed in languages with which we are less acquainted. Whether any practical use may be made of this theory I shall not say ; but it is not unpleasant to trace the operations of nature, in the modes of speech, unfettered by the dogmas, and limited terms of art. The mind is thus raised above mere grammatical rules to the consideration of its own faculties and exertions ; while the contrast of simpler tongues, with those of more elaborate structure suggests reflections upon the primitive character of one nation, and the refined science of another.

W. NEILSON.

Belfast College, May, 1819.

ON THE ANTIQUITY OF ALCHEMY.

HOUGH I am no alchymist, yet as a relaxation from severer studies, I have read with considerable attention the works of the most celebrated writers on alchymy; and, as the result of this reading, am induced to think, that there is as much historical evidence for the truth of this art, as for any past transaction, which is believed on the testimony of those that record it. I was much gratified, therefore, to find, in the preceding number of the Classical Journal, the arguments of those who contend that the Egyptians possessed this art, displayed with so much ability by Sir William Drummond.

Certain very respectable authorities, however, for the great antiquity of this art, appear not only to have escaped the notice of that gentleman, but of all the modern writers with whom I am acquainted. The authorities are these: Manetho, in the 4th book, p. 66. of his astrological poem, entitled *Apotelesmatica*, has the following lines:

*Και μουνη Κυθερεια συνη καλη Φαεθοντι
Ρακτηρας χρυσοιο, και Ινδογενους ελεφαντος
Εργοπονους δεικνυσι*

i. e. "Venus alone, in conjunction with the beautiful Phaethon (the sun), indicates MAKERS OF GOLD, and workers of Indian ivory." This Manetho lived in the time of Ptolemy Philadelphus, to whom also he dedicated his work.

In the second place, the Empress Eudocia, in her Greek Dictionary, p. 108, published by Villoison, observes as follows, concerning the so much celebrated Golden Fleece: *Διονυσος ο Μιτυληναιος, ανθρωπον φησι γεννησθαι παιδαγωγον του Φρυξου, ονοματι Κριον και δερας χρυσομαλλον, ουχ ως ποιητικως φερεται, αλλα βιβλιον ην εν δερμασι γεγραμμενον, περιχον οπως δει γενεσθαι δια χυμειας χρυσου. ειποτως ουν οι τοτε λεγει, χρυσουν ανομαζον αυτο δερας, δια την εξ αυτου ενεργειαν.* i. e. "Dionysius the Mitylenean says, that a man whose name was *Crius*,¹ was the pedagogue of Phryxus, and that the sheep-skin had a golden fleece, not conformably to poetic assertion, but that it was a book written on skins, containing the manner in which gold ought to be made, according to the chymic art. Justly therefore, did those of that period denominate the skin golden, through the energy proceeding from it." This Diony-

¹ This word, as the learned reader well knows, signifies a ram.

sus, as Fabricius shows (in Biblioth. Græc.), lived somewhat prior to Cicero.

In the third place, Plotinus, in his treatise On Matter, speaks of the analysis of other metals into gold, as a thing possible to be effected. For he says, "Analysis also shows the existence of matter [i. e. of the formless and ultimate subject of bodies]. Just as if a pot should be analysed into gold, but gold into water; and water when corrupted, requires an analogous process." *Και η αναλυσις δε οιον ει η φιαλη εις τον χρυσον· ο δε χρυσος εις υδωρ, και το υδωρ δε φθειρομενον το αναλογον απαιτει.* What Plotinus here says of the analysis into gold, is perfectly conformable to the assertion of Albertus Magnus, as cited by Becher in his *Physica Subterranea*, p. 319. For his words are, "Non dari rem elementatam, in cuius ultima substantiatione non reperiatur aurum." That all metals likewise may be analysed into water is the doctrine of Plato, who in his *Timæus* says, "that water is twofold; one kind of which is humid, but the other fusile." And he adds, "that among all those which we denominate fusile waters, that which becoming most dense from attenuated and equable parts, is of a uniform kind, and participates of a splendid and yellow color, is that most honored and valuable possession gold, which is usually impelled through a rock."

In the last place, in the selections from Chemical Greek Manuscripts, in the *Bibliotheca Græca* of Fabricius, Tom. 12. p. 765, there is an extract from a treatise of one Olympiodorus to Petasius, king of Armenia, in which among other things it is said, "that the art of making gold was most diligently concealed by the Egyptians; that those who were skilled in the art, alone exercised it for the use of the king; and that these men accompanied him in his wars, in order to supply his treasury." For the sake of the learned reader, however, and as the extract does not appear to be much known, I will transcribe the whole, as given by Fabricius.

Ολυμπιοδωρου φιλοσοφου Αλεξανδρεως προς Πετασιον τον βασιλεα Αρμενιαν εις το κατ' ενεργειαν Ζωσιμου οσα απο Ερμου και των φιλοσοφων ησαν ειρημενα. Incipit: Γινεται η ταριχεια απ' Μεχρις κε και εως Μεσωρις κε, &c. In hoc aporismatio indigna relatu, quæ excerpere juvat. Εθος γαρ τοις καλυπτειν την αληθειαν, και τα παντα τοις ανδραγαθιστριων τινων και τεχνης ενφιλοσοφου αποκρυπτειν, ουκ εστι μιας ταυτας τεχνας τη αφεγγει αυτων και επ' αυτων ελπιεσσαν, αλλα και αυτα τα κοινα θηματα δι' αλληλων ελπιεσσαν, εις τουτο αυτο Πλατωνα και Αριστοτελα ελπιεσσαν, την δηλαδη την ψαμμου αποθεν ελπιεσσαν, και το χρυσιον κυριον ονομα επεθηκεν λιθαργειον, και το χρυσιον τετρασυλλαβον, και το ενομα χρυσιον.

τὸ ὅλον μυστήριον, ὅλοι γὰρ εἰς αὐτὰ κρέμονται καὶ ἀποβλεποῦσι, καὶ τὰ μυρία αἰνίγματα εἰς αὐτὰ ἀντρέχει, καὶ αἱ βιβλοὶ αἱ τοσαῦται αὐτὰ αἰνιττοῦνται.—αὗται αἱ Αἰγυπτίων γραφαί, καὶ ποιήσεις καὶ δοξαί, χρήσιμοι τε δαιμονῶν καὶ ἐκθέσεις προφητῶν. Sæpius citatur Zosimus, sed et Democritus, Agathodæmon, et Maria. Zosimi dictum ab aliis etiam laudatum : εἰ μὴ τὰ σώματα ἀσωματώσεως καὶ ποιήσεως τὰ δύο ἐν, οὐδὲν τῶν προσδοκωμένων ἐστὶν.

Sed quæ ex ejusdem τῇ τελευταίᾳ ἀποχῇ πρὸς Θεοσεβείαν afferuntur, adscribenda sunt, quæ et infra num. 45. repetuntur, nihilo magis integra : Ὅλον τὸ τῆς Αἰγύπτου βασιλείου, ὡ γυναι, ἀπὸ τῶν δύο τούτων τεχνῶν συνεστήκε, τῶν τε κηρυκῶν καὶ τῶν φυσικῶν ψαμμῶν. ἡ γὰρ καλούμενη θεία τεχνη, τούτεστιν ἡ δογματικὴ περὶ τὴν ἀσχολοῦται ἀπαντὲς οἱ ζητοῦντες τὰ χειροτέμνηματα¹ ἀπαντὰ, καὶ τὰς τιμίας τεχνάς, τὰς τεσσαρὰς φημι, δοκοῦσιν τι ποιεῖν μόνοις ἐξεδόθη τοῖς ἱερεῦσιν. ἡ γὰρ φυσικὴ ψαμμοϋργικὴ βασιλεῶν ἦν. ὥστε καὶ εἰαν συμβῇ ἱερεῖα ἡ σοφὸν λεγόμενον ἐρμηνεύσαντα τὰ ἐκ τῶν παλαιῶν, ἡ ἀπὸ προγόνων ἐκκληρονομήσεν, καὶ ἔχων καὶ ἰδὼν τὴν γνῶσιν αὐτῶν τὴν ἀκωλύτον, οὐκ ἐποίησεν ἐτιμωρεῖτο γὰρ. ὥσπερ οἱ τεχνίται οἱ ἐπιστάμενοι βασιλικὸν τυπτὲν νομίσμα, οὐχ ἑαυτοῖς τυπτοῦσιν, ἐπεὶ τιμωροῦνται. οὕτω καὶ ἐπὶ τοῖς βασιλεῦσι τῶν Αἰγυπτίων, οἱ τεχνίται τῆς ἐφήσεως, οἱ ἔχοντες τὴν γνῶσιν τῆς ἀμμοπλυσίας καὶ ἀκολουθίας, οὐχ ἑαυτοῖς ἐποιοῦν, ἀλλ' εἰς αὐτὸ τούτῳ ἐστρατεύοντο εἰς τοὺς θησαυροὺς ἐργαζόμενοι. εἶχον δὲ καὶ ἰδίους ἀρχοντας ἐπικειμένους ἐπάνω τῶν θησαυρῶν, καὶ ἀρχιστρατηγούς, καὶ πολλὴν τυραννὴν τῆς ἐφήσεως. νόμος γὰρ ἦν Αἰγυπτίοις, μὴδὲ ἐγγράφως αὐτὰ τίνα ἐκδίδοναι. Τινες οὖν μεμφονται Διημοκρίτον καὶ τοὺς ἀρχαίους, ὡς μὴ μνημονεύσαντας τούτων τῶν δύο τεχνῶν, ἀλλὰ μόνων τῶν λεγόμενων τιμιῶν. ματὴν δὲ αὐτοὺς μεμφονται. οὐ γὰρ ἠδυνάντο φίλοι ὄντες τῶν βασιλεῶν Αἰγύπτου, καὶ τὰ πρωτεία ἐν προφητικῇ ἀνυχοῦντες, πῶς ἠδυνάντο ἀναφανδὸν μαθήματα κατὰ τῶν βασιλεῶν δημοσίᾳ ἐκθέσθαι, καὶ δοῦναι ἀλλοῖς πλουτοῦ τυραννίδα. οὔτε εἰ ἠδυνάντο ἐξεδίδουν, ἐφθάνουν γὰρ. μόνοις δὲ Ἰουδαίοις ἔξον ἦν λαθρὰ ταῦτα ποιεῖν καὶ γράφειν καὶ ἐκδίδοναι ἀμελεῖ γούν εὐρίσκειν Θεοφίλον τὸν Θεογενοῦς, γράψαντα ὅλα τὰ τῆς χειρογραφίας εὐτυχεῖα, καὶ Μαρίας τὴν καμινωγεαφίαν, καὶ ἀλλοὺς Ἰουδαίους, καὶ Σύνεσιος πρὸς Διοσκόρον² γράφων, &c. Ad Ptolemæi Bibliothecas allegat his verbis : καλεῖται δὲ καὶ παρθένος γῆ, καὶ γῆ αἱματώδης. Ταῦτα δὲ εὐρήσεις ἐν ταῖς Πτολεμαίου βιβλιοθήκαις.

The most remarkable circumstance in this extract is, that permission should be given by the Egyptian kings, to the Jews alone, latently to practise, to write about, and to publish this art. Perhaps this most singular exception in favor of the Jews, was owing to

οὐκ ἔμελλεν.

ist of Serapis in Alexandria, so that he lived in ancient temples. See the treatise of Synesius *idius*.

their being more expert in the art of making gold, and in consequence of this supplying the royal treasuries more speedily, and more abundantly than other alchymists. For they were always a people immoderately addicted to gain.

THOMAS TAYLOR.

Manor Place, Walworth, July 9.

IN EURIPIDEM COMMENTARIUM

Joannis SEAGER, A.B. Bicknor. Wallicæ in comitatu Monumethiæ Rectoris.

NO. I.

Hecuba, v. 265.

‘Αλλ’ οὐδὲν (inquit Hecuba) αὐτὸν (Achillem) ἰδέει γ’ (Polyxena, cædi destinata) εἰργασται κακόν.

‘Ελέην νιν αἰτεῖν χρὴ τάφῳ πρόσφαγμα.

Πρόσφαγμα τι sine causa conjecit Beckius. Porson.

Si ‘Ελέην et πρόσφαγμα diversæ rei accusativi sunt, et constructio eadem quæ in *Posce deos veniam, sine causa tantum* conjecit Beckius; nam, quod ad sensum, πρόσφαγμα, numero plurali pro singulari posito, a πρόσφαγμα τι non discrepat: sin ejusdem rei accusativi ‘Ελέην et πρόσφαγμα, si Helena ipsa victima, loco Polyxenæ, Achilli poscenda fuit, plus quam supervacanea conjectura Beckii; sensus enim οἴχεται, et melius fuisset dare ‘Ελέην νιν αἰτεῖν χρὴ τάφῳ πρόσφαγμα ΤΟΙ.—Porro, versu sequenti (266) pro *Κεῖνη γὰρ ὤλεσέν νιν, εἰς Τροίαν τ’ ἄγει*, legendum, *Κεῖνη γὰρ ὤλεσέν νιν, ἥ Σ Τροίαν Γ’ ἄγει*. “*Quæ quidem ad Trojam ducit.*” [At τοι vix unquam sententiam claudit. ED.]

Hecuba, v. 605. (603. ed. Pors.)

Μὴ θιγγάνειν μου μηδέν, ἀλλ’ εἰργεῖν ὄχλον

Τῆς παιδός. Sic male vulgo legebantur hæc verba Hecubæ de Polyxena jamjam moritura. Porsonus, subdistinctione post ὄχλον posita, τὸ μου recte cum τῷ παιδός colligavit. Sed quanto elegantius fuisset *Μὴ θιγγάνειν ΜΟΙ μηδέν, ἀλλ’ εἰργεῖν ὄχλον, Τῆς παιδός!*

Hecuba, v. 1000. (986. ed. Pors.)

Hecuba. Οἶσθ’ οὖν ὃ λέξαι σοὶ τε καὶ παισὶν θέλω;

Polymestor. Οὐκ οἶδα. τῷ σὺ τοῦτο σημαίνεις λόγῳ.

Hecuba. Ἔστω φιληθεὶς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.

Polymestor. Τί χρῆμ’, ὃ κάμει καὶ τέκν’ εἰδέναι χρεῖων;

Huiusce versus (986) obscuritatem agnoscunt Musgravius et Reiskius. Polydorus, Hecubæ filius, Polymestori commissus fuerat, qui, fide fracta, pupillum jugulaverat. In dialogo inter Hecubam et Polymestorem, ex quo locus hic descriptus est, dissimulat illa notitiam suam Polydori cædis, odiumque inde in Polymestorem susceptum. Si legeremus ΕΣΩ φιληθείς, ὥς ΓΕ νῦν ἐμοὶ φιλεῖ, verba Hecubæ personæ magis convenirent; cum parenthetico et ambiguum hoc dictum, amicitiæ a Polymestore attributum, communis odi in hunc imprecationem sive votum velaret.

Hecuba, v. 1270. (1252. ed. Pors.)

Polymestor. Κύων γνήσει, πύρσ' ἔχουσα δέργματα.—

Hecuba. Θανοῦσα δ', ἢ ζῶσ', ἐνθάδ' ἐκπλήσω βίον;

Polymestor. Θανοῦσα. τύμβω δ' ὄνομα σῶ κεκλήσεται.

Hoc ridiculi aliquid habere vidit Musgravius, qui, approbante Porsono, conjecit ἐκπλήσω πότμον; Attamen vera lectio mihi videtur, Θανοῦσα δ', ἢ ΠΩΣ, KEINON ἐκπλήσω βίον;

"Morte ne, an transformatione alia, caninam illam vitam finiam?"

Orestes, v. 384. (378. ed. Pors.)

Orestes, matricidii poenas civibus daturus, Menelao, tum primum laboribus et periculis Trojani belli, reditusque ad patriam, elapso, Σώσον μ'. inquit, ἀφίξει δ' αὐτὸς εἰς καιρὸν κακῶν. quod vertitur, "*Serva me: advenisti ipse in ipso articulo malorum.*" Vel legendum, ἀφίξει δ' ΑΤΤΩΝ εἰς καιρὸν κακῶν, vel potius interpretandum, *Ipse enim in ea tempora incidisti quibus mala passus sis. Haud ignarus ipse mali, misero succurre.*

Orestes, v. 429. (423. ed. Pors.)

Οὐδ' ἤγνισαι σὸν αἷμα κατὰ νόμους χερσῶν; Oresti ait Menelaus.

Malim, Οὐδ' ἤγνισαι ΣΑΙΝ αἷμα κατὰ νόμους χερσῶν;

Orestes, v. 735. (727. ed. Pors.)

Εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν.

"Forsan distinguendum post εἰκότως, et oratio in fine versus suspendenda, utpote abrupta." Porson.

Malim, ΕΙΚΟΣ *HN κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν.

Orestes, v. 924. (916. ed. Pors.)

* Ἄλλος δ' ἀναστὰς, ἔλεγε τῶδ' ἐναντία,——

* Ὃς εἶπ' Ὀρέστην, παῖδα τὸν Ἀγαμέμνονος,

Στεφανοῦν, ὃς ἠθέλησε τιμωρεῖν πατρί,

Κακὴν γυναῖκα κᾶθεον κατακτανών,

* Ἡ κεῖν' ἀφῆρει, μήθ' ὀπλίζεσθαι χεῖρα,

Μήτε στρατεύειν ἐκλιπόντα δώματα,

Εἰ τᾶνδον οἰκουρήμαθ' οἱ λελειμμένοι

Φθείρουσιν, ἀνδρῶν εὐνίδας λαβώμενοι.

Sententia non mala : nescio igitur cur mihi venerit in mentem ;
 *Η κείν' ἈΠΕΙΛΕΙ, μήθ' ὀπλιζέσθαι χεῖρα, Μῆτε στρατεύειν, ἘΚΛΙΠΩΝ
 τὰ δώματα Εἰ τᾶνδον—κ. τ. λ.

“ Alioquin minatur ista, nempe, se neque manum armaturum, neque militaturum relicta domo sua, Si—” &c.

Orestes, v. 1049.

Orestes, sororem Electram amplexus, exclamat,

ἽΩ στέρν' ἀδελφῆς, ὦ φίλον πρόσπτυγμ' ἐμόν !

Τὰδ' ἀντὶ παίδων καὶ γαμηλίου λέχους

Προσφθέγμαθ' ἡμῖν τοῖς ταλαιπώροις πάρα.

“ Προσφθέγμαθ' ἀμφὶ *Ald. et MSS. fere omnes. ἄρτι pro ἀμφὶ Musgravius, quod Brunckius recepit, simul tamen conjiciens προσφθέγμαθ' ἡμῖν, quod ex H (MS. Harleiano) edidi.*” Porson.

Antequam Professoris notam legissem, conjeceram

Τὰδ' ἀντὶ παίδων, καὶ γαμηλίου λέχους

Προσφθέγμαθ' “*ANTI, τοῖς ταλαιπώροις πάρα.*”

repetitione præpositionis ἀντὶ venustissima.

Longius a lectione Aldina et MSS. fere omnium, recedit ἡμῖν quam ἀντί. [At ἀντὶ vix alibi sic reperitur. *ED.*]

Phœnissæ, v. 574.

Φέρε', ἦν ἔλθῃς γῆν τήνδ', ὃ μὴ τύχοι ποτέ

Πρὸς θεῶν, τρόπαια πῶς ἀναστήσεις δορός ;

Distinguo, Φέρε', ἦν ἔλθῃς γῆν τήνδ' (ὃ μὴ τύχοι ποτέ !)

Πρὸς θεῶν, τρόπαια πῶς ἀναστήσεις δορός ;

Phœnissæ, v. 996.

Creon. Χώρει νυν. Menœceus. ὡς σὴν πρὸς κασιγνήτην μολῶν, Ἦς πρῶτα μαστὸν εἴλκυσ', Ἰοκάστην λέγω, Μαρτὸς στερηθεῖς, ὀρφανός τ' ἀποζυγείς, Προσηγορήσων εἰμι, καὶ σώσων πόλιν.

Decreverat quidem Menœceus σώζειν πόλιν, qua solum potuit, ‘pro patria moriendo;’ sed patrem Creontem, qui ablegatione filium a morte eripere voluit, sententiam suam celare, et decipere, item decreverat. (vid. vv. 998, 999.) Urbem igitur se servaturum esse, id est, se moriturum esse, Creonti numquam dixisset. Legendum itaque censeo, καὶ σώσων ΠΟΛΕΙ. Jocastam scilicet—consolando, ne dolori succumbat.

Phœnissæ, v. 1666.

Οὐκ εἰς γάμους σὺς συμφορὰν κτήσει γόοις.

Γάμους σὺς pro ἰπνοῦ Hæmone, cui nuptura videbatur Antigone, accipio. Vid. Valckenaer.—

Medea, v. 500.

“*Ἄγ', ὡς φίλος γὰρ ὄντι σοι κοινώσομαι,*

ἀνακτάς μιν τι πρὸς γὰρ τοῦ πράξειν καλ

ὅμως δ', ἐρατεινὴς γὰρ αἰσχίαν φανεί

ἀπὸ τοῦ τραγικοῦ

Rescribendum videtur, Δοκῦσα ΜΗΔΕΝ πρὸς γε τοῦ πράξαν
καλῶς, "Ομως δ, ——— κ. τ. λ.

Hippolytus. v. 685.

Ἦ παγκακίστη, καὶ φίλων διαφθορά,
Οἷ εἰργάσω με. Ζεὺς, ὁ γεννήτωρ ἐμὸς,
Πρόβριζον ἐκτρίψει σ', οὐτάσας πυρί.
Οὐκ εἶπον (οὐ σῆς προύνοησάμην φρενὸς ;)
Σιγᾶν ἐφ' ὅσοι νῦν ἐγὼ κακύνομαι ;

Ita Phædra nutricem suam incessit, quæ nolente domina, aut certe
dubitante, amorem illius incestum Hippolyto patefecerat. Repo-
nere velim,

Οὐκ εἶπον, ἮΣ σῆς προύνοησάμην φρενὸς,
Σιγᾶν ἐφ' ὅσοι νῦν ἐγὼ κακύνομαι ;
" Tum quum consilium tuum præsentebam."

Hippolytus. v. 1386.

Ἰὼ μοί μοι. τί φῶ ; Πῶς δ' ἀπαλλάξω βιοτὰν
Ἐμὲν τοῦδ' ἀναλήτου πάθους ;

Multis conjecturis unam etiam addo ; scribendum esse scilicet,
Πῶς δ' ἀπαλλάξω βιοτὰν Ἐμὲν τοῦδ' ἈΝΑΔΙΓΗΤΟΣ πάθους ; " Quo-
modo vero liberabo vitam meam ab isto malo, ut non amplius
doleam ?"

Alcestis. v. 529.

Hercules. Οὐ μὴν γυνή γ' ὄλωλεν Ἀλκυστις σέθεν ;
Admetus. Διπλοῦς ἐπ' αὐτὴν μῦθος ἐστὶ μοι λέγειν.
Herc. Πότερα θανούσης εἰπας ἢ ζώσης πέρι ;
Adm. Ἔστιν τε, κοῦκ ἔτ' ἐστὶν, ἀλγύνει τ' ἐμέ.
Herc. Οὐδέν τι μᾶλλον οἶδ' ἄσσημα γὰρ λέγεις.
Adm. Οὐκ οἶσθα, μοίρας ἥς τυχεῖν αὐτὴν χρεῶν ;
Herc. Οἶδ' ἀντὶ τοῦ γε κατθανεῖν ὑφειμένην.
Adm. Πῶς οὖν ἔτ' ἐστὶν, εἴπερ ἦνεσεν τάδε ;
Herc. Ἄ. μὴ πρόκλαι' ἄκοιτιν, εἰς τόδ' ἀναβαλοῦ.

Emendandum, Ἄ. μὴ πρόκλαι' ἄκοιτιν. εἰς ΤΟΤ' ἀναβαλοῦ. " In
illud tempus quo fatum exequetur, quo revera morietur."
nondum scit Hercules Alcestim mortuam esse. [Similis est con-
jectura Wakefieldi. Ed.]

Alcestis. v. 716.

Admetus. Καὶ μὴν Διὸς γε μείζον' ἂν ζώοις χρόνον.
Pheres. Ἀρᾶ γοναῦσιν, οὐδὲν ἐκδικὸν παθῶν ;

Ejicienda particula ἂν, quæ voto officit, et rescribendum, Καὶ
μὴν Διὸς γε μείζονα ζώοις χρεῶν.

Pergit Admetus : Μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. cui re-
spondet Pheres : Ἀλλ' οὐ σὺ νεκρὸν ἀντὶ τοῦ τόνδ' ἐκφέρεις ; (v. 719.)
Ianuens, Admetum quoque ipsam nimium vitæ cupidum esse, qui

uxorem pro se mori passus esset. [Particulam *ἀν* ejecit et Matthiæ. Ed.]

Alcestis. v. 813.

Hercules. Γυνή θυγαῖος ἢ θανοῦσα· μὴ λίαν
Πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπότες.
Servus. Τί ζῶσιν; οὐ κάτοισθα τὰ ἔνδοις κακά;
Herc. Εἰ μὴ τι σός με δεσπότης ἐφεύστατο.
Serv. Ἄγαν γ' ἐκεῖνός ἐστ' ἄγαν φιλόξενος.
Herc. Οὐκ οὖν ὀθνείου γὰρ ἔνεκ' εὐπάσχει νεκροῦ.

Lectionem Aldinam, Οὐκ οὖν ὀθνείου γ' οὐνεκ' εὐπάσχει νεκροῦ, si plenam distinctionem post οὐκ οὖν ponamus, sensu commodo interpretari possimus:

“Non adeo. Quoniam mortua peregrina est, non ita male cum eo agitur.”

Andromache. v. 46.

— δειματομένη δ' ἐγὼ,

Δόμων πάροικον, Θέτιδος εἰς ἀνάκτορον
θάσσω τοδ' ἐλθοῦσ', ἄν με κωλύσῃ θανεῖν.
Πηλεὺς τε γάρ νιν ἔκγονοί τε Πηλέως
Σέβουσιν, ἐρμήνευμα Νηρηῆδος γάμων.

Non dubito reponere Σέβουσιν, MNHMONETMA Νηρηῆδος γάμων. [Atque i finalis produci debuit, propter *μν*. Id Critici recentiores comprobant. Ed.]

Andromache. v. 75.

Andromache. Ἀπωλόμην ἄρ' ὃ τέκνον, κτενοῦσί σε
Δισσοὶ λαβόντες γῦπες· ὃ δὲ κεκλημένος
Πατὴρ ἔτ' ἐν Δελφοῖσι τυγχάνει μένων.

Cur κεκλημένος? Nonne revera Molossi pater fuit Neoptolemus? Legendum procul dubio: ὃ δὲ ΚΕΚΤΗΜΕΝΟΣ, Πατὴρ, ἔτ' ἐν Δελφοῖσι τυγχάνει μένων. DOMINUS vero meus, pater tuus, &c. Neoptolemus, et patrem Molossi, et dominum suum, esse, versibus 24 et 25 fatetur Andromache: Κάγω δόμοις τοῖσδ' ἄρσεν' ἐντίκτω κόρον, Πλασθεῖσ' Ἀχιλλέως παιδί, ΔΕΣΠΟΤΗ, τ' ἐμῷ.

Andromache. v. 193.

Purgat sese Andromache zelotypæ Hermioni, Neoptolemi uxori;

Εἰπ', ὦ νεᾶνι, τῷ σ' ἐχεγγύω λόγῳ
Πεισθεῖσ' ἀπωθῶ γνησίων νυμφευμάτων;
Ὡς ἢ Λάκαινα τῶν Φρυγῶν μείων πόλις,
Τύχῃ θ' ὑπερβεί, καί μ' ἐλευθέραν ὄρῃς;
Ἡ τῷ νέῳ τε καὶ σφριγῶντι σώματι,
Πόλεως τε μεγέθει, καὶ φίλοις ἐπρημνῇ,
Οἶκον κατασχεῖν τὸν σὸν ἀντί σου θέλω;

Euripidem scripsisse puto, 'ΩΣΕΙ Λάκαινα τῶν Φρυγῶν μείων πόλις, Τύχη θ' 'ΤΠΕΡΘΕΝ καί μ' ἑλευθέραν ὄρᾳς; " Num tanquam *Lacana civitas Phrygum civitate minor sit, et me fortuna superiorem quam te, et liberam, videas?*" [At ᾧσει inter Euripidea extra Choros est minus usitatum. Ed.]

Andromache. v. 270.

Δεινὸν δ', ἐρπετῶν μὲν ἀγρίων
" Ἀκὴ βροτοῖς θεῶν ἐγκαταστήσαι τινα.
" Ἀ δ' ἐστ' ἐχίδνης καὶ πυρὸς περαιτέρω,
Οὐδεὶς γυναικὸς φάρμακ' ἐξεύρηκέ πω
Κακῆς· τοιοῦτόν ἐσμεν ἀνθρώποις κακόν.

Amarius esset, "Ο δ' ἐστ' ἐχίδνης καὶ πυρὸς περαιτέρω, Οὐδεὶς γυναικὸς φάρμακ' ἐξεύρηκέ πω Κακῆς, neutro genere, ut, " varium et mutabile semper Fœmina."

Andromache. v. 337.

Ἐν τοῖς δὲ πολλοῖς καὶ σὺ τόνδ' ἀγωνιῇ
φόνον· τὸ συνδρῶν γάρ σ' ἀναγκάσει χρέος.

Legit Reiskius—φόνον. συναίρειν γάρ σ' ἀναγκάσει χρέος, et interpretatur, " Nam *admove*re manum cædi coget te necessitas."

Quo sensu, minori mutatione, legi posset, φόνον. τὸ συνδρᾶν γὰρ σ' ἀναγκάσει χρέος.

Andromache. v. 365.

" Ἀγαν γ' ἐλεξας, ὡς γυνὴ πρὸς ἄρσφας·
Καὶ σου τὸ σῶφρον ἐξετόξευσε φρενός.

Forsitan, Καὶ σου τὸ σῶφρον ΕΞΕΤΟΞΕΤΣΑΣ φρενός. ut sit τὸ σῶφρον accusativus.

Andromache. v. 1124.

Οἱ δ' ὀξυθήκτοις φασγάνοις ὠπλισμένοι,
Κεντοῦσ' ἀτευχῇ παῖδ' Ἀχιλλέως λάθρα.
Χωρεῖ δὲ πρύμναν· οὐ γὰρ εἰς καιρὸν τυπεῖς
Ἐτύγχαν'· ἐξέλκει δὲ, καὶ παραστάδος
Κρεμαστὰ τεύχη πασσάλων καθαρπάσας,
Ἔσθῃ π' ἐλ βωμοῦ γοργὸς ὀπλίτης ἰδεῖν.

Legendum videtur ἐξέλκει δὲ καὶ παραστάδος
Κρεμαστὰ τεύχη, πασσάλων καθαρπάσας·

Κᾶσθῃ π' ἐλ βωμοῦ, γοργὸς ὀπλίτης ἰδεῖν.

Subdistinctionem posui post τεύχη, quod ab ἐξέλκει regitur.

Supplices. v. 58

" Ἐτεκες καὶ σύ ποτ', ᾧ πότνια, κοῦρον,
Φίλα ποιησαμένα λέκτρα πόσει σῶ.

Μετὰ νῦν δὲς ἐμοὶ σὰς διανοίας.

Μετάδος δ', ὅσσον ἐπαλγῶ μελέα,

Τῶν φθιμένων, οὓς ἔτεκον.

Γοῖς. μετάδος Γ', ὅσσον—— κ. τ. λ.

Supplices. v. 146.

- Theseus. Τί δ' εἶπ' Ἀπόλλων, παρθένους κραίων γάμον;
 Adrastus. Κάπρωμα δοῦναι, καὶ Λέοντι παῖδ' ἡμῶν.
 These. Σὺ δ' ἐξελίσσεις πῶς θεοῦ θεσπίσματα;
 Adras. Ἐλθόντε φυγάδε νυκτὸς εἰς ἡμᾶς πύλας.
 These. Τίς καὶ τίς, εἰπέ. δύο γὰρ ἐξαυδᾶς ἄμα.
 Adras. Τυδεὺς μάχην ξυνῆψε, Πολυνείκης θ' ἄμα.
 These. Ἦ τοῖς ἴδωκας, θηρσὶν ὧς, κόρας σέθεν;
 Adras. Μάχην γε δισσοῖν κνωδάλοιν ἀπεικάζας.

Ante μάχην subauditur κατὰ, post ἀπεικάζας, αὐτοὺς vel αὐτῶν. (Tydea et Polynicem scil.) δισσοῖν κνωδάλοιν dativi sunt numeri dualis.—ἀπεικάζας γ' αὐτοὺς κατὰ μάχην δισσοῖν κνωδάλοιν. "*Pugna duas feris similes eos putans.*" Hæc non monuisset, nisi alii hæsisset, alii locum male intellexissent.

Supplices. v. 228.

- Λαμπρὸν δὲ θολερῶ δῶμα συμμίξας τὸ σὸν,
 ἥλκωσας οἴκους. χρῆν γὰρ οὔτε σώματα
 ἄδικα δικαίους τὸν σοφὸν συμμιγνύναι,
 Εὐδαιμονοῦντας δ' εἰς φόβους κτᾶσθαι φίλους.
 Κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγοῦμενος,
 τοῖς τοῦ νοσοῦντος πῆμασιν διώλεσεν
 τὸν συνοσοῦντα, κοῦδὲν ἡδικοῦτα.

Pierisoni conjectura, τὸν οὐ νοσοῦντα, tautologiam inducit, cum idem valeat οὐ νοσοῦντα quod οὐδὲν ἡδικοῦτα. Olim conjeci τοῖς τοῦ νοσοῦντος πῆμασιν διώλεσεν τὸν ΣΤΝΝΟΜΟΝΤΑ, κοῦδὲν ἡδικηκῶτα. Α σύνομος συνομέω, una versor.

Supplices. v. 279.

- Πρὸς γενειάδος, ὃ φίλος, ὃ δοκιμώτατος Ἑλλάδι,
 ἄντομαι, ἀμφιπιτνοῦσα τὸ σὸν
 Γόνυ, καὶ χέρα δειλαίαν. fors. ἀμφι-
 πιτνοῦσα τὸ σὸν Γόνυ καὶ χέρα δειλαία γ'.

Supplices. v. 322.

- Ὅρᾳς, ἄβουλος ὡς κεκροτομημένη
 τοῖς κροτομοῦσι, Γοργόν' ὡς, ἀναβλέπει
 Σὴ πατρί. ἐν γὰρ τοῖς πόνοισιν αὖξεται.

Quum criticos hic locus tam valde exercuerit, miror neminem proposuisse γοργὸς ἐν nominativo. Ὅρᾳς, ἄβουλος ὡς κεκροτομημένη, τοῖς κροτομοῦσι γοργὸς ὡς ἀναβλέπει Σὴ πατρί; "*Videsne quam torva oculus adversum irrisores attollat patria tua, quum tanquam incon-sulta irrideatur?*"

Supplices. v. 1064.

- Τί φῆς; τί τοῦτ' αἶνγμα σημαίνει σαφὲν;
 Recte Marklandus σημαίνει. præterea σαφὲν construendum cum τί—τί σαφὲν σημαίνει τοῦτο αἶνγμα;

Iphigenia in Aulide. v. 314.

Ἦ δέ σποτ', ἀδικούμεθα. σὰς δ' ἐπιστολάς ———

Metri causa scribendum ἀδικούμεθα. [Ita edidit Gaisfordius Ed.]

Iphigenia in Aulide. v. 449.

Ἡ δυσγένεια δ' αἶς ἔχει τι χρήσιμον;
Καὶ γὰρ δακρῦσαι βραχὺς αὐτοῖς ἔχει,
Ἀνολβὰ τ' ἐπεῖν. τῷ δὲ γενναίῳ φύσιν
Ἀπαντα ταῦτα, προστάτην γε τοῦ βίου
Τὸν δῆμον ἔχομεν, τῷ τ' ὅχλῳ δουλεύομεν.

Emendationes pæne innumeras, sed paucis, credo, satisfacturas, hac mea cumulo: τῷ δὲ γενναίῳ φύσιν ἈΠΡΑΚΤΑ ταῦτα. Cum significet πρακτὸς, Quod fieri potest, cur non sit ἀπρακτὸς, Quod fieri non potest; Impracticable? Alioqui τοῦ ἀπρακτοῦ usitata significatio ad hunc locum satis apta.

Iphigenia in Aulide. v. 607.

Hæc cum choro loquitur Clytæmnestra.

Iphigenia in Aulide. 620.

Αἱ δ' ἐς τὸ πρόσθεν στήτε πωλικῶν ζυγῶν,
Φοβερόν γὰρ ἀπαράμυθον ὄμμα πωλικόν.

Non cepit hæc interpres: male vertit igitur, "Est enim terribilis ferox equorum aspectus!" Syntaxis est talis: πωλικὸν γὰρ ὄμμα φοβερόν ἐστιν, ἀπαράμυθον λειψόμενον, vel εἰ γε ἀπαράμυθον λείπεται. Rationem affert Clytæmnestra cur ancillas antè equos stare velit: nempe, Multa in oculos equorum incurrere quibus terrentur, nisi quis adstans palpet et adhortetur.

Iphigenia in Aulide. v. 860.

Τῶνδε τῶν πάρεσθαι οἶκον.——Ipsius Clytæmnestræ, quæ pro ædibus stabat. pluralis pro singulari.

Iphigenia in Aulide. v. 1144.

Ἴδου σιωπῶ. τὸ γὰρ ἀναισχυτόν με δεῖ
Ψευδῇ λέγοντα προσλαβεῖν τῇ συμφορᾷ.

Locus ineptissimus sic restituendus.—τὸ γὰρ ἀναισχυτόν TI' δεῖ
Ψευδῇ λέγοντα προσλαβεῖν τῇ συμφορᾷ;

Iphigenia in Aulide. v. 1151.

Βερίφως τε τοῦμιν σὺ προσεύρισθαι πάλαρ,

Μυστῶν βιαίως τῶν ἐμῶν ἀποσπάσαις,——προσούδισαι;
etiam H. Stephanus in Thesaurο Ling. Græc. voc. πάλος.

Iphigenia in Aulide. v. 1416.

Ὅρα δ'. ἐγὼ γὰρ βούλομαι σ' εὐεργετῆν,
Λαβεῖν τ' ἐς οἶκους ἀχθομαι τ', ὅτω θέτις,
Εἰ μὴ σε σώσω, Δαναῖδαισι διὰ μάχης
Ἑλθῶν. ἀθρησεν ὁ θάνατος δεινὸν κακόν.

Cum ἄθροισον habeat Aldi editio, quam caligarunt oculi, qui veram vocem ἀθροῖσιν (pro ἀθρόοισιν ab ἀθρόος) non conspicati sint! Δαναῖδαισι διὰ μάχης Ἐλθὼν ἈΘΡΟΙΣΙΝ. Quam hæc animosæ et vehementi Achilles personæ conveniunt!

Iphigenia in Tauris. v. 23.

Παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ

τίκτει, (τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων)

Ἦν χρεὶ σε θῆσαι.

Ἀναφέρων (Calchas

scil.—ἔμ') Iphigeniam, quæ loquitur.

Iphigenia in Tauris. v. 351.

Δύσσουν με λήψουσ', οἷτινές ποθ' ἤκατε.

Καὶ τοῦτ' ἄρ' ἦν ἀληθές· ἤχθό μιν, φίλαι·

Οἱ δυστυχεῖς γάρ, τοῖσιν εὐτυχαστέροις,

Αὐτοὶ κακῶς πράξαντες, οὐ φρονοῦσιν εὔ.

Legendum ἨΣΘΟΜΗΝ, φίλαι. Conversa ad chorum Iphigēnia, sentire se dicit, domestico exemplo edoctam, verborum suorum veritatem.

Iphig. in Tauris. v. 573.

Iphigenia. Ψευδείς ὄνειροι, χαίρει· οὐδὲν ἦτ' ἄρα.

“Οὐθ' οἱ σοφοὶ γε δαίμονες κεκλημένοι

“Πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.

“Πολὺς ταραγμὸς ἐν τε τοῖς θεοῖς ἐνι,

“Κὰν τοῖς βροτείοις· ἐν δὲ λείπεται μόνον,

“Ὅτ' οὐκ ἄφρων ὢν, μάντεων πεισθεὶς λόγους,

“Ὀλωλεν, ὡς ὤλωλε τοῖσιν εἰδόσιν.

Implicatus hic locus sic forsitan expediri possit: ἐν δὲ λείπεται μόνον ὅτ' ὈΝ ἄφρων ΤΙΣ μάντεων πεισθεὶς λόγοις ὤλωλεν, ὡς ὤλωλε τοῖσιν εἰδόσιν.—Nihil sciunt, inquit, nec Dii nec homines de rebus futuris, hoc uno excepto; quod cum stultus aliquis vatibus instigatus pereat, tum scientibus illis perit.—Sarcasmus satis amarus.—nihil extricant alii.

Iphig. in Tauris. v. 586.

Οὐδένα γὰρ εἶχον, ὅστις ἀγγεῖλαι μολῶν

Εἰς Ἀργὸς αὐτίς, τὰς ἐμὰς ἐπιστολάς

Πέμπει σωθεὶς τῶν ἐμῶν φίλων τινί.

ἐλθὼν pro αὐτίς habent quædam edd. nominatim Oporini Basil. 1562. Scribo igitur, οὐδένα γὰρ εἶχον ὅστις ἀγγεῖλαι μολῶν, Εἰς τ' Ἀργὸς ἐλθὼν, τὰς ἐμὰς ἐπιστολάς Πέμπει σωθεὶς τῶν ἐμῶν φίλων τινί.

Iphig. in Tauris. v. 743.

Iphigenia. Ὅρκον δέτω (Πυλάδης) μοι, τάσδε πορθμεύσειν γραφαῖς Πρὸς Ἀργὸς, οἷσι βούλομαι πέμπειν φίλων.

Orestes. Ὅμω (o Pylade,) σὺ δ' (o Iphigenia,) ἔφαρξ' ὅρκων, ὅστις εὐσεβής. Pylades Δάσω. Iphigenia: λέγειν χρεὶ, τήνδε τοῖς ἐμοῖς φίλοις.

Hunc ultimum versum integrum Iphigeniæ tribuunt Reiskius, Heathius, Marklandus, et Codd. Recte quidem; sed hoc parum est: legendum enim, ΔΩΣΩ (λέγειν χρῆ,) ΤΗΝΔΕ ΤΟΙΣΙ ΣΟΙΣ ΦΙΛΟΙΣ. Hæc, quæ literis majusculis descripsi, verba sunt ipsissima jurisjurandi a Pylade dandi.

Iphig. in Tauris. v. 820.

Τί γὰρ κόμας σὰς μητρὶ δοῦσα σὴ φέρειν;

Signum interrogationis post τί γὰρ ponendum.

Τί γάρ; κόμας σὰς μητρὶ δοῦσα σὴ φέρειν; Ante κόμας subauditur vel οἶσθα vel μέμνησαι.

Iphig. in Tauris. v. 1025.

Orestes. Τί δ' εἰ με ναῶ τῶδε κρύψειας λάθρα;

Iphigenia. Ὡς δὲ σκότος λαβόντες ἐκσωθεῖμεν ἄν.

Consilii ab Oreste et Iphigenia initi Dianæ simulacri surripiendi ratio caput erat, id quod ex præcedentibus (a versu 977 inde) apparet: quapropter verba Iphigeniæ esse puto, Ὡς δὲ, σκότος λαβόντες, ἘΞΩ ΘΕΙΜΕΝ ἄν; subauditur τὸ ἄγαλμα. Deinde sequentia σημείωσαι, nam, nisi fallor, emendatio mea in v. 1042, qui criticos omnes nequidquam torsit, palmaria est. [Atqui ἔγω βεῖμεν peccat in Porsoni canona. Ed.]

Iphig. in Tauris. v. 1041 et 1042.

Iphigenia. Φόνεα σὲ φήσω μητρὸς ἐξ Ἀργους μολεῖν.

Orestes. Χρῆσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.

Iphig. Ὡς οὐ θέμις γε λίσσομεν θύειν θεῶ.

Orest. Τίν' αἰτίαν ἔχουσ'; ὑποπτεύω τί γάρ.

Iphig. Οὐ καθαρὸν ὄντα· τὸν δ' ὅσιον δάσω φόνω.

Orest. Τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται;

Iphig. Πόντου σε πηγαῖς ἀγνῖσαι βουλῆσομαι.

Orest. Ἔστ' ἐν δομοῖσι βρέτας, ἐφ' ᾧ πεπλευκάμεν;

Iphig. Κάκεινο νίψαι, σοῦ θιγόντος, ὡς ἐγώ.

Orest. Ποῖ δῆτα; πόντου νοτερόν εἰ ἐπ' ἐκβολὸν;

Hos duo ultimos versus sic restituendos esse existimo: Iphig. Κάκεινο νίψαι· σοῦ θιγόντος, ὡς ἘΠΩ (ut dicam, ut simulabo). Orestes: Ποῖ δῆτα; πόντου νοτερόν (ΕΙΠ) ἐπ' ἐκβολὴν;

Iphig. in Tauris. v. 1213.

Εὐ γε κηδεύεις πόλιν,

Καὶ φίλων δ' οὐδεὶς μάλιστα.

Lego Εὐ γε κηδεύεις πόλιν, Καὶ ΦΙΛΕΙ Σ' ΑΤΤΗ (πόλις scil.) μάλιστα.

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Interpres vetus Statii cum ipso poëta editus est Parisiis in 4to. anno 1600. et 1618.

Grammatici et Critici recentiores.

Charisius, Diomedes, Priscianus, Victorinus, Terentianus, Longus et alii, simul editi sunt ab Helia Putscio in corpore Grammaticorum, Hanoviz in 4to. anno 1605. quorum nonnulli inter veteriores locum habere possunt.

Grammatici et Critici novissimi.

Glossaria Philoxeni et aliorum, cum B. Vulcanii notis, Lugd. Batavorum, in folio.

Glossæ Isidori cum reliquis ejus operibus editæ sunt etiam cum Philoxeno.

Thesaurus linguæ Latine quatuor Tomis, Lugduni in fol. 1573. Hoc Lexicon est omnium optimum, etsi nec paucis, nec levibus erroribus vacuum. Proxime accedit Forum Romanum Cælii Curionis, ni fallor, tribus Tomis, Basileæ in fol. Et Theodosii Trebellii promptuarium, itidem Basileæ, anno 1545. editum: tum Thesaurus sive Ærarium Latine linguæ a Ludovico Lucio, Francofurti in fol. 1613. Sed ridiculum vereque Abderiticum est de Scriptoribus Latinis judicium nescio cujus, inter inelegantes et imperfectos Plautum, Terentium, et Lucretium; inter perfectos autem et elegantissimos Varronem et Sallustium; inter postremos et deficientes Valerium Maximum, Senecam, et Curtium, velut Appuleii æquales recensentis.

Ambrosii Calepini Lexicon quovis superiorum est deterius, etiam illud, cui avaritia Typographi nomen Joan. Passeratii cum maxima doctissimi viri injuria præscribere nihil dubitavit.

Nizolii in Ciceronem Index, a Jacobo Cellario recognitus. Basileæ in fol. 1595.

Roberti Constantini supplementum linguæ Latine, Lugduni in 4to. anno 1573.

Barnabæ Brissonii *Lexicon Juris*, Parisiis in folio.

Ejusdem de Formulis, sive sollemnibus populi Romani verbis, Francof. in 4to.

Adriani Junii Nomenclator in 8vo. Antuerpiæ et Francofurti.

Hadriani Cardinalis de sermone Latino, Coloniae in 8vo.

Francisci Sylvi Progymnasmata in artem Oratoriam, Venetiis in 8vo. anno 1548. et Coloniae in 12mo. anno 1589.

Antonii Schori Phrases linguae Latinae, Argentinae et Coloniae in 8vo.

Christiani Becmanni Origines linguae Latinae, Witebergæ in 8vo. anno 1613.

Q. Marii Corradii de lingua Latina, Bononiae in 4to. anno 1575.

Ejusdem de copia Latini sermonis, Venetiis in 8vo. anno 1582.

Thomæ Linacri de emendata structura Latini sermonis.

Laurentii Vallæ elegantiae Latinae linguae.

Ejusdem Antidotus in Pogium, Randensem et Facium una cum Elegantissimis, Basileæ in 4to.

Augustini Saturnii Mercurius major, Basileæ in 8vo. anno 1546.

Julii Burdonis, qui se Julium Cæsarem Scaligerum vocat, de causis linguae Latinae, Lugduni in 4to. anno 1530. et apud Commelinum in 8vo. anno 1609.

Francisci Sanctii Brocensis Hispani Minerva, sive de causis linguae Latinae: quo libro meruit auctor communis literatorum omnium pater et doctor appellari. Salmanticae in 8vo. anno 1587.

Ejusdem Latina Grammatica omnium absolutissima, eademque brevissima. Salmanticae in 8vo. anno 1587.

Ejusdem Annotationes ad Virgilii Bucolica. Salmanticae in 8vo. anno 1591.

Ejusdem Paradoxa et de Auctoribus interpretandis sive de Excitatione, Antuerpiæ apud Plantinum in 8vo. anno 1582.

Ejusdem Pentecontarchus a Laurentio Ramirez de Prado aliquubi interpolatus, et editus Antuerpiæ in 4to. anno 1612.

Nicodemi Frischlini Grammatica Latina, Francof. in 8vo. anno 1599.

Ausonii Popmæ de differentia verborum, deque usu antiquae locutionis, Lugduni Batavorum in 8vo. anno 1606.

Godescalci Stevechii de particulis linguae Latinae, Coloniae in 8vo. anno 1581.

Horatii Tursellini de particulis linguae Latinae, Romæ et Montis in 16mo.

Thesaurus Criticus editus a Jano Grutero, cujus primo Tomo continentur opuscula critica Angeli Politiani, M. Antonii Sabellici, Philippi Beroaldi, Johannis Baptistæ Egnatii, Domitii Calderini, Johannis Baptistæ Pii, Cornelii Witelli, Jacobi a Cruce, Pii Antonii Bartolini Jani Parrhasii, viri in Latinis ac Græcis literis con-

summatissimi, maximoque cum acumine, tum judicii elegantia præditi, Francisci Floridi, qui et ipse non facile cuiquam litteratorum sit secundus, Laurentii Abstemii, Lucii Joannis Scoppæ, Ptolemæi Flavii, Petri Nannii et Francisci Robortelli. Francofurti in 8vo. anno 1602.

Thesauri Critici Tomus secundus, in quo sunt opuscula Fr. Robortelli, Caroli Sigonii, Antonii Bendinelli, Bernardini Realini, Lillii Gyraldi, Joan. Brodæi, Christophori Rufi, Joan. Hartungii, Petri Pithœi, Lucæ Fruterii, Achillis Statii, M. Antonii Mureti, et Hieronymi Magiri, Francofurti in 8vo. anno 1604.

Thesauri Critici Tomus tertius, in quo sunt opuscula Pauli Leopardi, Bartol. Barrienti, Francisci Luisini, Gulielmi Canteri, Theodori Canteri, Ludovici Carrionis, Jani Durantii, Casellii, Jani Gulielmi, et Marsilii Cognati. Francofurti in 8vo. anno 1604.

Thesauri Critici Tomus quartus, in quo sunt opuscula Joan. Brodæi, Joachimi Camerarii, Aldi Manutii, Adriani Junii, Josephi Castalionis, Jani Melleri Palmerii, Joan. Jacobi, Scheckii, Francof. in 8vo. anno 1605.

Thesauri Critici Tomus sextus, in quo sunt opera Valentis Acidalii et Marcelli Donati, hominis semidocti quidem, sed industrii. Francof. in 8vo. anno 1606.

Thesauri Critici Tomus secutus comprehendere poterunt opuscula Budæi, Brissonii, Petri Fabri, Nicolai Fabri, Petri Pithœi, Andreæ Alciati, Antonii Augustini, Petri Ciacconii, Fulvii Ursini, Sebastiani Corradi, Antonii Riccoboni, Josephi Castalionis, Andreæ Schotti, Hieron. Mercurialis, Scipionis Gentilis, Desiderii Heraldii, Martini de Royas, Roberti Titii, Erycii Puteani, Philippi Rubenii, Henrici Stephani, Joannis Meursii, et ipsius in primis Gruteri Suspicionum libri, tum aliorum recentiorum, quos mihi nondum videre contigit.

Nicolai Loënsis *Miscellanea*, Francofurti in 8vo. anno 1607.

Adriani Turnebi opera, Argentinæ in fol. anno 1600.

Petri Victorii variæ lectiones.

Jacobi Cujacii opera.

Justi Lipsii opera.

Josephi Burdoscaligeri opuscula posthuma, Paris. anno 1610.

Claudii Salmasii opera omnia.

Joannis Rosini antiquitatis Romanæ ex variis collectæ, cum Dempsteri auctario. Joannis Glandorpîi Onomasticum historiæ Romanæ. Francof. in folio, anno 1589.

Lexicon Philologicum Matthiæ Martinii, Bremæ in fol. anno 1623.

Onuphrii Panvini Imperium et Respubl. Romana.

Petri Johannis Nunneshii Grammatistica, et Grammatica Græca.

Alexandri Seoti Grammatica Græca.

CAMBRIDGE PRIZE POEMS
FOR 1819.

Regina Epicedium.

ἮΣ, ἐπεὶ πόντος λιγέων ἀητᾶν
ἀσπέτοις κόλποισιν ἐδέξαθ' ὄρμαν,
κύματ' ἐκ βύθων ὀνοφερῶν ἀεθλόντ'
οὔποτε λήγει

ἄλλοτ' ἄλλ' ὀρινόμενα πνοαῖσι·
τῶς ἐπ' Ἀγγλία πολύκλαυτον οἶδμα
πημάτων κορύσσεται· ἐκ δ' ἔγειρον
ἄλλο τρίχαλον

πῦν περὶ πρῶρὰν πατρίδος καχλάζει·
ἡνὶδ', οἷς ὄλβος βασιλέων παχυνθεὶς
ἐκβολὰν πρόπρυμνα φέρει, μέσαις τ' ἐ-
-πόντισε δίναις.

ἦ δι' αἰῶνος θαλεροῖς ἰὺγμοῖς
βύσκεται κῆαρ· τόδε δ' εἰ θανόντων
δυστυχὲς γέρας, φιλίας φρενὸς στέ-
-ναγμ' ἐπὶ τύμβῳ,

κεῖνος οὐ ζαλωτὸς, ὃς οὐκ ἐν Αἴδα
κειμέναν τιμᾷ δακρύοις ἀνασσαν,
οὔδ' ἐπενθεῖ σβεννύμενον δικαίας
ἄλιον ἀρχᾶς,

καὶ τὸ κεδνὸν σωφροσύνας ἄωτον
ἀγρίαις πνοαῖσι δαμέν.—στένω σὲ
κάμ' ἐπὶ τῆς τύχης—ἀρετᾶς βέβαιον
ἔρκος ὄλωλεν!

ἀμμὶ δ' ἀξία τις ἄρ' ἦσθ' ἠδ' ὕμνων,
σοὶ διὰ φρενῶν ἄλοκας βαθείας
διῶκε καρποῦσθαι σύνεσις, γλυκὺς τε
ματέρος ἔγνωσ

ὡς καλὸς χρηστοῖσι πόνος τέτυκται·
 εὐγενὲς φῶς τι τέκνον ἀνέσχετο
 δώμασιν, τροφαῖς τ' ἀρετᾶς τελείαις
 ἐξεπόνασας·

οἷ σε νῦν πικροῖς δακρύοις, τροφεῖα
 στυγνὰ πληροῦντες, φθιμέναν ποθοῦσιν.
 τίς δέ σοι κείνων χάριν ἀντιτίσει,
 οἷ ἐτέλεσσας

δειλὸν ἀμφέπουσα πόσιν, γεραιὸν,
 ὡς νοσεῖ, νοσοῦντα ; δῦα σύνοικος,
 ὡς ὁμως ζαλωτὸς ἄρ' ἦσθ', ἀναξ, ὁ-
 -μοφρόνος εὐνᾶς !

καὶ φέρεις τι πλεῖον ἴσως, βαρείας
 συμφορᾶς ἀγευστος, ἔχεις δὲ δῶρον
 ἄθλιον θεῶν, στυγεροῦ φίλων πέν-
 -θους ἀπέχεσθαι.

εἶεν· ὡς σοὶ τέρψις, ἀναξ, ἔτ' ἔσται—
 ἀλλ' ἐκεῖ· τὸ δ', ὦ βασιλῆς, μάκαιρα
 κάρτα νῦν κεκλήσεται· ἢ καλὸς σ' ἐν
 γήραϊ πότμος

ἦρπασεν, λευκάς τε φίλα κονία
 κάββαλεν χαίτας· βιότου τε πόρσω
 ἦκα σᾶς ἀρχᾶς θάνατος γεραιᾶν
 ἔσβεσεν αἴγλαν.

ὡς νέφους τὸ δαιδάλεον πέτασμα
 μείλιχον ῥέθος κατέκρυψε μάνας,
 πρῶν δ' αὖτ' οὐρεῖον κρυερὰ πέριξ με-
 -λαίνεται ὄρεφνα.

ἢ τάφων σ' ἔχουσι λαχαὶ παλαιῶν
 τιμίαν, μετ' ὠκυγίων τυράννων·
 ἐνθ' Ἀμηλίαν θανάτου κακὴ παρ-
 -αμπέχει ἀχλὺς

σχετλίαν, τὰν ὠμοδρόπων¹ πάροιθεν
 μοῖρ' αἵστωσεν νομίμων.—σὲ δ', ἀγνὰ
 ὀλβίαν νάσων θύγατερ, πετραίας
 παστᾶδος ἔνδον

¹ Cf. Æschyl. Theb. 324.

νηδυμος λάθα κατέχει, Βρετάνναν.
ἐλπίδα φρουδάν' πατρὶς αὖ παθεῦσα,
ὡς τρισὶν πλαγαῖς μαλερός σε Μοῖρας
σκαπτὸς ἐλαύνει !

ἀλλὰ γὰρ γόνων ἀκόρεστον ὄρμαν
οὐκ ἔῃ τ' ἀνθρώπιν'· ἐπεὶ χρόνος μὲν
εὐμαρὲς θεὸς, ταχέων δ' ἀητῶν
αἰθέρος ἀγναῖς

ἄλλοτ' ἄλλοῖαι πνοαὶ ἐν πτυχαῖσιν·
καὶ τὰ τᾶς ἄτας κραδίαις ὕπουλα
τραύματ' ἰᾶσθαι φιλέει δὴ με-
τάδρομος ἐλπίς.

οὐλίον μέμνηε βία θυέλλας
πυρπνόσις ζαλαῖσι βρύουσ'· ἐσαῦτις
αἰλίου φῶς ἀργινέεν, γελᾷ τ' ἀν-
-άνεμος αἰθήρ.

HORATIUS WADDINGTON,

1819.

Trin. Coll. et Univ. Schol.

Thebæ Ægyptiacæ.

O FABULOSUM littus, et aurei
Solum Canopi, si neque fertili
Dediscit, ut quondam, tumentes
Diluvie tibi Nilus undas

Immittere arvis, imbre carentibus ;
Nec otioso terra libens adhuc
Non elaboratos honores
Promere frugiferi recusat

Anni colono ; cur Sapientiam
Sedis vetustæ nunc gemis exulem,
Sævotque deplorat triumphos
Omne sacrum rapientis ævi ?

Cambridge Prize

Non sic, beatas cœlicolum domos
 Olim relinquens, fulsit in arcibus
 Doctrina Thebarum, rudesque
 Prima animos hominum recentum
 Formavit, ut qua lege necessitas
 Terrasque et altum temperet æthera,
 Queis sidera et volventis anni
 Ordinibus moveantur horæ,
 Scirent : sed eheu ! nunc resides gravi
 Mentis catena stringit inertia, et
 Ignota proculcant avorum
 Degeneres monumenta nati.
 Busiridos jam regna peritior,
 Advectus oris hospes ab Italis
 Longeve semotis Britannum,
 Sollicitat, veterisque lustrans
 Vestigia ævi, per tenebras gradu
 Audaciori pergit, ubi ordines
 Regum timendorum perenni
 Mole premit sopor altus orci,
 Fastidiosis mortis honoribus
 Frustra nitentes : cur operam juvat
 Insuaniere incertisque curas
 Funeribus ? sua nempe et ipsis
 Dantur sepulcris fata ; hominum breves
 Evertit ausus arbitrio Deus,
 Nullique non nostrum labori
 Excidium parat æquus unum.
 Jam nec recenti luce crepusculum
 Tarde resolvens, audit in æthera
 Aurora proferri canorum
 Eloquium, citharaque dignam
 Spirante bruti marmoris elici
 Ex ore vocem, qua prius Æthiops
 Mire salutabat parentis
 Luciferos redeuntis ortus.
 Deserta nec jam culmina pensili
 Horti ¹ corona, dulcibus integrum
 Auris rependentes odorem,
 Circumeunt : sed inhospitales

¹ Vide Plin. lib. xxxvi. c. 14. et *Bruce's Travels*, lib. i. c. 6.

Inter recessus et cava montium,
Partitur audax in socios latro
Raptam viatorive prædam:
Aut trepido pecudum magistro;
Sævæque lustris invigilant feræ, et
Prolis futuræ spem gremio soli
Committit aprici tyrannus
Flumineæ crocodilus oræ.
Sed hic, periclorum immemor, advena
Amat morari, jam riguas simul
Lotosque vespertinus inter
Serpit arundineamque ventus
Leni susurro ripam, et amabili
Obliquiores tegmine mitigant
Palmeta¹ soles, et caduco
Rore micat rediviva tellus.
Tum sæculorum reliquias pio
Mœrore lustrans, immoritur locis,
Fallique quærentes ocellos
Ipse animi comitatur error,
Formas priores signaque temporum
Fingens vetustorum: urbs iterum emicans
Roburque sopitumque regnum
Suscitat, ante oculos coruscæ
Nascuntur arces, atque adamantinæ
Lucent columnæ: fragmina jam rudi
De mole templorum resurgunt
In proprium reditura fastum.
At ille in omni rupe Deum domos
Videre, in omni lætus imagine
Audire vocalem videtur
Memnona; jamque avidas recludi
Fauces sepulcrorum, et penetralia
Oblivioso mersa silentio
Cernit resignari, et solutum
Jam tenebris Acherontis, agmen
Heroum in auras luminis egredi,
Centumque circa claustra sonantium
Sævire portarum, et duelli
Terribilem glomerare pompam.

¹ Hæ Thebæ palmis inclytæ fuerunt:

“Seu quæ palmiferæ mittunt venalia Thebæ.”

Prop. iv. 5.

O ! quis verenderum admonitus sacros
 Temnit locorum ? quis, vetus urbium,
 Te, mater, immotus jacentem
 Præterit fugiente planta ?

Frustra, in farores numine concitus
 Ultore, muris Persicus hosticum
 Injecit accensisque tectis
 Exitium, vacuasque victor *

Perrupit aulas barbarico pede ;
 Frustra triumphans immiserabili
 Delubra prostravit Deumque
 Miles atrox simulacra dextra.

Mortale si jam Mnemosyne regit
 Divina pectus, si quid adhuc sacri
 Lucere victurum poëtae,
 Per memores celebranda fastos

Florebis olim, multaque pars tui
 Spernet fugacem temporis impetum ;
 Fastusque contemplatus umbram
 Sæpe tui, Sophiæ viator

Dulces amores discet : et artium
 Tu primaatrix, tu Sapientiæ
 Non erubescenda caneris
 Magna parens iterum Camœna.

T. H. HALL,
 Coll. Regal. Alumn.

1819.

EPIGRAMMATA.

DISCRIMEN OBSCURUM.

In quendam Velocipedantem.

ὦ νεαρὲ, κύνεις ὅστις ἐμβαθεὺς δίφροις,
 τοῖς ἀρτικόλλοις, διακονεῖς ὁδοῦς κάτα,
 φράσον, τί βούλει ; πότερον ἱππεύειν δοκεῖς ;
 ἢ πᾶς βαδίξεις ; ἢ τίν' ὀνομάξεις φορὰν

* sc. Cambyses.

κείνην ; ὅχει σὺ ;—σεὶ μὲν, εἰ δεκά, φίλε,
βαίνειν, ὀχεῖσθαι, καὶ τιν' ἱππεύειν τρόπον
ἔξεστιν, ἀλλὰ σοῖς ἐπ' αὐτουργοῖς ποσὶν.

DISCRIMEN OBSCURUM.

Bellus homo sibi vult dum vir Rufillus haberi,
Forma levis totam prædicat esse Chloën.
Quorsum hæc ? in quam partem abeat ? licet inde vocemus
Semivirumque Chloën, semi-Chloënque virum.

1819.

R. OKES,
Coll. Regal. Alumn.

SENARII GRÆCI, PRÆMIO PORSONIANO,
Quotannis Proposito, Dignati.

SHAKSPEARE.

CORIOLANUS. *Act 5. Sc. 3.*

—Thou know'st, great Son,
The end of war's uncertain ; but this certain,
That, if thou conquer Rome, the benefit
Which thou shalt thereby reap, is such a name,
Whose repetition will be dogg'd with curses ;
Whose chronicle thus writ,—“ The man was noble,
But with his last attempt he wip'd it out ;
Destroy'd his country, and his name remains
To the ensuing age, abhorr'd.” Speak to me, Son :
Thou hast affected the fine strains of honour,
To imitate the graces of the gods ;
To tear with thunder the wide cheeks o' the air,
And yet to charge thy sulphur with a bolt
That should but rive an oak. Why dost not speak ?
Think'st thou it honorable for a noble man
Still to remember wrongs ?—Daughter, speak you :
He cares not for your weeping.—Speak thou, boy ;
Perhaps, thy childishness will move him more
Than can our reasons.—There is no man in the world
More bound to his mother ; yet here he lets me prate,
Like one i' the stocks. Thou hast never in thy life
Show'd thy dear mother any courtesy ;

When 'she (poor hen !) fond of no second brood,
Has cluck'd thee to the wars, and safely home,
Loaden with honour. Say, my request's unjust,
And spurn me back. But, if it be not so,
Thou art not honest ; and the gods will plague thee,
That thou restrain'st from me the duty, which
To a mother's part belongs.—He turns away :
Down, Ladies ; let us shame him with our knees.

—
IDEM GRÆCE REDDITUM.
—

Ὡς κλεινὸν ἄμυν σπέρμα, γιγνώσκεις ὅτι
Ἄρεος ἄδελον νεῖκος, ὃ προβήσεται·
ἐν δ' οὐκ ἄδελον, οἷον ἐκ νίκης θέρος
μέλλεις ἀμήσειν, πατρίδος ἐκπορευομένης.
ὦν ἄντι, τὴν σὴν κληιδὸν ἔχθισται κύνες 5
Ἄρα! μέτεισι· καὶ σέ τις γράφων, λόγους
τοιούσδε ρίψει.—Τὴν φύσιν μὲν εὐγενῇ
παρεῖχεν ἀνὴρ, τοῦτο δ' ἐξηλείψατο
ἔργων τελευτῇ, πατρίδ' αἰστώσας δορί·
αἰσχρὸν δὲ μίμνει καὶ μεθύστερον κλέος.— 10
πρόσειπέ μ', ὦ παῖ· μὴ μ' ἀτιμάσῃς, τέκνον.
καίτοι σὺ σεμνῆς τοὺς ὑπερκόπους τρόπους
ἀρετῆς ἐπασκῶν, τὴν θεῶν ἄβρὰν χλιδὴν,
κεδνὴν τ' ἐμίμου, θνητὸς ὦν, αὐθαδίαν,
ὡς ἀγρίαις εὐρεῖαν αἰθέρος γνάθον 15
βρονταῖς σπαράξων, ἀλλὰ δ' οὐδὲν πλὴν δρυὸς
ῥήξων κεραυνῷ μετρίως ὠπλισμένω.
τέκνον, τί σιγᾷς ; ἄρα γενναίῳ τρέφειν
ὀργὴν προσήκει τῶν κακῶς εἰργασμένων ;
σὺ δ'—οὐ γὰρ αὐτῷ δακρύων οὐδὲν μέλει— 20
νῦν, ὦ τάλαινα θύγατερ, ἀντ' ἐμοῦ φράσον·
ξύνειπε καὶ σὺ, πατὴρ ἐκέλευσον, βρέφος·
ἀσύνητα συνετῶν μᾶλλον ἢ πίθοι σφ' ἴσως.
καὶ μὴν, φέρ' εἰπὲ, μητρὶ τίς μείζω χάριν
βροτῶν ὀφείλει ; κατὰ πῶς λαλεῖν μ' εἴς 25
μάτην ταῦτ', ὥς τιν' ἐν ξυλῷ καθήμενον ;

ν. 26. Atticis erat τὸ ξύλον ποταμοῦ genus. Aristoph. Eq. οἷον σὶ δῆσω τ.ῷ
ξύλῳ.

ποῦ τῇ τεκούσῃ μοῖραν, ἣν ἔδει, νέμων
 χάριτος ἰδοίξας ; ἡδ' ὑπόπτερον φίλῃ
 ὀρνίς νεοσσὸν, δευτέρου γόνου πόθον
 ἀφείσα. κλάγῃ πολλάκις μὲν εἰς μάχας 30
 προὔπεμψε, πολλάκις δέ σ' εἰς δόμους πάλιν
 νίκης ἔχοντ' ἐσῆγε πάντιμον γέρας.
 πρὸς ταῦτά μ', εἰ σύγ' ἄδιστα λίσσασθαι μ' ἐρεῖς,
 λάκτιζε, φείδου μηδέν· εἰ δέ γ' ἔνδिका,
 εἶρξαι δὲ τιμῆς τῆς προσηκούσης ἐμὲ, 35
 τῶν μητρὸς, οἶμαι. καταφρονῶν, κακὸς τ' ἔσει,
 τίσιν δὲ μεγάλην οὔτι μὴ φύγῃς θεῶν.
 ἀνὴρ ὁδ', ὡς ἔοικεν, ἐμπάλιν στρέφειν
 φίλαι γυναῖκες, προσπίτνειν ἤδη δοκεῖ.
 ἱκετῶν γ' ὁμαίμων κάρτ' ἂν αἰδοῖτ' ἂν γονί.

HOR. WADDINGTON.

DISSERTATION

Historique, Littéraire et Bibliographique, sur la Vie et les Ouvrages de MACROBE.

PREMIÈRE PARTIE.

MACROBE est un de ces écrivains sur lesquels l'antiquité ne nous a laissé que de foibles documens. Les savans du moyen âge, dont un grand nombre sut bien apprécier les trésors d'érudition que ses ouvrages renferment, ne firent point de l'histoire de sa vie et de celle de ses écrits, l'objet d'un travail spécial. Je vais tâcher de suppléer à cette omission en recueillant les renseignements épars dans leurs divers ouvrages.

I. *Macrobius, Ambrosius, Aurelius, Theodosius*, tels sont les noms que porta notre auteur, et qu'on lui donne en tête de ses œuvres. De ce que dans l'énonciation de ces noms, celui de Théodose est quelquefois placé le dernier, P. Colomiès en conclut¹ que c'étoit celui sous lequel il étoit connu et distingué de son vi-

v. 28. Eurip. *Iph. Aul.* δειξίς δὲ ποῦ μοι πατὴρ ἐκ ταυτοῦ γινώσ;

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ἐπὶς νίκῃσιν εἴσας ἑλπίσιν φόβον.

v. 38. *Soph. Trachin.*
ἀνὴρ ὁδ', ὡς ἔοικεν, οὐ νέμειν ἱμοῖ
φύσσιν μοῖραν.

et *Æschyl. Persæ.*

¹ P. COLOMIÈS *Opera*, edita a J. Alb. Fabricio. Hambourg, 1709; in-4to. *Καμψλία litteraria*, cap. 38, p. 312.

vant, et que le nom de Macrobe ne doit être regardé que comme un surnom, et voici comment il développe et confirme cette opinion : "Quel est," dit-il, "ce Théodose auquel Avienus dédie ses fables ? Si nous en croyons Giraldi, c'est l'empereur de ce nom ; mais cet écrivain se trompe certainement, et ce Théodose n'est autre que celui que nous appelons ordinairement Macrobe ; mais qu'évidemment les anciens appeloient Théodose. On en trouve la preuve dans l'appendice ajouté par Jean, ou par Erigène, ou par quelqu'autre, au Traité : *de differentiis et societatibus græci latinique verbi*." A l'appui de notre opinion nous citerons un passage d'un ancien interprète de l'*Ibis* d'Ovide, qui s'exprime en ces termes : *Tyrannus* est des deux genres, selon la règle posée par le grammairien Théodose." La même opinion a été émise, accompagnée de quelque doute, par le savant P. Pithou ; mais le P. Sirmond affirme avec non moins d'assurance que Colomiès, que ce Théodose auquel Avienus dédie ses fables, et dont parle Boèce, n'est autre que Macrobe. Dans le catalogue des Mss. d'Isaac Vossius, rédigé par Colomiès, sous le n° 294, on trouve l'indication suivante : *Theodosii (imò Avieni) ad Macrobium Theodosium fabulæ*. Saxius² et Henri Canegietier³ sont tacitement contraires à cette opinion, puisqu'ils veulent qu'Avienus, le fabuliste, ait été contemporain d'Antonin le pieux.

Barthius⁴ dit avoir vu un Ms. qui portoit le titre suivant : *Macrobii, Ambrosii, Oriniocensis in somnium Scipionis commentarium incipit* ; et il pense que ce nouveau nom aura été donné à Macrobe, ou du lieu qui l'a vu naître, ou par allusion à son *Commentaire sur le songe de Scipion*, comme qui diroit *Onirocritique*, mot qui seroit formé de *ὄνιρος* (songe), et de *κρίσις* (juger). C'est aussi l'explication qu'en donne le scholiaste d'un Ms. qui fut possédé par Pontanus, l'un des commentateurs qui ont travaillé sur Macrobe ; seulement il y est appelé tantôt *Ornicensis* et tantôt *Ornicis*.

Le jésuite Alex. Wilthem rapporte⁵ qu'un Ms. du monastère de Saint-Maximin portoit le titre suivant : AVR. MEMM. SYMMACHVS. V. C. EMENDABAM. VEL. DIS. MEVM. RAVENNÆ, CVM MACROBIO. PLOTINO. EVDOXIO. Le Ms. de Saint-Maximin

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portoit encore un autre titre, transcrit par Wilthem de la manière suivante : MACROBII-AMBROSII. SICETINI. DE. SOMNIO. etc.

II. Le troisième mot de ce titre, SICETINI, est évidemment le nom de la patrie de l'auteur. Seroit-ce *Sicca*, ville de Numidie, dont Salluste¹ appelle les habitans *Siccenses*? Ptolémée et Procope appellent cette ville *Sicca Veneria*, et Solin simplement *Veneria*; elle étoit située à l'est de Cirta, sur la côte de l'Afrique que baigne la mer Méditerranée. Elle s'est aussi nommée *Enoë*, et les mythologues racontent que Thoas, roi de Lemnos, ayant été jeté dans cette île par une tempête, il y eut de la nymphe *Enoë*, un fils qui fut nommé *Siccinus*. Ou bien faudroit-il entendre par *Sicetini*, que Macrobe seroit natif de cette île de la mer Egée, et l'une des Sporades que Strabon appelle *Sicenus*, Ptolémée *Sicynus*, Pomponius-Méla *Sicynus*, et Pline *Sycinus*? c'est là une question qu'aucun indice ne peut amener à découvrir. Quoi qu'il en soit, je pense qu'il y auroit de la témérité à vouloir, sur la foi d'un seul manuscrit, assigner une patrie à Macrobe. L'assertion, toutefois, seroit moins gratuite que celle qui lui donne la ville de Parme pour patrie, assertion reproduite dans la plupart des dictionnaires, et qui vraisemblablement n'a d'autre fondement qu'une tradition vague; car, malgré tous les efforts que j'ai faits pour en découvrir la source, le plus ancien auteur, où je l'ai trouvée énoncée, est Gaudenzio Merula,² qui vivoit dans le 16^e siècle; encore n'en fait-il mention que pour la signaler comme une erreur. Mais ce qui contredit décidément cette opinion, outre le sentiment des savans les plus distingués, c'est le témoignage positif de Macrobe lui-même.³ D'après ce passage, on a dû supposer que Macrobe étoit Grec, puisqu'à l'époque où il écrivoit, le monde civilisé ne parloit que deux langues, le latin et le grec; et que d'ailleurs son style est quelquefois bigarré d'hellénismes, et ses ouvrages remplis de citations grecques. Coelius Rhodiginus⁴ prétend que de son temps, les habitans de Vérone le comptoient au nombre des écrivains auxquels leur ville avoit donné le jour; cette opinion n'a point de partisans aujourd'hui.

III. Nous ignorons la date précise de la naissance de Macrobe; mais nous savons positivement, d'après les lois du Code Théodosien qui lui sont adressées, ou dans lesquelles il est question de

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⁴ *Lectiones antiquæ*, liv. 14, ch. 5.

• *Saturnal.*, liv. 1, ch. 2.

O! quis verenderum admoenitus sacros
 Temnit locorum? quis, vetus urbium,
 Te, mater, immolus jacentem
 Præterit fugiente planta?

Frustra, in farores numine concitus
 Ultore, muris Persicus hosticum
 Injecit accensisque tectis
 Exitium, vacuasque victor²

Perrupit aulas barbarico pede;
 Frustra triumphans immiserabili
 Delubra prostravit Deumque
 Miles atrox simulacra dextra.

Mortale si jam Mnemosyne regit
 Divina pectus, si quid adhuc sacri
 Lusere victurum poëtae,
 Per memores celebranda fastos

Florebis olim, multaue pars tui
 Spernet fugacem temporis impetum;
 Fastusque contemplatus umbram
 Sæpe tui, Sophiæ viator

Dulces amores discet: et artium
 Tu prima nutrix, tu Sapientiæ
 Non erubescenda caneris
 Magna parens iterum Camœna.

T. H. HALL,

Coll. Regal. Alumn.

1819.

EPIGRAMMATA.

DISCRIMEN OBSCURUM.

In quendam Velocipedantem.

ὦ νεαρὲ, κείνους ὅστις ἰμβριβὲς δίφροις,
 τοῖς ἀρτικόλλοις, διαπονεῖς ὁδοῦς κάτα,
 φράσον, τί βούλει; πότερον ἱππεύειν δοκεῖς;
 ἢ πῶς βαδίσεις; ἢ τίν' ὀνομάζεις φορὰν

² sc. Cambyzes.

κείνην ; ὀχεῖ σὺ ;—σοὶ μὲν, εἰ δοκεῖ, φίλε,
βαίνειν, ὀχεῖσθαι, καὶ τιν' ἱππεύειν τρόπον
ἔξεστιν, ἀλλὰ σοῖς ἐπ' αὐτουργοῖς ποσίν.

DISCRIMEN OBSCURUM.

Bellus homo sibi vult dum vir Rufillus haberi,
Forma levis totam prædicat esse Chloën.
Quorsum hæc ? in quam partem abeat ? licet inde vocemus
Semivirumque Chloën, semi-Chloënque virum.

1819.

R. OKES,
Coll. Regal. Alumn.

SENARII GRÆCI, PRÆMIO PORSONIANO,
Quotannis Proposito, Dignati.

SHAKSPEARE.

CORIOLANUS. *Act 5. Sc. 3.*

—Thou know'st, great Son,
The end of war's uncertain ; but this certain,
That, if thou conquer Rome, the benefit
Which thou shalt thereby reap, is such a name,
Whose repetition will be dogg'd with curses ;
Whose chronicle thus writ,—“ The man was noble,
But with his last attempt he wip'd it out ;
Destroy'd his country, and his name remains
To the ensuing age, abhorr'd.” Speak to me, Son :
Thou hast affected the fine strains of honour,
To imitate the graces of the gods ;
To tear with thunder the wide cheeks o' the air,
And yet to charge thy sulphur with a bolt
That should but rive an oak. Why dost not speak ?
Think'st thou it honorable for a noble man
Still to remember wrongs ?—Daughter, speak you :
He cares not for your weeping.—Speak thou, boy ;
Perhaps, thy childishness will move him more
Than can our reasons.—There is no man in the world
More bound to his mother ; yet here he lets me prate,
Like one i' the stocks. Thou hast never in thy life
Show'd thy dear mother any courtesy ;

104 *Cambridge Prize Poems for 1819.*

When 'she (poor hen !) fond of no second brood,
Has cluck'd thee to the wars, and safely home,
Loaden with honour. Say, my request's unjust,
And spurn me back. But, if it be not so,
Thou art not honest; and the gods will plague thee,
That thou restrain'st from me the duty, which
To a mother's part belongs.—He turns away:
Down, Ladies; let us shame him with our knees.

IDEM GRÆCÆ REDDITUM.

ὦ κλεινὸν ἄμὸν σπέρμα, γιγνώσκεις ὅτι
Ἄρεος ἄδηλον νεῖκος, οἱ προβήσεται·
ἐν δ' οὐκ ἄδηλον, οἷον ἐκ νίκης θέρος
μέλλεις ἀμήσειν, πατρίδος ἐκπαρθουμένης.
ὦν ἄντι, τὴν σὴν κληδὸν ἔχθισται κύνης 5
Ἄραι μέτεισι· καί σέ τις γράφων, λόγους
τοιούσδε ρίψει—Τὴν φύσιν μὲν εὐγενῇ
παρεῖχεν ἀνὴρ, τοῦτο δ' ἐξηλείψατο
ἔργων τελευτῇ, πατρίδ' αἰστώσας δορί·
αἰσχρὸν δὲ μίμνει καὶ μεθύστερον κλέος.— 10
προσεῖπέ μ', ὦ παῖ· μὴ μ' ἀτιμάσῃς, τέκνον.
καίτοι σὺ σεμνῆς τοὺς ὑπερκόπους τρόπους
ἀρετῆς ἐπασκῶν, τὴν θεῶν ἄβραν χλιδὴν,
κεδνὴν τ' ἐμίμου, θνητὸς ὦν, αὐθαδίαν,
ὥς ἀγρίαις εὐρεῖαν αἰθέρος γνάθον 15
βρονταῖς σπαράξων, ἀλλὰ δ' οὐδὲν πλὴν δρυὸς
ρήξων κεραυνῷ μετρίως ἀπλυσμένω.
τέκνον, τί σιγᾷς; ἄρα γενναῖον τρέφειν
ὀργὴν προσήκει τῶν κακῶς εἰργασμένων;
σὺ δ'—οὐ γὰρ αὐτῷ δακρύων οὐδὲν μέλει— 20
νῦν, ὦ τάλαινα θύγατερ, ἀντ' ἐμοῦ φράσον·
ξύνειπε καὶ σὺ, πατὴρς ἰκέτευσον, βρέφος·
ἀσύνητα συνετῶν μᾶλλον ἢ πίθοι σφ' ἴσως.
καὶ μὴν, φέρ' εἰπὲ, μητρὶ τίς μεῖζον χάριν
βροτῶν ὀφείλει; κἄτα πῶς λαλεῖν μ' ἔῃς 25
μάτην τάδ', ὥς τιν' ἐν ξυλῷ καθήμενον;

v. 26. Atticis erat τὸ ξύλον poenæ genus. Aristoph. Eq. οἷον σὶ δῆσω τ.ξ.
ξύλῳ.

ποῦ τῇ τεκούσῃ μοῖραν, ἣν ᾔδει, νέμων
 χάριτος ἔδειξας ; ἥδ' ὑπόπτερον φίλῃ
 ὀρνίς νεοσσὸν, δευτέρου γόνου πόθον
 ἀφείσα. κλάγγῃ πολλάκις μὲν εἰς μάχας 30
 προὔπεμψε, πολλάκις δέ σ' εἰς δόμους πάλιν
 νίκης ἔχοντ' ἐσῆγε πάντιμον γέρας.
 πρὸς ταῦτά μ', εἰ σύγ' ἄδικα λίσσεσθαί μ' ἔρεῖς,
 λάκτιζε, φείδου μηδέν· εἰ δέ γ' ἔνδिका,
 εἴρξεις δὲ τιμῆς τῆς προσηκούσης ἐμὲ, 35
 τῶν μητρὸς, οἶμαι. καταφρονῶν, κακὸς τ' ἔσει,
 τίσιν δὲ μεγάλην οὔτι μὴ φύγῃς θεῶν.
 ἀνὴρ ὅδ', ὡς ἔοικεν, ἐμπάλιν στρέφειν
 φίλαι γύναικες, προσπίτνειν ἤδη δοκεῖ.
 ἱκετῶν γ' ὁμαίμων κάρτ' ἂν αἰδοῖτ' ἂν γονύ.

HOR. WADDINGTON.

DISSERTATION

Historique, Littéraire et Bibliographique, sur la Vie et les Ouvrages de MACROBE.

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⁴ *Lectiones antiquæ*, liv. 14, ch. 5.

• Seturnal., liv. 1, ch. 2.

lui, aussi bien que par les personnages qu'il a introduits dans ses *Saturnales*, comme étant ses contemporains, tels que Symmaque et Prætextatus, qu'il a vécu sous les règnes d'Honorius et de Théodose, c'est-à-dire depuis l'an 395, époque de l'avènement d'Honorius au trône, jusqu'à l'an 435, époque de la publication du Code Théodosien. Aussi ceux qui ont classé les écrivains latins par ordre chronologique, ne se sont point écartés de cet intervalle. Riccioli, dans la *Chronique* qu'il a mise en tête de son *Almageste*,¹ le place entre 395 et 400, et il relève Genebrard, Sansovino et Thevet, qui l'avoient placé au 2^e siècle de l'ère chrétienne, ainsi que les rédacteurs du Catalogue de la Bibliothèque du Vatican, qui l'ont placé au 10^e. Saxius (*loc. cit.*), le place *circa* 410. M. Schoell, dans la *Table synoptique des Écrivains romains*, en tête de son *Histoire de la Littérature latine*, le place sous l'année 409.²

IV. Tout ce que nous savons sur les dignités dont Macrobe fut revêtu, et sur les fonctions qu'il a remplies, est consigné dans le Code Théodosien. On y trouve d'abord une loi de Constantin,³ datée de Sirmium, le 12 des kalendes de Mars de l'an 326, adressée à un *Maximianus Macrobius*, sans qualification, que la différence du prénom, jointe à l'époque où il a vécu, permettrait de regarder comme étant le père de notre auteur.

La loi 15, liv. 16, tit. 10, de *paganis*, au Code Justinien, est adressée par Honorius à Macrobe, vice-préfet (*pro-praefecto*) des Espagnes.

Une loi datée de Milan, l'an 400, le blâme d'un empiètement de pouvoir, et le qualifie *vicarius*.

La loi 11, liv. 6, tit. 28, de *indulgentiis debitorum*, sous la date de l'année 410, est adressée à Macrobe, proconsul d'Afrique.

Enfin il existe un rescrit de Théodose le jeune et d'Honorius, daté de l'an 422,⁴ et adressé à Florent. Dans ce rescrit, les empereurs déclarent qu'ils élèvent la dignité de *praefectus sacri cubiculi* à l'égal de celle de préfet du prétoire, de préfet urbain, ou de préteur militaire, en telle sorte que ceux qui en seront revêtus jouiront des mêmes honneurs et prérogatives que ces magistrats. Les empereurs ajoutent, qu'ils portent cette loi en considération des mérites de Macrobe, qu'ils qualifient de *vir illustris*; en preuve de quoi ils entendent qu'il soit le premier à profiter du

¹ RICCIOLI, *Almagestum novum*. Bononia, 1651, in-fol., 2 vol.

² Histoire de la Littérature latine, par M. F. SCHOELL. Paris, 1814, 4 vol. in-8vo. t. 4, p. 300.

³ Leg. 2, liv. 9, tit. 12, de *Emendatione servorum*.

⁴ Liv. 6, tit. 8, de *Præpositis sacri cubiculi*.

bénéfice de la loi, sans que ses prédécesseurs qui sont sortis de charge puissent y prétendre.

On traduit ordinairement le titre de *præpositus sacri cubiculi*, par celui de *grand-maitre de la garde-robe*, et l'on compare cette charge à celle que remplit le *grand-chambellan* dans les cours de l'Europe moderne. Elle existoit également dans l'empire d'Orient et dans celui d'Occident ; celui qui en étoit revêtu étoit dans la 3^e classe des *illustres*, dans laquelle il occupoit le premier rang. Il avoit au-dessous de lui plusieurs dignitaires, entr'autres le *primicerius sacri cubiculi*, qui avoit le titre de *spectabilis*, et les *chartularii sacri cubiculi*, au nombre de trente.¹ Les Mss. donnent aussi à Macrobe le titre de *vir Consularis et illustris*. Gronovius démontre qu'à cette époque on donnoit cette qualification aux gouverneurs des provinces.² Ernesti, dans l'*index dignitatum*, de son édition d'Ammien Marcellin,³ fait voir qu'elle fut donnée au gouverneur de la Coele-Syrie. Quant à la qualification d'*illustris*, plusieurs auteurs cités par Gessner⁴ prouvent qu'on la donnoit à cette même époque aux Sénateurs de la première classe. Je ne dois pas laisser ignorer que quelques savans ont révoqué en doute, que le Macrobe dont il est question dans le rescrit à Florent, fût le même que l'auteur des *Saturnales*, et leur doute est fondé sur ce que la place de *præpositus sacri cubiculi* fut l'apanage ordinaire des eunuques, tandis que notre Macrobe eut un fils nommé Eustathe, auquel il adressa ses deux principaux ouvrages, en lui prodiguant les expressions de la plus vive tendresse : "*Eustathi fili! luce mihi dilection—vitæ mihi pariter dulcedo et gloria.*"

V. Quelle fut la religion de Macrobe ? Cette question a excité une forte controverse parmi les érudits, parce qu'elle touchoit de près à de grands intérêts religieux. Le déiste anglois Collins, entr'autres objections contre l'Evangile, avoit soutenu qu'il n'étoit pas vraisemblable qu'un événement aussi marquant que le massacre des enfans de Bethléem et des environs, depuis l'âge de deux ans et au-dessous, rapporté par saint Mathieu,⁵ eût été passé sous silence par tous les écrivains païens, au nombre desquels il ne veut pas compter Macrobe, qui en a parlé,⁶ et qu'il considère comme chrétien. Collins avoit en sa faveur l'opinion de Grotius⁷ et celle

¹ Voyez Guid. PANCIROLLUS. *Notitiæ dignitatum utriusque imperii*. Genève, 1623, in-fol., pars secunda, pag. 57.

² *Observati. Eccles.* c. 21.

³ Lipsiæ, 1773. in-8vo.

⁴ *Novus Lingue et eruditionis Romanæ Thesaurus, locupletatus et emendatus à Jo. Matth. GESSNERO*. Lipsiæ, 1774. 4 vol. in-fol.

⁵ Ch. 2, v. 16.

⁶ *Saturnal.*, liv. 2, ch. 4.

⁷ *Operu theologica* H. GROTII. London, 1679 ; 4 vol. in-fol. *Commentaire sur les Evangiles*, t. 2, vol. 1, p. 19.

de Barthius.¹ Ce dernier, tout en disant qu'on trouve dans les écrits de Macrobe quelques légers indices qu'il professoit la religion des chrétiens (assertion qui me paroît tout au moins hasardée), le place néanmoins au nombre des écrivains païens. Jean Masson se chargea de répondre à Collins, et le fit dans une lettre écrite en anglois, adressée à Chandler, évêque de Coventry, et imprimée à la suite d'un ouvrage de ce dernier en faveur de la religion chrétienne.² Masson y établit le paganisme de Macrobe, en faisant voir, qu'à l'imitation de Celse, de Porphyre, de Julien, il s'efforce de laver le polythéisme du reproche d'absurdité qu'on lui adressoit avec tant de justice, et que c'est dans ce dessein qu'il réduit ses nombreuses divinités à n'être plus que des emblèmes, des attributs divers du soleil. Au reste, continue Masson, dont j'analyse les raisonnemens, il ne parle jamais de ces dieux que le vulgaire adoroit, sans marquer qu'il leur rendoit aussi les mêmes honneurs. " Dans nos saintes cérémonies," dit-il, " nous prions Janus.³—Nous adorons Apollon, etc."⁴ Ces expressions et plusieurs autres semblables se rencontrent fréquemment dans les *Saturnales*; et certainement s'il eût été chrétien, Macrobe se seroit abstenu de les employer, à une époque où la lutte entre les deux principales religions qui se sont partagée la croyance du monde existoit encore dans toute sa vigueur, et étoit même la passion dominante qui occupoit alors les esprits. On sait d'ailleurs que les premiers chrétiens pousoient si loin le scrupule en cette matière, qu'ils s'abstenoient de manger des viandes qui avoient été offertes aux idoles, et que plusieurs d'entr'eux furent mis à mort pour avoir refusé de participer sous les empereurs païens au service militaire, qui les eût contraint de rendre aux fausses divinités des honneurs qu'ils regardoient comme coupables. Tous les interlocuteurs que Macrobe introduit dans les *Saturnales*, et qu'il donne pour ses amis et ses plus intimes confidens, témoignent le plus parfait assentiment et la plus sincère admiration pour le système religieux de Prætextatus: " Quand il eut cessé de parler, tous les assistans, les yeux fixés sur lui, témoignent leur admiration par leur silence; ensuite on commença à louer, l'un sa mémoire, l'autre sa doctrine, tous sa religion, assurant qu'il étoit le seul qui connût bien le secret de la nature des dieux, que lui seul avoit l'intelligence pour comprendre les choses divines et le génie

¹ *Advers. et Comment.*, liv. 48, ch. 8, column. 2258.

² *A Vindication of the Defence of Christianity, from the prophecies of the Old Testament.* London, 1728. in-8vo. On trouve aussi une analyse assez étendue de cette lettre dans le t. 13, p. 434 de la *Bibliothèque raisonnée des ouvrages des Savans de l'Europe.* Amsterdam, 1734, in-12.

³ *Saturnal.* l. 1, ch. 9.

⁴ *Id.*, liv. *id.*, ch. 17.

pour en parler.”¹ L’on sait d’ailleurs que Prætextatus étoit prêtre des idoles, comme on le verra plus bas. Quant à Symmaque (qui est aussi un des principaux interlocuteurs des *Saturnales*), outre qu’il fut grand-pontife, ses écrits contre le christianisme, qui sont parvenus jusqu’à nous, ne laissent aucun doute sur ses opinions. Une présomption nouvelle en faveur du paganisme de Macrobe, c’est le silence absolu qu’il garde sur la religion chrétienne, dont le sujet de ses ouvrages appeloit si naturellement la discussion ; s’il ne l’a point abordée, c’est, je pense, par égard pour les sentimens du souverain à la personne duquel il se trouvoit attaché par un emploi important, et qu’il aura craint sans doute de choquer : qu’il me soit permis de faire remarquer, en terminant sur cette question, que les chrétiens parvenus à être les maîtres du pouvoir, n’usèrent point de représailles envers les païens qui naguère les avoient si cruellement persécutés, et que tandis que les diverses sectes de la nouvelle religion déployoient les unes contre les autres toute leur énergie, celle-ci laissa le polythéisme expirer paisiblement de vétusté.²

VI. Maintenant que tous les documens qui nous restent sur la personne de Macrobe sont épuisés, je passe à l’examen de ses ouvrages ; il nous en est parvenu trois : le *Commentaire sur le Songe de Scipion*, les *Saturnales*, et le *Traité des différences et des associations des mots grecs et latins*.

COMMENTAIRE SUR LE SONGE DE SCIPION.

Un fragment du 6^e liv. de la *République* de Cicéron, dans lequel Scipion Emilien voit en songe son aïeul l’Africain, qui lui décrit les récompenses qui attendent, dans une autre vie, ceux qui ont bien servi leur patrie dans celle-ci ; tel est le texte choisi par Macrobe pour exposer dans un *Commentaire* divisé en deux livres, les sentimens des anciens concernant le système du monde. Astronomie, astrologie, physique céleste, cosmologie, métaphysique, telles sont les sections des connoissances humaines sur lesquelles roulent ses dissertations ; monumens d’autant plus précieux qu’il est permis de les considérer comme l’expression fidèle des opinions des savans de son temps, sur ces diverses matières. Brucker reconnoît dans ses principes un adepte de la secte platonicienne régénérée ; soit lorsqu’il lui voit reproduire la célèbre

¹ *Saturnal.*, liv. 1, ch. 24.

² Deux expressions de Macrobe semblent déceler le Chrétien : *Deus omnium fabricator* (*Saturnal.*, l. 7. c. 5), *Deus opifex omnes sensus in capite locavit* (*Id. l. id. c. 14*). On doit remarquer néanmoins que ces expressions n’auroient rien d’étrange dans la bouche d’un Néo-platonicien de la fin du 4^e siècle.

Trinité de Platon,¹ soit lorsqu'il lui voit professer la doctrine de l'indestructibilité de la matière, et soutenir qu'elle ne fait réellement que changer de formes, alors qu'elle paroît à nos yeux s'énervant,² soit enfin lorsque Macrobe ne veut voir dans les divinités du paganisme que des allégories des phénomènes physiques.³ Les connoissances astronomiques qu'il développe dans ce même ouvrage, ont déterminé Riccioli à le compter au nombre des astronomes, et même à consacrer un chapitre de l'Almageste à son système astronomique.⁴

Barthius pense⁵ que le *Commentaire sur le Songe de Scipion* faisoit partie des *Saturnales*, et il se fonde sur ce qu'il a vu un Ms. de cet ouvrage qui avoit pour titre : *Macrobiani Th. V. C. et inl. Commentariorum tertio diei Saturnaliorum, liber primus incipit*. "En sorte que, d'après cela," dit-il, "il paroîtroit que la principale division de l'ouvrage de Macrobe étoit celle par *journées*, dont la 3^e auroit été remplie par le *Commentaire*, dans lequel, en effet, il explique le sens caché de Cicéron, de même que dans les *Saturnales*, il explique celui de Virgile; il ne seroit pas impossible que quelques paroles qui auroient lié ces deux ouvrages ensemble se fussent perdues, ce qu'on sera plus disposé à croire alors qu'on saura, que tandis qu'il est annoncé, à la fin du 2^e livre des *Saturnales*, que le lendemain la réunion doit avoir lieu chez Symmaque, néanmoins la discussion qui commence immédiatement le 3^e liv. a lieu chez Prætextatus. Remarquez d'ailleurs que dans la division actuelle des livres, le troisième et le quatrième en formeroient à peine un, comparés à l'étendue de ceux qui les précèdent et de ceux qui les suivent." Je ferai observer encore à l'appui de l'opinion de Barthius, qu'en tête des deux ouvrages, Macrobe adresse également la parole à son fils Eustathe; mais il faut remarquer aussi, contre cette même opinion, que tandis que dans les *Saturnales* il est fait mention fréquemment des interlocuteurs, il n'est jamais question d'eux dans les deux livres fort étendus qui composent le *Commentaire sur le Songe de Scipion*.

Le grammairien Théodore Gaza a traduit en grec le *Songe de Scipion* de Cicéron, ce qui a fait croire faussement à plusieurs savans qu'il avoit traduit aussi le *Commentaire* de Macrobe. La seule traduction de cet ouvrage qui ait été faite jusqu'à présent,

¹ *Saturnal.*, liv. 1, ch. 17.

² *Id.*, liv. 2, ch. 12.

³ *Id.*, liv. *id.*, ch. 4. Vid. *Historia critica philosophiæ*, a Jac. BRUCKERIO. Lipsiæ, 1766-7, 6 vol. in-4to, t. 2, p. 356.

⁴ C'est le ch. 14 de la section 3 du liv. 9, t. 2, p. 282, et suiv.

⁵ *CLAUDIANI Opera, ex editione et cum commentario Casp. BARTHII*. Francfort, 1650, in-4to, p. 791.

est la traduction grecque de Maxime Planudes, moine de Constantinople, qui vivoit vers l'an 1327, et à qui l'on attribue plusieurs autres ouvrages, entr'autres les fables connues sous le nom d'Esopé. D'après le témoignage de Montfaucon,¹ il a existé un Ms. de la traduction de Planudes, laquelle, au reste, n'a jamais été publiée, dans la bibliothèque de Coislin, n^o 35. (*olim* 504.), et il en existe dans la Bibliothèque du Roi sept, d'après le témoignage du *Catalogue*.²

Gronovius, dans ses notes sur le chap. 5. du liv. 2. du *Commentaire sur le Songe de Scipion*, a publié un fragment considérable de la géométrie d'un anonyme, tiré des Mss. de son père; fragment où Macrobe est cité plusieurs fois, et quelquefois même copié. D'un autre côté Brucker³ rapporte que le continuateur de l'ouvrage de Bède, *de gestis Anglorum*, parle d'une *Épître à Gerbert*, consacrée par Elbode, évêque de Wisbury, à dissenter sur les doctrines géométriques de Macrobe; il me semble naturel de penser que cet Elbode soit l'auteur inconnu de la Géométrie publiée par Gronovius.

ALPHONSE MAHUL.

LACRYMÆ ELEGIACÆ.

EPISTOLA PRIMA.

AD PONTICUM FLACCUM.

LENIA ut accepi blandæ solamina chartæ,
 Continuo lacrymis est mora, *Flacce*, meis.
 Explicuit frontem ratio, suspiria seîsim
 Alta laborantes deseruere sinus.
 At quoties *Catharinæ* et dulce et amabile nomen,
 Me miserum! ah quoties lumina mœsta legunt,
 In fletus iterum percusso pectore solvor,
 Pallidulasque rigat lacryma sueta genas.
 Occurrit *Catharinæ* et cara et dulcis imago,
 Paci animæ nostræ, vae mihi! cara nimis;

¹ *Bibliotheca Coisliniana*, in-fol., p. 520.

² *Vid.* dans le T. 3. contenant les Mss. Grecs les Nos 963, 1000. 1603. 1772. 1868. (ce No renferme deux Mss. de la traduction de Planude) 2070. Ces Mss. sont des 14^e 15^e et 16^e siècles. Le No 1000. provient de la bibliothèque de Colbert.

³ *Historia Critica Philosophiæ*, T. 3. p. 566.

Occurrunt vultus et pulchræ gratia formæ,
 Quique erat in leto plurimus ore decor.
 Occurrunt animi dotes mihi, amorque, fidesque,
 Quicquid et in fida conjuge dulce fuit.
 His mihi direptis, quorsum solatia tendunt
 Quæ mihi misisti lenia, *Flasce*, tua?
 Temporis, ah! celeres quis scit remorari alas?
 Præteritos iterum quis revocare dies?
 Quis te de gelido, *Catharina*, ciere sepulchro?
 Quis dare in amplexus brachia sueta meos?
 Nil lætum, nil jam optandum, vel amabile restat:
 Deliciæ vitæ deperiæ meæ.
 Quo jacet in tumultu *Catharina* debile corpus,
 Gaudia, me miserum! cuncta sepulta jacent.
 Jam mihi vitam ægram noctesque diesque trahenti
 Est reliquum, præter flere, dolere, nihil.
 Quo me cunque feram nil est non triste videndum;
 Nil unquam, nisi cum morte resolver, erit.
 Sæpe graves potu conor depellere curas,
 Dum molli abluitur serior hora mero.
 Ast hilares inter dum funditur uva sodales,
 Non mihi potanti me fugitare licet.
 Sæpe hortos æger vernos agrosque pererro;
 Sæpe peto fontes prætereuntis aquæ.
 At curis agri et fontes alimenta ministrant,
 Ægramque in mentem gaudia prisca ruunt.
 Sæpius hic tecum, *Catharina*, errare solebam,
 Dum manui fidæ fida revincta manus.
 Sæpe sub hac olim fessi requievimus umbra,
 Dum blando amplexu colla tenenda dabas.
 Sæpius has præter taciti consedimus undas,
 Lætitiâ trepidi dum micuere sinus.
 Præterita infelix cur autem gaudia narro,
 Quæ mentem exagitant non reditura meam?
 Quid prodest tecum, *Catharina*, fuisse beatum,
 Tu me si, demto fine, carenda fugis?
 Nos temere ingratas effundimus ore querelas,
 Immemores animas prævaluisse neci.
 In cœlis castos fidosque beabit amantes
 Purior, æthereus, non solvendus amor;
 Castior amplexu qua te, *Catharina*, tenebo,
 Et qua terrena te sine labe fruar.
 Spem lætam rerum meliorum hæc pascet imago,
 Hæc fallit longos spes pretiosa dies.
 O utinam tacite cæco, dulcissima conjux,

Ossa forent tumulo condita nostra, tuis!—
 Quid precor insanus? quo cura paterna recessit?
 Arguor immuni crupine velle mori.
 Infantum teneros, heu! quis custodiet annos?
 Quis leni imperio mollia fræna reget?
 Quo duce per vitæ fluctus, quo remige tendent?
 Quis curæ tumidas navita franget aquas?
 Quis teneros mores præceptis finget honestis?
 Unde pia anxietas, unde paternus amor?
 Heu! patris exemplo quis tristitia ferre docebit?
 Quis tolerare *DEI* verbera, nolle queri?
 Vobis, progenies mihi ter carissima, vivam,
 Et vivam, et miserae lucis avarus ero.
 Vos, animæ dulces, dilectæ pignora matris,
 Ætherea felix quæ micat arce Dea,
 Vivite, et amplexu patrios lenite dolores,
 Fallite et innocua garrulitate dies.
 Tempus erit, quod divini cecinere prophetæ,
 Cum nova erit cœli machina, terra recens:
 Terra ubi felices campos nova vestiet herba,
 Et tremet arboreis purior aura comis.
 Purpureo nitidi ridebunt lumine cœli,
 Sol ubi perpetuus, perpetuusque decor.
 Sponte sua natus flos undique crescet odorum
 Dives, qui lætos prodigus ornet agros.
 Dulcius ore melos Philomela poëtica mittet:
 Lenior insolito murmure serpet aqua.
 Cessabunt iræ bellicque insana cupido,
 Cordaque constringet mutua fidus amor.
 Purpureos flores, jucundum et amabile ridens,
 Queis caput exornet jam *Cutharina* parat.
 Jam mihi, queis iterum læti coëamus amantes,
 Divina umbrosas instruit arte domos:
 Myrtus ubi, violæque, et copia ruris honorum;
 Quaque rosa in campis non peritura rubet.
 Hic bis quingentos lætis regnabitur annos,
 Dum tandem ætherea colloceat arce *DEUS*.
 Sæpius hac ægram consolor imagine mentem,
 Dum revocat priscos improba cura dies.
 Nec tu, mi *Flacce*, hæc ut inania somnia ride,
 Fient, præsagi mens mea si quid habet.
 Quicquid erit, mihi ne dematur amabilis error;
 Da misero insana simplicitate frui.
 Cur autem sic crediderim me candidus audi,
 Narro non dubia dum tibi vera fide.

Hesterna cum nocte quies laxaverat artus,
 Victaque jam tandem cura sopore fuit,
 In somnis visa est *Catharina* adstare jacenti,
 Et petere amplexus hospes amica meos.
 Lumina divino radiabant pulchra decore,
 Multaque per lætas gratia fusa genas.
 Candidus ante pedes lente defluxit amictus,
 Nudabat castos zona recincta sinus,
 Deliciis tumidos, et marmore candidiores,
 Marmore diffusa candidiore nive.
 Dulce tuens, dextramque premens, "Dulcissime rerum,
 En, tua cara," inquit, "te *Catharina* petit.
 Sedibus huc miserans tibi de coelestibus adsum;
 En nostros vultus, quæ tua semper eram.
 Conjugis insanos adsum lenire dolores,
 Namque etiam in cœlis est mihi cura tui:
 Est mihi cura tui, tibi sit quoque cura tuorum,
 Nec perge assiduus flere dolere dies,
 Et gemitus, lacrymasque, et inanes comprime questus
 Tempus, crede, iterum quo coëamus, adest.
 Interea natis, quos piguora cara reliqui,
 Quem mihi præstiteras, optime, detur amor.
 Nil unquam frustra tua te *Catharina* rogavit:
 Cum dare tu poteris, sunt rata vota mihi.
 Utque adsint miseris solatia dulcia rebus,
 Fac animo condas hæc mea dicta tuo.
 Te mecum nova terra manet, feliciaque arva;
 Arva ubi deliciis luxuriabit amor.
 Hic iterum felix felicem amplexa maritum
 Comprimet ad fidos te *Catharina* sinus.
 Nescia curarum, vitæque oblita malorum,
 Carpent lætities mutua corda novas.
 Sol ubi perpetuus puro radiantior auro,
 Lætos diffuso lumine pinget agros.
 Hic avium cantus, hic dulcis amantibus umbra,
 Quam nulla invisio frigore lædet hyems.
 Te mihi, meque tibi divina æternaque jungent
 Gaudia, quæ meruit non temerata fides.
 Cura tui interea a cœlo mihi credita, custos
 Ut tua sim visum est fida volensque *DEO*.
 Sive equiti errandum, pediti, nautæve per undas,
 Crede mihi, tutum, me duce, carpis iter.
 Me socia in thalamis, tibi me invigilante, quiescis,
 Cum ponis viduo languida membra toro.
 Delibans propero juxta levis oscula, campos

Cum teris illacrymans, non tibi visa comes.
 Jamque vale : cordi memor hæc mea dicta reconde,
 Tempus, crede, iterum quo coëamus adest."—
 Dixit, et in tenues evanuit ocyus auras ;
 Ast ego cum lacrymis : " Umbra adamata, mane
 Corde imo lætus verba hæc suavissima condam ;
 Tempus, crede, iterum quo coëamus adest."—
 Ocyus ite, dies, celeris tibi sit fuga, tempus :
 Quæ miora ? me conjux, me *Catharina* vocat.
 Ne nimis at te lasset epistola longa legentem,
 Cesso jam querulos, optime *Flacce*, modos.
 Tu modo fac miserum visas celer hospes amicum :
 Sis mecum, totus non miser esse queo.
 Cetera, te cum mox fruar hospite, *Flacce*, loquemur :
 Restat jam dicat litera, " Vive, vale."

EPISTOLA SECUNDA.

AD IULUM CÆCILIANUM.

QUA nequit ipse frui, tibi mittit, amice, salutem
 Heu miser *Albinus*, *Cæciliane*, tuus.
 Nec mens sana mihi, firmum nec corpus ut olim :
Albini restat pars tibi sola tui.
 Vix equidem restat quod me tibi monstret eundem,
 Nam socios inter dissimulandus eo.
 Vivida vis animi, risus fugere jocique,
 Quæque fuit læto plurima in ore salus.
 Gratia depereunt jucundæ flosque juventæ,
 Languidulum corpus, pallidulæque genæ.
 Alter eram faustis olim et melioribus annis,
 Dicere cum licuit te, *Catharina*, meam.
 Corporis atque animi mihi tum vigor æquus, Aprili
 Lætius innubi pectus amantis erat.
 Te præter nihil optavi, te præter amatam
 Addideram votis nil, *Catharina*, meis.
 Tu mihi lætus honos, et tu mihi dulce lucellum,
 Tu quicquid totus continet orbis eras.
 Cum vultus, carosque oculos, adamataque membra
 Hærebam intuitus plenus amore tui ;
 Brachia cum collo tu non invita dedisti,
 Cumque genæ impressis concaluere genis,
 Non rex me vita aut regis præcurrit amicus,
 Nec nisi felicem viderat ulla dies.
 Cum deformis hyems borealibus excita campis

Expulit autumnum frigidiorē vice,
 Attulit et secum ventos, glaciemque, geluque,
 Et quicquid gelido triste ferumque sinu;
 Nos læto hybernus sermone fefellit horas,
 Dum bibit alternos auri utrinque sonos.
 Quam sponsæ jucunda fluebat ab ore loquela,
 In vultus acies dum mea fixa suos!
 Oscula cum vicibus lætis non dura darentur,
 Cumque sinu molli rite recline caput,
 Ne spatium noctisque moras sentire queamus,
 Qui calet amborum pectore, præstat amor.
 Persuasit placidum cum nox provecta soporem,
 Et sera jam fessas presserat arcta fores,
 Omnipotens cæli numen de more precati,
 Fovimus in casto mutua membra toro.
 Quo venti fremuere magis, magis hæserat ulnis,
 Et collo effudit brachia cara meo.
 Dum talis, dixi, portus, carissima, detur,
 Infusæ tepido membra beatæ sinu,
 Insurgant venti tempestatesque sonoræ,
 Diræque turbatam concitet æquor hyems.
 Cum ver jam rediit, cum jam mitissimus annus,
 Et *Maia* ornatum protulit alba caput,
 Sponsa meos comitata gradus per florea rura
 (O quot deliciis conscia rura meis!)
 Purpurea aurora, vel solis pulchrior ortu,
 Quotidie placidam læta ferebat iter.
 Vos, tacitæ sylvæ, vos, conscia flammæ, testor,
 Ad quorum vitreas sæpe resedit aquas,
 Se nemore umbroso, viridis se margine ripæ
 Naiada cœu visam, ruricolamve deam.
 Tu nostram testis, philomela fidelis, amorum,
 Cui tacita est cordi sylvæ, sacrumque nemus:
 Vocibus, ah! quoties *Catharinæ* attenta canoris,
 Pressisti inceptum vere repente melos!
 Ah! quoties minimo dixerunt murmure nymphæ,
 Ut vespertino præteriere gradu,
 Quam felix sponsa conjux, et conjuge sponsa!
 Hic, O! hic vere est connubialis amor!
 At mihi jam misero fugit irrevocanda voluptas,
 Truditur atque dies luridiorē die.
 Nunc me captivus, nunc me felicior exul,
 Ignoto externis qui stupet orbe plagas:
 Ipse licet patriam infelix suspiret, et optet
 Nequaquam reducant quæ sunt inde rates.

Nunc quocunque libet misero prorepere solus,
 Quem fugisse velim, sum comes ipse mihi.
 Quæcunque occurrant oculis mihi causa dolendi,
 Et quod sum memorant, hei mihi! quodque fui.
 Ah! quoties nympha juvenem dare brachia collo
 Cernimus, in vernis ut spatiantur agris;
 Protinus ex imo suspiria corde petuntur,
 Et madidum ex oculis lacryma cogit iter.
 O felix, inquam, juvenis, comitante puella!
 Ægrotanti animo dum *Catharina* sabit.
 Nunc frustra effundit vernos mihi campus honores,
 Nequicquam lenis dulce susurrat aqua:
 Nequicquam læto vestitur lumine cœlam,
 Nequicquam in sylvis dulce queruntur aves.
 Non est cui assideam, non est quam floribus ornem,
 Non est quæ tacitam fallat amore viam.
 Nequicquam illecebris præstanti corpore nympha
 Provocat, et veneres exhibet ore suas.
 Jamdudum est extinctus amor, sopitaque flamma;
 Quæ nobis potuit sola placere, fugit.
 Nympharum cœtus, irritamenta doloris,
 Quæ revocant animo gaudia prisca meo,
 Qua licet effugio: vis condonate puellæ,
 Cui miserandus amor causa sit una fugæ.
 Te quondam nymphas inter non segnior ibam,
 Nec minor in *Paphio*, *Ceciliæ*, choro.
 Tum mea mordaci luctu non læsa juvena est,
 Nec novi quid sit ferre dolentis onus.
 Cum nostros autem ploro importunus amores,
 Lætari est æquum, dulcis amice, tuis.
 Nuncius ad nostras pergratum pertulit aures,
 Te nuper sacri jura iniisse tori.
 Ergone tandem avidis premitur tua *Laura* hæcrtis,
 Et datur in niveo luxuriare sinu!
 O demum felix, O terque quaterque beate,
 Cui nova largitur gaudia dulcis Hymen!
 Sic, O! sic multos numeros feliciter amos,
 Crescentique ævo crescat avarus amor.
 Cum ruis in tepidas adamatæ uxoris umbras,
 Candidaque infusus colla sinumque premis,
 Cumque genas avido depascis amore calentes,
 Ah! memor *Albini* commiseresce tui.
 Commiseresce mei, gelido cui frigida lecto,
 Direpta misero conjuge, membra jacent.
 Sic olim, dicas, *Catharinam* *Albinus* amavit,

Suspirat viduo nunc miser ille toro.
 Te, dulcis conjux, nimis, heu! securus amavi,
 Immemor instantis falce rigente necis.
 Ah! minime rebar, cum te, mea sola voluptas,
 Comprimerem in casto comprimererque toro,
 Quod tute in gelido, conjux adamata, sepulcro
 Tam cito sis carum depositura caput.
 Nunc tumultus gelidos mæstus tibi comprimit artus,
 Nuper in amplexu qui caluere meo.
 Jam torus est pulvis, thalamus jam triste sepulcrum,
 Jam pro me conjux est tibi vermis edax.
 Disce meo miseri casu sapienter amare,
 Securum nimio ne premat atra dies.
 Forsitan (avertat miserum *DEUS* Optimus omen,
 Nec tibi tam dirum, tam tibi triste canam,)
 Dum blandis conjux dilecta amplexibus hæret,
 Jam matura rogo est, jam moritura jacet.
 Ah! potius videas canos albere capillos,
 Et *Lauræ* frontem ruga senilis aret.
 Ah! potius placidi sit amoris longior ætas,
 Seraque discidii flebilis adsit hyems.
 Per vitæ tacitas, ubi pax bona remigat, undas,
 Sorbet ubi fragilem nulla vorago ratem,
 Præruptis procul a scopulis elapsa doloris
 Conficiat lætum tuta phaselus iter.
 At me, quem mediis luctantem videris undis,
 Quem procul a portu turbida jactat hyems,
 Fac longe effugias; non est spes ulla ferendi
 Naufragio auxilii, nulla futura salus.
 Gaudia cur nostris pergam turbare querelis?
 Da veniam misero: tristitia nulla loquar.
 Molle merum, quo jam felix rubet amphora promas:
 Si vivo et valeo, mox tuus hospes ero.
 Cratera ingentem profer cyathosque capaces,
 Mersa erit ingenuo ferrea cura mero.
 Monte suo *Alpinus* mihi fac descendat amicus,
 Et secum risus inde salesque ferat.
 Dulce sodalitium curarum mollit amara,
 Et læta uvarum purpura lenit onus.
 Jamque fatigatis animisque et pollice, *Iule*,
 Clausa erit assueto litera nostra vale.

EPISTOLA TERTIA.

AD POSTHUMUM QUINTILIANUM.

POSTHUME, de sociis longe carissime nostris,
Quem mihi perpetuo fœdere sacra fides,
Quem fraternus amor, quem solvi nescia veræ
Junxit amicitiae vis, animique pares,
Ad te confectus cura excruciente recurro ;
Nec tamen auxilium tu mihi ferre potes.
Quod potes, adde precor nostris tua, *Posthume*, vota,
Fortiter ut sana tristia mente feram :
Fortiter ut miseris discam submittere rebus,
Atque, O ! deliciis posse carere meis.
Et careo et vivo, si vitam dicere possis,
Maxima cum vitæ pars sit ademta meæ :
Si vita est vano fletu, miseroque dolore
Tarde obrepentes dimidiare dies :
Si vita est, vitæ cum mortua quæque voluptas,
Cum mihi sit, rapta conjuge, raptus amor.
Solus amor vita est, cœli dulcissima proles :
Solus largitur gaudia solus amor.
Solus amor vitæ curas variosque labores
Lenit : solus amor vivere velle docet.
Me miserum quondam hospes amor nunc deserit exul,
Quaque fugit conjux impiger iste fugit.
Exule et hoc, habitant solæ mea corda querelæ :
Delicias raptas, fataque dura queror :
Nescius, heu ! quid agam, cæcus queror omnia demens,
Quodque mage infelix, ipsa querela nocet.
Nocte diem exopto, cura removente soporem,
Luce data, clamo, nox, precor, alma, veni :
Utraque mœsta venit misero, lacrymisque madescunt
Sole oriente meæ, sole cadente, genæ.
Hanc dicto infelix tibi, *Posthume*, mense Novembri,
Quo mihi non mensis gratior ullus adest.
Non mihi nunc etenim Zephyrorum lenior aura,
Sed diri Boreæ vis animosa placet.
Jam pluvios audire juvat, ventosque sonantes :
Conveniunt sorti tristia sola meæ.
Nunc lacrymis mœsto datur indulgere solutis,
Quæ magis hyberno largiter imbre cadunt.
Dum cœlum involvunt nubes, tristesque tenebræ,
Atrior in nostro pectore regnat hyems.
Ut tamen assuescam lætis, quod, *Posthume*, suades,

Non animo requies ulla futura meo est.
 Jam lætum me contristat, dolor ipsa voluptas :
 Mens tormenta, etiam cum foveatur, habet.
 Musica cum citharæ dulcis jam personet aures,
 Hei mihi ! lætitia discruciante fruor.
 Cum festis ridet formosa puella choreis,
 Et juveni trepidam tendit amica manum,
 Solicitat lacrymas lætos vidisse coactas,
 Dum calet in memori pectore prisca Venus.
 Cum petit amplexus *Catharinula* cara paternos,
 Et nectit parvas ad mea colla manus,
 Illius in vultu materna resurgit imago,
 Dum fixa invito lumina rore madent.
 Sæpius antiquos etiam visus amicos,
 Dum notum luctu prosequor æger iter,
 Dilectæ vallis, campique hic inde patentes
 Eliciunt lacrymas rura beata novas.
 Hoc natale solum *Catharina* uxoris inquam,
 Hæc est lætitiis terra notanda meis.
 Hic ego sum primos olim confessus amores,
 Hic dextram, hic animos, hic dedit illa fidem.
 Hoc olim quoties, *Catharina*, erravimus horto,
 Ah, suaves inter suavior ipsa rosas !
 Non sacro *Edenæ* quondam felicior horto,
 Cum nil non lætum, nil nisi dulce fuit,
 Humani generis pater ipse erravit *Adamus*,
 Dum dilecta comes texerat *Eva* latus !
 Torqueor, heu ! quoties campanæ turribus altis
 Pulsatæ lætis personuere modis.
 Lætitiae sonus hic, inquam tibi, candida *Chlori*,
 Læta tenes carum quæ modo nupta virum.
 Sic, ah ! sic olim campanæ turribus altis
 Lætitias sonitu concelebrare meas !
 Vix lacrymas teneo, cum sacras ædis ad aras,
 Me coram *Corydon* *Phyllida* ducit amans.
 Dum dextram dextra complectitur illius ille,
 Unus fiatis, vix mea lingua tremit.
 At quali at quanta tumidum jecur ardeat ira,
 (Proh scelus infandum ! prohi violata fides !)
 Cum juvenis sacri captus fulgoribus auri,
 Ad templâ obscenam ducit avarus amum !
 Crimine quid tanto dignum sperare licebit ?
 Quis vindex læsi sævus amoris erit ?
 Frigidus in gelidia hyemet sine fine lacertis,
 Inque sepulchrali mæreat usque toro.

Per nostros juro, *Catharina* fidelis, amores,
 Per sanctam juro, flebilis umbra, fidem,
 Divitiis memet, quas totus continet orbis,
 Amplexus longe praeposuisse tuos.
 Heu! breve quam spatium nobis, *Catharina*, dabatur?
 Ah! cito tristitiae larida venit hyems!
 Haud ita, nos una nam saecula viximus hora,
 Nec vacuum in vita noster habebat amor.
 O! utinam ingenium dulces aequaret amores!
 O! si deliciis par mea Musa foret!
 Versibus aeternis mea, tum, *Catharina*, vigeres,
 Nec fama mulier te prior ulla foret.
 Te solam canerem, solam, dilecta, sonarem
 Te fide dalcisona, te trepidante lyra,
 Ad tumulum mecum tua dum descendit imago,
 Musaque, me dentum morte tacente, tacet.
 Cederet et *Stella* memorabile carmine nomen,
 Cederet *Ophelia* tam, *Catharina*, tuo.
 Contendant alii bellis extendere famam,
 Et decoret magnum palma relata ducem,
 Divitiis locuples nidoque superbiat ostro,
 Magnaque constructas fama sequatur opes:
 Sola mea ambitio est *Hymenaei* vivere fastis,
 Cum cineri uxoris sit mea mista cinis:
 Dicit is quem gressio mulier pulcherrima fovit,
 Et sola amplexu diripienda nece.
 Dent aliis tituli magnam et memorabile nomen,
 Aeternet nostrum connubialis amor.
 Non est carminibus priscorum illustris amator,
 Qui magis est *Nymphæ* captus amore suæ.
 Non tibi, blande *Orpheu*, conjux fidissime, cedam,
 Quem tulit ad manes *Eurydiceus* amor.
 Non tibi, *Leander*, quem quondam *Sestia* conjux
 Per tumidas media nocte ferebat aquas.
 Non tibi cara magis *Thysbe* tua, *Pyrame*, vixit,
 Non tibi, *Adoni*, *Venus*, quam *Catharina* mihi.
 Non *Veneri*, *Eurydice*, aut *Hero* fuit illa secunda,
 Nec *Thysbe*, forma, moribus, ore, fide.
 Quot frustra juvenes suspiravere puellam
 Promissam thalamis, *Quintiliane*, meis!
 Quis decor in vultu, quæ pulchra gratia formæ!
 Quam visa incessu est alliciente dea!
 Quam mite ingenium, quam dulcis et alma loquela!
 Dulcior alloquiis, blanda *Thalia*, tuis.
 Vita egomet cunctos longe præcurrere vias,

Heu! nimium læta sorte superbus eram.
 Gaudia conjugio plusquam mortalia rebar
 Carpere, deliciis ebruius usque novis.
 Insana ambitio procul absuit, et sitis auri;
 Talia lætitiis inferiora meis.
 Divitias, titulosque, et cetera inania risi,
 Conjuge sat felix, dives amore satis.
 Nunc me mendicus locupletior ipse misellus,
 Qui querulo fractos obsecrat ore cibos.
 Ipse licet flavas, quas congerit *India*, gazas,
 Celatasque habeam, quas tenet æquor, opes,
 Aut quas aurifluis volvit *Pactolus* in undis,
 Direpta misero conjuge, pauper ero.
 Jam solis dives lacrymis, mœstisque querelis:
 His opibus, lethi tempus adusque fruar.
 Quid queror, aut quæ nunc animos insania vexat?
 Mens mea divina religione caret.
 Est *DEUS*, est pietas, est denique meta laborum:
 Speras? sit firma spes manifesta fide.
 Credis? læta fides lacrymas exsiccet inanes:
 Tristis es? en! miseris certa parata quies.
 Religio hæc loquitur: pacato pectore condam,
 Victaque erit plena cuncta querela fide.
 Fortior ad curas ero, *Quintiliane*, ferendas,
 Nam tabulis animi sæcla futura nitent.
 Vive, vale, nostro carissime *Posthume* cordi,
 Inque tuo vivam pectore, ut ipse meo.

C.

AN ESSAY
ON THE GREEK PASTORAL POETS.

No. IV.—[Continued from No. XXXVI. p. 298.]

SECT. XV.—*The subjects of Theocritus arranged.*

As I do not intend to descend into more particular and verbal criticisms on the *Idyllia* of Theocritus in the present Essay, it may not be improper to give a general sketch of the nature of his subjects, which may be ranged under a very few classes.

CLASS I.

The passion of love in some shape or other forms the groundwork of the first Class. In the first Idyllium, or *Thyrsis*, the shepherd *Thyrsis* and a goatherd meet. After some conversation, the goatherd promises *Thyrsis* a reward, particularly a *Cissybium*, the sculpture of which is elegantly described, if he would sing the celebrated song of *Daphnis* dying through love and despair. This beautiful song makes the greater part of the Idyllium.¹

The second Idyllium, or *Pharmaceutria*, contains an account of the enchantments, to which *Simætha* had recourse in order to recover the affections of her lover, who had deserted her. It relates also how she first fell in love, and the terrible effects it had on her: love appears in its distraction in this Idyllium.

In the third Idyllium, or *Comastes*, a disconsolate and almost despairing lover, a goatherd goes to prevail on his obdurate mistress with songs and dancing, to pity him.

In the tenth Idyllium, or the *Reapers*, *Milo* observes that *Battus* performed his work in a very slow and careless manner, and is informed that love was the cause. *Battus* then sings a song in praise of his mistress. *Milo* afterwards sings the song of *Lytiæres*, to direct and encourage reapers.

The eleventh Idyllium, or the *Cyclops*, describes the passion of *Polyphemus* for the sea-nymph *Galatea*, and how he consoled himself for her scorn by music and poetry.

The fourteenth Idyllium, or *Thyonichus*, describes the jealousy, and invincible love of *Thyonichus*, after his wife had left him, and gone off with another man.

The eighteenth is an *Epithalamium* for *Helen*, when she was married to *Menelaus*.

The subject of the nineteenth is *Cupid* stung by a bee, imitated from *Anacreon*.

A herdsman slighted by a saucy city-girl affords our amusement in the twentieth Idyllium. The lady is pleasant and satirical in her repartees. However, the rustic afterwards consoles himself by praising his own person and accomplishments to the skies.

The twenty-seventh is a history of a scene of ante-nuptial connexion between a shepherd and shepherdess.

In the thirtieth, the boar who gored *Adonis*, is conducted to *Venus* to be punished, but is pardoned in consequence of his declaration that he had done it unintentionally.

¹ That great poet *Stesichorus* is said to have been the first who attempted this subject of *Daphnis*.

CLASS II.—*The Amabæan Idyllia.*

The fourth Idyllium, or *Shepherds*, is a dialogue between Battus a shepherd, and Corydon a neatherd.

The fifth contains a rustic dialogue between the goatherd Comatas, and the shepherd Lacon; which is followed by their contest in singing. Comatas is the conqueror.

In the sixth Idyllium, Daphnis and Damocetas drive their herds together, and sing alternately the passion of Polyphemus for Galatea. This also is a contest in singing. They come off upon equal terms.

In the seventh Idyllium, Theocritus, when going to celebrate the rites of Ceres with Antigenes and Phrasidamus, meets with Lycidas a Cretan goatherd, famous for Bucolic Poetry. After a friendly dialogue, they sing each his song. This appears to be intended as a trial of skill in music and poetry. There follows a most luxuriant description of the scene where the rites of Ceres were performed.

The eighth Idyllium is a contest in singing, after the manner of the modern Improvisatori in Italy, between the shepherd Menalcas and the neatherd Daphnis. The prize is decreed to Daphnis.

The ninth Idyllium is also a contest in singing, between the herdsman Daphnis and the shepherd Menalcas. They both receive a prize, Daphnis a fine club, and Menalcas a conch.

CLASS III.

The third Class of the Idyls is of a miscellaneous kind.

The thirteenth Idyllium, or *Hylas*, is a relation of the rape of Hylas by the Nymphs, and of the sorrow of Hercules for his loss, after a fruitless search.

The fifteenth, or *Sicilian Women*, contains a very natural description in dialogue, of the humors of two Sicilian women, in Alexandria, going to see the solemnity of Adonis's Festival, which was celebrated by Arsinoë the queen of Ptolemy Philadelphus. A Grecian songstress rehearses the magnificence of the pomp, and celebrates Adonis.

The sixteenth, or *Hiero*, is addressed to Hiero the last tyrant of Sicily, and is written in a high strain of poesy and moral reflection. It complains of the ingratitude of princes and great men to poets, to whom heroes have been chiefly indebted for their fame.

The seventeenth is a panegyric on Ptolemy Philadelphus, for his noble extraction, immense treasures, numerous cities, munificence to learned men, &c.

The twenty-second is a long Hymn in praise of Castor and Pollux. The beginning of it is particularly sublime, and as such has been already quoted in this Essay. The first part of the hymn

contains an animated description of the pugilistic combat between Pollux and Amycus king of the Bebrycians. The second part contains an account of the pursuit of Lynceus and Idas after Castor and Pollux, who had carried off Phoebe and Talaira, the daughters of Lencippus, who had been betrothed to Lynceus and Idas. Castor kills Lynceus, and Idas is slain by lightning.

The twenty-fourth, or Young Hercules, relates in noble language, how Hercules, when only ten months old, slew two monstrous serpents, which Juno had sent to devour him. It then relates the prophecy of Tiresias, and gives an account of the education of Hercules.

The twenty-fifth Idyllium, or Hercules the Lion-killer, which wants the beginning, is the longest and perhaps the noblest performance of Theocritus now extant. Hercules visits Augeas king of Elis, a great pastoral and as it were patriarchal monarch. The first part of this Idyllium is entirely pastoral, containing noble descriptions of meadows, pastures, hills, vales, corn-lands, vineyards, rivers, shepherds, herdsmen, and their stalls and dogs, flocks and herds innumerable.—The second part relates, in the most animated and picturesque manner, how he had slain the Nemean lion.

The twenty-sixth contains an account how Pentheus was torn to pieces by his own mother Agave and his aunts, for slighting the rites of Bacchus; a savage subject, though it has had its admirers.

The twenty-eighth, or Distaff, is elegant and airy. Theocritus going to visit his friend Nicias, the Milesian physician, carries with him an ivory distaff, as a present for his wife Theugenis.

A few detached Idyllia.

The twenty-first Idyllium is an unique, and may be considered as a Piscatory Eclogue. It is beautiful for simplicity of sentiment and character.

The twelfth, the twenty-third, and twenty-ninth Idyllia cannot be here described, on account of the nefarious nature of their subject, though they contain some beautiful passages. The morals of his age and country must be the sole apology for Theocritus, for describing such an amazing and inconceivable perversion of natural sentiment. Perhaps however the twelfth may imply nothing more than the celebrated "Cretan Friendship."

SECT. XVI.—*Of Moschus and Bion.*

Of the Greek Pastoral Poets that succeeded Theocritus, Bion and Moschus are the only two of whom we have any remains. If we however believe those verses to be genuine, which have been inserted where there was a chasm in the Elegy of Moschus

on Bion, we have some reason to suppose that Sicelidas of Samos, Lycidas of Crete, and Philetas of Coos, were in the number of those who attempted Bucolic poetry. Some have supposed the verses in question to have been composed by M. Musurus, to supply a defect; but Jos. Scaliger informs us that they were found by Musurus and Muretus, in the most ancient manuscripts.

The accounts which we have of Bion are very obscure. From Suidas we learn that he was a native of Phlossa, near Smyrna. Some suppose that he was contemporary with Theocritus, but this seems to be a mistake. I think we have internal evidence from the Elegy of Moschus on Bion, that they were contemporary. When Moschus asks, who would be so bold as to play on the pipe of Bion; he adds,

Εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα καὶ τὸ σὸν ἄσθμα.

Nam adhuc spirant tua labra et tuum halitum :

from which we may with some probability collect, that Bion was but recently dead.

Again he says :

αὐτὰρ ἐγὼ τοι
*Αὔσονικᾶς ὀδυνᾶς μέλπω μέλος, οὐ ξένος ὠδᾶς
 Βωκολικᾶς, ἀλλ' ἦντ' ἐδιδάξαι σεῖο μαθητὰς,
 * Κλαρονόμῳ μωσᾶς τᾶς Δωρίδος ἄμμε γεραίρων,
 * Ἄλλοις μὲν τὸν ὄλβον, ἔμοι δ' ἀπέλειψας αἰδάν.*

But I sing the Sicilian dirge
 For you, not a stranger to pastoral poetry,
 In which I have been instructed as a disciple by you ;
 Honoring me as the heir of the Doric Muse,
 You have left your riches to others, your poetry to me.

The plain and obvious meaning of these two passages supposes Moschus and Bion to be contemporaries. I am not however ignorant, that they may both admit of a different interpretation. But I choose to adhere to the easiest sense of them. The learned Vossius has not ascertained the age of Bion. Moschus was contemporary and intimate with Aristarchus, who lived in the time of Ptolemy Philometer, a hundred years after Theocritus. From the address of Moschus to the river Meles, we may certainly conclude that Bion was born near Smyrna. He probably afterwards lived in Sicily, and in Alexandria in Egypt. Bion, as appears from the Elegy, was a person of great celebrity in his age, and a man of property. It appears from the Elegy of Moschus, that Bion died by poison. He adds :

* Rather :—Κλαρονόμῳ μωσᾶς τᾶς Δωρίδος ἄμμε γεραίρων
 * Ἄλλοις μὲν τὸν ὄλβον, ἔμοι δ' ἀπέλειψας αἰδάν.

Ἄλλα δίκαια κίχεται πάντας ἐγὼ δ' ἐπὶ πένθει τῶδε
Δακρυχέων τεύον οἶτον ὀδύρομαι.

But Justice (at some time) overtakes all men ;
And I shedding tears through this grief bewail your fate.

It is not likely that he would represent himself as shedding tears for him, if he had not known him personally.

SECT. XVII. *Of the Idyllia of Bion.*

It would not perhaps be fair to form a judgment of the Genius and Poems of Bion, from the few fragments of him which are now extant. Moschus, in his Epitaphion or Elegy on him, represents him as a very great pastoral poet. To judge from his Remains, he seems to me much inferior to Theocritus and Moschus in energy and strength. His numbers however are mellifluous and soft. His Elegy on Adonis is generally known. It is delicate, and flows in a plaintive strain. When this Syrian or Ægyptian story was first introduced into the Grecian Mythology, it is not easy to ascertain. There is an address to Adonis in one of the Orphic Hymns ; but I consider these Hymns as of very doubtful antiquity. Adonis seems to be Osiris, or the Thammuz of scripture. Maundrel in his Travels informs us, that the river Adonis appears sometimes tinged with a red colour, which is occasioned by the red earth which is washed down by the rain. The rites of Adonis, as celebrated at Alexandria, had been before described by Theocritus in his fifteenth Idyllium. The thirtieth Idyllium of Theocritus also is on the death of Adonis. Venus sends her attendant Cupids to fetch the boar that had gored the thigh of her favourite youth, and pardons him on his declaring that he had not done it intentionally. This Idyllium of Theocritus appears somewhat fantastic in its design. Bion in his elegy represents Venus as inconsolable and distracted with grief for the death of Adonis, whom she and her Cupids endeavour in vain to recal to life. The subject is the death of a beautiful youth destroyed and expiring gradually, in consequence of being wounded by the tusks of a boar ; and Venus bewails him with all the passion and tenderness of a human fair one. It is evidently in some degree an imitation of the death of Daphnis in the first Idyllium of Theocritus. Some passages of this Idyllium of Bion are more particularly striking.

Κύπριν ἀνιᾶ
λεπτόν ἀποφύχων· τὸ δὲ οἱ μέλαν εἵβεται αἷμα
Χιονέας κατὰ σαρκός· ὑπ' ὄφρυσι δ' ὄμματα ναρκεῖ,
καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος—

Κύπριδι μὲν τὸ φίλαμα καὶ ἡ ζώντος ἀρέσκει.

Ἄλλ' οὐκ εἶδεν Ἀδωνίς ὃ μιν θνασκόντ' ἐφίλασεν.—v. 8.

—he grieves Venus

Expiring with a feeble breath, but the black blood drops
Down his snowy flesh : and his eyes are torpid under his brows,
And the rose vanishes from his lip.—

His kiss even when not alive is sweet to Venus,

But Adonis did not perceive that she kissed him when dead.

The circumstance of his dogs howling around him for sorrow is worthy of being noticed.

Κεῖνον μὲν περὶ παῖδα φίλοι κύνες ὠρύσαντο.—v. 19.

Venus herself is then represented as running mournful, without sandals, and with dishevelled hair, through the brakes, where she is pricked by the thorns, while she calls aloud for her Assyrian husband. The most tender sensibility is exhibited in the following verses.

*Ὡς ἴδε φοῖνιον αἶμα μαρμαρινομένῳ περὶ μηρῷ
Πάχχειας ἀμπετάσασα κινύρετο, Μῆϊνον Ἄδωνι,
Δύσποτμε μῆϊνον Ἄδωνι, πανύστατον ὥς σε κιχέω,
Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.*

Ἐγρεο τυτθὸν Ἄδωνι, τὸ δ' αὖ πύματόν με φίλασον. v. 41.

When she saw the purple blood about his pining thigh,
With out-spread hands she said with a mournful tone, Stay, Adonis,
Stay, unhappy Adonis, that I may possess you for the last time,
That I may embrace you and mix my lips with your lips,
Rise a little, Adonis, and kiss me for the last time !

How natural also is it for a lady to say !

τί γάρ, τόλμηρε, κυνάγεις ;

Καλὸς ἔων τοσσούτον ἔμηνas θῆρσι παλαίειν ;—v. 60.

—O rash (youth !) why do you hunt ?

Being so beautiful, why were you so mad as to encounter wild beasts ?

I shall add only one other delicate line :

Καὶ νέκυς ὦν καλὸς ἔστι, καλὸς νέκυς οἷα καθεύδων.—v. 71.

Even when dead he is beautiful—beautiful, when dead, as if he were sleeping.

There are rural images enough in this poem, to entitle it to rank with pastorals. Some circumstances, such as the couch in which Adonis is laid, &c. are no doubt borrowed from the rites practised at the festival of Adonis. The fable of Adonis's remaining one half of the year with Proserpine, and the other half with Venus, is supposed to allude to the sun, which is one half of the year in the southern signs and the other in the northern. It is thus beautifully alluded to by Milton, in his catalogue of the fallen spirits :

————Thammuz came next behind
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day,
 While smooth Adonis from his native rock
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded: The love-tale
 Infected Sion's daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when by the vision led
 His eye surveyed the dark idolatries
 Of alienated Judah. *Milt. Par. Lost. Book 1. v. 446.*

The second and third Idyllia of Bion are airy and light, but fantastic in their kind. The purport of the fourth seems to be that love inspires poetry. In the fifth it is recommended that we should not harass ourselves too much with cultivating arts and sciences, but enjoy the pleasures of the present time, as our life is of short duration, after which there will be no time for enjoyment. This doctrine often occurs in Horace. The next fragment is very beautiful. It is a short conversation between Cleodamus and Myrson, in which Cleodamus asks Myrson to which of the four seasons of the year he gives the preference. His answer is this:

*Κρίνειν οὐκ ἐπέοικε θεῖα ἔργα βροτοῖσι.
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σέῃ δὲ ἕκατι
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων,
 Οὐκ ἐθέλω θέρος ἤμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει·
 Οὐλὸν χεῖμα φέρειν, νιφετὸν, κρυμούς τε, φοβεῦμαι·
 Εἴαρ ἐμοὶ τριπόδατον ὄλω λυκάβαντι παρείη,
 Ἄνικα μήτε κρύος μήθ' ἄλιος ἄμμε βαρύνει.
 Εἴαρ, πάντα κύει, πάντ' εἴαρος ἀδέα βλαστῇ,
 Χ' ἂ νύξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος αἰώς.*

It does not become mortals to judge the works of God,
 For they are all sacred and pleasant; but for your sake
 I will declare, Cleodamus, which season is more pleasant to me
 than the rest:
 I wish not for summer, for then the sun scorches me;
 I wish not for autumn, because the productions of the season occa-
 sion disease;
 I fear to endure destructive winter, frosts and snows:
 May I enjoy lovely spring through the whole year,
 When neither the cold nor the sun is oppressive:
 All nature brings forth in spring; in spring all things pleasant are in
 their bud,
 And men enjoy equal nights and days.

There is a passage in the third Eclogue of Virgil, very similar to these last beautiful lines of this fragment of Bion.

Et nunc omnis ager, nunc omnis parturit arbos :
Nunc frondent sylvæ, nunc formosissimus annus.

SECT. XVIII. *Of the Idyllia of Moschus. The Europa.*

The first Idyllium of Moschus (the subject of which is the search of Venus for Cupid lost, and her description of him) is fantastical and airy, and much in the manner of the lighter pieces of Bion.

The Europa, or second Idyllium, is in a higher strain. Venus sends a dream to Europa, the daughter of the king of Phœnicia about cock-crowing, in which the two continents of Asia and Europe appear in the form of women contending for her. This dream, and her sensations in consequence of it, are related in a very lively manner :

Εὐρώπῃ ποτὲ Κύπρις ἐπὶ γλυκὺν ἦκεν ὄνειρον,
Νυκτὸς ὅτε τρίτατον λάχος ἴσταται, ἔγγυθι δ' ἥώς·
"Τῆνος ὅτε γλυκίων μέλιτος βλεφάροισιν ἐφίζων,
Λυσιμελὲς, πεδάα μαλακῷ κατὰ φάεα δεσμῷ,
Εὖτε καὶ ἀτρεκέων ποιμαίνεται ἔθνος ὀνείρων.—v. 1.

Venus on a time sent a delightful dream to Europa,
When the third portion of the night was come, and the morning
was near,

When sleep sweeter than honey settling on the eyelids,
Relaxing the limbs, binds the eyes with a soft chain,
When the tribe of true dreams ranges at large.

Her feelings when she awaked are thus described :

Ἡ δ' ἀπὸ μὲν στρώτων λεχέων θόρε δαιμαίνουσα,
Παλλομένη κραδίην τὸ γὰρ ὥς· ὕπαρ εἶδεν ὄνειρον.
Ἐξομένη δ' ἐπὶ δηρὸν ἀκὴν ἔχεν, ἀμφοτέρως δὲ
Εἴσεται πεπταμένοισιν ἐν ὄμμασιν εἶχε γυναῖκας. v. 16.

She leaped terrified from her bed,
With palpitating heart, for her dream was as a true vision ;
She remained for some time sitting in silence, and she seemed
Still to behold the two women with her eyes open.

Then follows her soliloquy, in which she expresses her surprise,
concluding with this wish :

Ἀλλὰ μοι εἰς ἀγαθὸν μάκαρες κρίνειαν ὄνειρον. v. 27.

May the blessed Gods design this dream for good to me.

She next calls her companions, virgins of the same age, and

¹ Οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὃ τοι τετελεσμένον ἔσται. Hóm. Odýss. T. 547.

of high parentage, with whom she used to sport, either in the dance, or when they bathed in the river, or gathered flowers in the meadow. They all went with their baskets to the meadows by the sea-side, where they were accustomed to assemble.

τερπομένην ῥοδὴν τε φυῇ καὶ κύματος ἤχη·

Delighted with the progeny of the rose, and the sound of the sea.

The history and sculpture of the golden basket of Europa are particularly given. The subject of the sculpture is the story of Io. The different figures, some in gold, some in silver, and some in brass, are described with lively particularity. The shield of Achilles, in Homer, is the original model of all descriptions of this kind. This company of beautiful damsels is next represented as plucking various flowers, whilst Europa excels them as Venus excels the Graces. Various flowers are enumerated, such as the narcissus, hyacinth, violet, roses, &c. This passage has been evidently imitated by Ovid in his "Raptus Proserpinæ." The description of the bull into which Jupiter transformed himself has been imitated by Horace—

Τοῦ δ' ἦτοι τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκειν,
Κύκλος δ' ἀργύφρεος μέσσω μάρμαυρε μετώπῳ,

* * * * *

"Ἴσα τ' ἐπ' ἀλλήλοισι πέρα ἀνέτελλε καρήνου,
"Ἀντογὸς ἡμιτόμου κεραῆς ἄτε κύκλα σελήνης. v. 84.

Fronte curvatos imitatus ignes
Tertium lunæ referentes ortum
Quâ notam duxit niveus videri

Cetera fulvus. Hor. Lib. iv. Od. 2.

Ovid has imitated some parts of this Idyllium, in his fable of Europa, in his *Metamorphoses*.

"Ὅσσε δ' ὑπογλαύκεσκε δι' ἱμερον ἀστράπτοντε. Mosch. v. 86.

"Nullæ in fronte minæ, nec formidabile lumen :

Pacem vultus habet." Ovid. *Metam.* Lib. ii. Fabl. 13.

Τῇ μὲν ἔχεν ταύρου δολιχὸν κέρασ, ἐν χειρὶ δ' ἄλλη
Εἴρου πορφυρέας κόλπου πτύχας· ὄφρα κεν ᾤῃ
Δεῦοι ἐφελκομένην πολιῆς ἀλὸς ἄσπετον ὕδαρ.
Κολπάθῃ δ' ὤμοισι πέπλος βαθὺς Εὐρωπαϊῆς.

Mosch. Europa, v. 122.

—— dextrâ cornu tenet ; altera dorso
Imposita est ; tremulæ sinuantur flamine vestes.

Ovid. ubi supra.

Horace has more particularly imitated this Idyllium in the twenty-seventh Ode of the third Book—

¹ Not in Ovid's *Metamorphoses*, but in another part of his works.

‘*Ἡ δ’ ὅτε δὴ γαίης ἀπὸ πατρίδος ἦεν ἀνευθεν,
 Φαίνετο δ’ οὐτ’ ἀκτὴ τις ἀλγίρροος οὐτ’ ὄρος αἰπὸν,
 Ἀλλ’ ἀήρ μὲν ὑπερθεν, ἔνερθε δὲ πόντος ἀπείρων.*

Mosch. Eur. 127.

Nocte sublustri nihil astra præter

Vidit et undas.

Hor.

Again, in Europa’s address to the Bull when at sea, we have these lines, which Horace has imitated with considerable amplification—

Οἱ μοι, ἐγὼ μέγα δὴ τι δυσάμμορος, ἥ ρά τε δῶμα
 Πατρὸς ἀποπρολιπούσα, καὶ ἐσπομένη βοὶ τῶδε,
 Ξεῖνην ναυτιλίην ἐφέπω, καὶ πλάζομαι οἴη.

Mosch. Europ. v. 142.

— O patris, O relictum

Filiæ nomen, pietasque, dixit,

Victa furore !

Unde, quo veni ?

Again, Impudens liqui patrios Penates !

It is surely a very pleasing amusement for a classical scholar to trace the Roman poets in their imitations of their predecessors, the Greeks.

It is not necessary in an Essay of this kind to enter into an investigation of the meaning of this part of mythology. The most probable opinion is that of Lactantius (*de falsâ Relig. lib. i. c. 11.*) that this Jupiter was a king of Crete, who stole Europa, and carried her off in a ship, which had a bull for its ensign.

Dr. Warton, in his Essay on Pastoral Poetry prefixed to the translation of Virgil, classes the Europa among the higher compositions of Theocritus ; but it does not seem to me to be written in the manner of Theocritus. Doctor Warton, however, is not singular in this opinion.

SECT. XIX. *Idyllium III. An Elegy on Bion, the Herdsman, who was a great Lover.*

This is a very celebrated and well known performance. It is an imitation of the Daphnis of Theocritus in his first Idyllium, and of Bion’s own Elegy on the Death of Adonis. Many Elegies have been composed rather with an intention to show the genius of the writer, than from unfeigned sorrow for the dead, or a desire to record his virtues. Perhaps this fine Idyllium of Moschus cannot be entirely exempted from this censure. True grief speaks a language which powerfully affects the heart. This is the language I read in Homer when Achilles laments his friend Patroclus. This is the language I read when Quintilian breaks out into a long

apostrophe to his departed son, a promising youth ; or when Tacitus addresses himself to Agricola, his deceased father-in-law. I recognise the same strain in Pope's *Elegy* on an unfortunate Lady, and sometimes in Chaulieu's *Verses* on the death of his friend, the Marquis de la Fare. The simplest language, when proceeding truly from the heart, produces a sensible effect. No man of sensibility can without being much affected read the series of letters which describe the progress of the sickness, and the death of Bishop Atterbury's daughter, though they are written by a plain man, in very plain language. When I read Ovid's *Elegy* on Tibullus, the chords of sympathy do not vibrate. But I feel when I read Meleager's *Epitaph* on his wife Heliodora, Bishop Lowth's verses to his beloved daughter Maria, or Shenstone's *Epitaph* on Maria Dolman—oh ! how powerful and charming is pathetic simplicity !

The *Elegy* on Bion is written in a strain very plaintive, and in fine language. The intercalary verse also has a sound sufficiently mournful :

Ἀρχετε Σικελικαὶ τῷ πένθει, ἄρχετε, Μοῦσαι,

Begin, Sicilian Muses, begin the mournful strain.

As Bion was a pastoral Poet, Moschus very properly invokes the dales, the rivers, groves, plants, and flowers to lament him. With equal propriety he addresses the nightingales, as they are musical birds.

*Ἀδόνες αἱ πυκινούσιν ὀδυρομένοι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθούσας,
Ὅττι Βίων τέθνακεν ὁ βυκόλος, ὅττι σὺν αὐτῷ
καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς ἀοιδά.* v. 9, &c.

Ye nightingales, that sing mournful amid the thick leaves,
Tell the Sicilian waters of Arethusa,
That the Pastoral Poet Bion is dead, and that with him
Poetry is dead, and the Doric song is extinct.

He next addresses the Strymonian swans, as they were accounted musical birds, and desires them to tell the Thracian damsels of the death of Bion.

*Εἰπατε δ' αὖ κούραις Οἰαγρίσιν, εἴπατε πάσαις
Βιστονίαις νύμφαισιν, Ἀπώλετο Δώριος Ὀρφεύς.*

Tell the Oagrian girls, tell all

The Bistonian nymphs, 'The Doric Orpheus is no more.'

The following passage is still more in character, and truly affecting :

*Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὔκετι μέλπει,
Οὐκ' ἔτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ᾄδει,
Ἀλλὰ παρὰ Πλουτῇ μέλος λήθαιον ἀείδει.
Ἄφρα δ' ἴσθιν ἄφρανα.* v. 20.

He who was so dear to the herds, sings no more,
 He sings no more under the solitary oaks,
 But he sings the song of oblivion (Lethe) with Pluto,
 And no voice is heard in the mountains.

In the same strain he informs us that Apollo, the Satyrs, Priapus, Pan, the nymphs of the fountains, and Echo bewailed him. He tells us that the death of Bion occasioned greater sorrow than almost any melancholy event of the kind, some of which events he mentions. He then asks, who would dare to play on the pipe of Bion, and proposes to offer it to Pan. This is copied from the Daphnis of Theocritus. He affirms that his death was as much lamented, as that of the most famous poets, Homer, Hesiod, Pindar, Alcæus, Simonides, Archilochus, Sappho, or Theocritus. This may seem hyperbolical, but it is very pleasing, and written in a beautiful strain. To all this he subjoins a moral reflection of the most solemn and melancholy kind, which must deeply affect the mind, and for which there is no consolation, but the prospect of a future state of existence, which was then enveloped with clouds and darkness.

Αἶ, αἶ ται μαλάχαι μὲν ἐπὶ κατὰ κᾶπον ὄλονται,
 Ἡ τὰ χλωρὰ σέλινά τ' εὐθαλὲς οὐλον ἀνηθον,
 Ὡστερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι.
 Ἀμμες δ' οἱ μεγάλοι, καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅππότε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα
 Εὐδομες σὺ μαλὰ μακρὸν ἀτέρμονα νήγρετον ὕπνον.
 Καὶ σὺ μὲν ἐν σιγᾷ πεπυκασμένος ἔσσεαι ἐν γᾶ. v. 100.

Alas! alas! the mallows indeed perish in the gardens,
 And the green parsley, and the flourishing crisped anethum,
 But they afterwards revive, and spring up against another year :
 But we, the great, the brave, and the learned,
 When once we die, unheard of in the hollow ground,
 Shall sleep the long long endless sleep that cannot be awaked ;
 And you too shall lie buried in silence in the ground.

The two verses which follow this awful reflection are undoubtedly spurious ; they are so unlike, and so misplaced.

Moschus also takes occasion to inform us that he himself lamented with tears the death of Bion, from whom he had learned pastoral poetry. This more particularly interests our sensibility, because we conclude that he was bewailing the death of a person with whom he had been intimately acquainted, and to whom he was under obligations. To testify his affection, he would, if he were able, descend to visit him in the infernal world, as Orpheus, Ulysses, and Hercules did in former times.

There are some verses in this Idyllium which appear not

natural. Thus he asks how the poison could approach the lips of Bion, without losing its virulence, or becoming sweet. Ovid, in his elegy on Tibullus, has a conceit somewhat similar :

Tene, sacer vates, flammæ rapuere rogales,
Pectoribus pasci nec timuere tuis.
Aurea sanctorum potuissent templa Deorum
Urere, quæ tantum sustinere nefas.

Such witticisms are not much adapted to elegiac Poetry. The following passage also appears to be too hyperbolical :

————— at your death
The trees cast their fruits, and the flowers withered :
The fair milk did not flow from the sheep, nor the honey from
the hives :
It died pining with sorrow in the wax.

Mosch. Epit. Bion. v. 32.

Daphnis in Theocritus, when at the point of death, says,

Now let the brambles and thorns produce the violets :
Let the beautiful Narcissus flourish on the junipers :
Let all nature be inverted ; let the pine-tree produce pears,
Since Daphnis dies : let the deer drag the dogs,
And let the owls from the mountains sing with the nightingales.

This is merely expressing a wish, and does not appear unnatural. But the passage in Moschus seems to me to proceed farther than the chaste simplicity of the Doric muse will permit.

SECT. XX. *Idyllium* 14. *Megara*.

This *Idyllium* of Moschus exhibits to us a scene of the most moving and melting tenderness. It is worthy of Euripides. We find nothing so pathetic in Theocritus. It is a heart-rending conversation between Megara, the first wife of Hercules, and his mother Alcmena. Hercules had before in a fit of madness destroyed his children by Megara. She finds her mother-in-law in the morning in the most agonising sorrow, pale and exhausted, and naturally inquires into the cause, being alarmed lest something new had happened. She then recites the sad tale of her own misfortunes, but retains her respect and affection for so great a hero as her husband, who was now absent on one of his expeditions. She very pathetically describes her disconsolate situation. They both melt into tears. Alcmena assures her that she loves her no less than if she had been her own child, and tells her that her recent sorrow was occasioned by a terrible dream she had concerning her

sous Hercules and Iphiclus, which dream proves to be presageful of the ultimate fate of Hercules. The most tender and natural circumstances are interwoven.

*Μᾶτερ ἑμᾶ, τίφθ' ὥδε φίλον κατὰ θυμὸν ἰάπτεις
'Εκπάγλως ἀχέουσιν; τὸ πρὶν δὴ τοι οὐκ ἔτ' ἔρυσθες.
Σώζεις ἐπὶ ρεθείσσι; τί μοι τόσον ἠνέσσαι;* v. 1.

O my mother, why do you so afflict your heart
With such extreme sorrow? why does your person
No longer retain its former ruddiness? why are you so grieved?

*ὦ μοι ἐγὼ, τί νύ μ' ὥδε θεοὶ τόσον ἠτίμασαν
'Αθάνατοι, τί νύ μ' ὥδε κακῇ γονέες τέκον αἰσῇ;
Δυσμορος, ἦτ' ἐπεὶ ἀνδρὸς ἀμύμονος ἐς λῆχος ἦλθον,
Τὸν μὲν ἐγὼ τέσκον ἴσον φαέσσιν ἐμοῖσιν,
'Ηδ' ἔτι νυν σέβομαι τε καὶ αἰδέομαι κατὰ θυμόν.* v. 6.

Wo's me! why have the immortal gods used me so ill?
Why did my parents produce me with such evil destiny?
O unfortunate, who came to the bed of a perfect hero
Whom I honoured as much as my own eyes,
And do still revere and respect from my heart.

She then tells us that she saw her children slaughtered by Hercules in his madness before her eyes, and that she could give them no assistance, when frequently calling on their mother. This is a very touching circumstance; she compares her situation at that time to that of a nightingale that sees her young ones destroyed by a great serpent, without being able to render them the least aid. This is a beautiful simile, and may be allowed in a mere recital of her former misfortunes.

She then expresses a wish that she herself had been slain with her children, for that they would then have been laid on the same funeral pile, and deposited in the same urn, by her parents in her native country.

*ὦς γ' ὄφελον μετὰ παισὶν ἅμα θνήσκουσα καὶ αὐτὴ,
Κεῖσθαι
Τῷ χ' ἡμᾶς κλαύσαντε φίλαις ἐπὶ χερσὶ τοκῆς
Πολλοῖς σὺν κτερέεσσι πυρῆς ἐπέβησαν ὁμοίης·
Καὶ κεν ἓνα χρυσεῖον ἐς δοτέα κρυσσὸν ἀπάντων
Λέξαντες, κατέβαψαν ὅθι πρῶτον γενόμεθα.* v. 29, &c.

I wish that I myself lay dead with my children.

* * * * *

Then my parents having bewailed us, would with their beloved hands
Have laid us on the same pile with magnificent obsequies,
And having gathered the bones of us all into one golden urn,
They would have buried us in the country where we were born—

She then describes her forlorn situation since she seldom saw her husband, and but for a short time, as he was always absent achieving his celebrated labours. Her mother-in-law she saw continually bathed in tears. She had none of her own kindred near her, except her sister Pyrrha, who also suffered much grief on account of her husband Iphiclus, Alcmena's other son.

σὺ δ' ἤυτε λείβειαι ὕδωρ,
 Νύκτας τε κλαίουσα καὶ ἐκ Διὸς ἡμαῖ' ὀρόσσα.
 " Ἄλλος μὲν οὐκ ἂν τις εὐφρῆναι με παρυστάς
 Κηδεμόνων· οὐ γάρ σφε δομῶν κατὰ τοῖχος ἔργει,
 Καὶ λίην πάντες γε πέρην πιτυώδεος, Ἴσθμου
 Ναίουσ' οὐδέ μοι ἐστὶ πρὸς ὄντινά κε βλέψασα
 Οἷα γυνὴ πανάποτμος, ἀναψύξαιμι φίλον κῆρ. v. 45.

but you melt like water
 Having cause of weeping from Jove each night and day.
 No one else of my kindred is at hand to cheer me,
 For there is none of them within the walls of the house;
 They live at a distance beyond the Isthmus crowned with pines,
 Nor is there any one to whom I looking up as a distressed woman,
 can refresh my heart.

The answer of Alcmena to this moving speech is extremely affectionate. She afterwards relates her dream. The fair sex seem in all ages to have paid much attention to dreams; so far the poet follows nature in representing Alcmena to be so much alarmed at seeing Hercules in danger of being consumed by flames.

This Idyllium is by no means a Pastoral. There are scarcely any rural images in it, except the simile of the nightingale already mentioned, and that Hercules persecuted by Eurystheus is compared to a lion persecuted by a fawn; but it may be recommended to all readers of sensibility.

SECT. XXI. *Idyllium v. (a beautiful Fragment.)*

This piece, which seems not to have been much attended to by the critics, is one of the most elegant little morsels which we owe to antiquity. It consists of thirteen lines only. The last three are exquisite.

Τὰν ἄλλα τὰν γλαυκὰν ὅταν ἄνεμος ἀτρέμα βάλλῃ,
 Τὰν φρένα τὰν δειλὰν ἐρεθίζομαι, οὐδ' ἔτι Μοῖσα
 Ἐπὶ φίλα, ποτάγει δὲ πολὺ πλεόν ἄμμε γαλάνα·
 Ἄλλ' ὅταν ἐχρήσῃ πολλὸς βυθὸς, αἱ δὲ θάλασσα
 Κυρτὸν ἐπαφρίζῃ, τὰ δὲ κύματα μακρὰ μεμήτῃ,

Ἐς χθόνα παπταίνα καὶ δένδρεα, τὰν δ' ἄλα φεύγω,
 Γὰρ δέ μοι ἀσπαστὰ, τάχα δάσκιος εὐαδεν ὕλα,
 Ἐνθα καὶ ἦν πνεύσῃ πολὺς ἄνεμος, αἱ πίτυς ᾄδει.
 Ἡ κακὸν ὁ γριπεὺς ζῶει βίον, ὃ δόμος αἱ ναῦς,
 Καὶ πόνος ἐντὶ θάλασσα, καὶ ἰχθύς αἱ πλάνους ἄγρα.
 Αὐτὰρ ἐμὸν γλυκὺς ὕπνος ὑπὸ πλατάνῳ βαθυφύλλῳ,
 Καὶ παγᾶς φιλέοιμι τὸν ἐγγύθεν ἦχον ἀκούειν,
 Ἄ τέρπει ψοφέοισα τὸν ἀγρικὸν οὐχὶ τaráσσει.

When the wind gently skims the azure sea,
 I feel an incentive in my timid mind, and the muse
 No longer delights, for the level calm (of the sea) charms me much
 more,

But when the hoary deep roars, and the sea
 Swelling into curves, foams, and the "great" billows madden,
 I turn my eyes to the dry land and the trees, and am averse to the sea.
 Dry land is the only safe place, and the shady wood is charming :
 There, tho' a strong wind should blow, the pine-tree whispers me-
 lodiously.

The fisherman leads a wretched life, whose habitation is his boat,
 A sea-life is laborious, and there is much uncertainty in catching
 of fish ;

" But to me charming is it to slumber under a plane-tree with
 deep umbrageous foliage,

" And I love to hear the sound of a fountain near,

" Which murmuring amuses the rural inhabitant, but does not
 disturb him."

Idyllium VI.

The sixth *Idyllium*, which consists of eight lines only, is light
 and airy, but founded on a just observation. Pan loved Echo, but
 Echo loved the dancer, the Satyr, and the Satyr loved Lyda to
 distraction. All hated their own lovers, but loved some other
 person. He concludes with this advice :

Στέργετε τοὺς φιλέοντας ἱν', ἣν φιλέητε, φιλήσθε.

Have a fond regard for those who love you, that if you should
 love, you may be beloved. We have a pleasant English song on
 this subject.

Idyllium VII.

It is doubted whether the eighth fragment is the composition of
 Moschus or Bion. It appears to be more in the manner of Bion.
 The subject of it is Alpheus and Arethusa. Some of the verses
 have been evidently imitated by Virgil :

Καὶ βαθεὺς ἐμβαίνει τοῖς κύμασι, τὰν δὲ θάλασσαν
 Νέρθεν ὑποτροχάει, καὶ μίγνυται ὕδασιν ὕδαρ,
 Ἄδ' οὐκ οἶδε θάλασσα διερχομένου ποταμοῖο.

Sic tibi, cum fluctus subter labere Sicanos,
 Doris amara suam non intermisceat undam.

Virgil. Ecl. x. v. 4.

*Oratio in FRIDERICI AUGUSTI Regis Augustis-
 simi Solemnibus Regni Semisæcularibus D. xx. Sept.
 A. cIdIoCCCCxviii. habita in Academia Lipsiensi a
 GODOFREDO HERMANNO, Eq. Ord. Sax.
 Virt. Civ. Eloq. et Poet. Prof. P. O.*

PRINCEPS SERENISSIME, PRORECTOR ACADEMIÆ MAGNI-
 FICE, GRAVISSIMI PROCERES, CIVES CARISSIMI.

QUOD a vetustissima memoria non contigit huic populo, ut, quum multos haberet principes, quos quam diutissime regnare cuperet, aliquem eorum per dimidiatum sæculum rebus suis videret præesse: id in eo gaudemus Rege evenisse, quem et datum nobis, et per tam longum annorum spatium conservatum esse, tantum numeramus Dei Optimi Maximi beneficium, ut eo nullum nobis tribui maius potuisse intelligamus. Quæ duæ res enim omnem ut cuiusvis hominis, ita etiam regis laudem continent, ut et vir bonus sit, et utilem se præbeat aliis, eæ in nostro Rege, FRIDERICO AUGUSTO, tam sunt eximiæ, ut neque virtute quisquam illo venerabilior, neque ad patriæ utilitatem, qui præclarius de ea mereri potuerit, inveniri queat. Nam Ipsum si spectamus, summa in eo est pietas, incorrupta fides, æquitatis amantissima moderatio, maxima sapientia, invicta fortitudo, inexpugnabilis constantia, iustitia autem tanta, ut Ei merito iam ab æqualibus Iusti cognomine appellari contigerit: ad ea autem, quæ in patriæ utilitatem fecit, si mentem convertimus, quaqua circumspiciamus, nulla pars est publicæ administrationis, cui non optime esse et sapientissime provisum videamus; nulla classis civium, quæ non, quamvis adversissimas temporum vicissitudines experta, salvam se ac felicem esse fateatur; nullum genus negotiorum aut studiorum,

quod non ita colatur ac floreat, ut non modo non inferior sit Saxonia cæteris Germaniæ civitatibus, sed eas longe antecellat. Amœni ubique lætissima frugum ubertate agri; nitentes ædibus urbes pagique; florentissima mercaturæ nullis impeditæ vexationibus celebritas; ferventissimæ omnis generis artes atque opificia; studiis litterarum summus honor, summaque etiam apud externos existimatio. Quæ nobis reputantibus tanta suppetit tamque larga gaudendi gratulandique materia, ut neque unde initium fieri deceat, neque ubi finem simus inventuri, facile perspiciamus. Quod si unamquamque civium classem ea potissimum animo repetere consentaneum est, quæ ipsi his quinquaginta annis per optimi REGIS providentiam prospera obtigerunt: nos illud forsitan in primis decere videatur, ut, qua liberalitate ac munificentia REX noster, fautor summus hominum litteratorum, atque Ipse optimarum scientia doctrinarum egregie formatus, studia litterarum, eosque, qui vel docendis vel discendis litteris operam dant, adjuverit, præmiisque et honoribus affecerit, grata piaque memoria recolamus. Ac profecto, sive quis scholas respiciat, doctissimis magistris instructas, discentium multitudine frequentes, disciplinæ strenuitate commendabiles, victus præbitione pauperibus commodas; sive hanc Academiam intueatur, institutis salubribus ornatissimam, doctorum claritate per omnem terrarum orbem celebratissimam, juvenum litteris operam navantium non numero solum, sed etiam diligentia et bonis moribus laudatissimam, stipendiorum denique et præmiorum multitudine ac magnitudine ad adjuvanda studia opportunissimam, cui gemina diu fuit erepta nunc crudeli fato et sublata Viteberga, non poterit non gratissimo animo venerari eximiam REGIS curam atque industriam, qui, quæ a maioribus præclare instituta acceperat, non modo conservaverit integra atque illæsa, sed omnibus modis adjuverit, emendaverit, auxerit, atque ad summum studuerit floris fastigium adducere. At hæc singula dicendo persequi quamquam et iucundissimum foret, neque ab huius diei solemnitate aut sanctitate huius templi alienum: tamen in communi universæ patriæ lætitia, quibus doctrinarum tractatione ad liberalem eruditionem evehi contigit, non se potius respicere, quam ad ea, quæ maiora sunt, animum advertere, nec quid datum sit magis, quam a quo sit datum, considerare par est. Neque enim magnitudo acceptorum mater est veræ laudis, sed eius, qui dederit, virtus; nec digne satis REGEM colat is, qui quot ab Eo et quanta acceperit beneficia commemoret, sed ille, qui quam magnum sit, dare illa, æstimare didicerit. Quamobrem nihil videtur esse, auditores, in quo rectius hæc versari oratio possit, quam in eo, unde omnis illa admiratio, quæ iure meritoque REGI nostro debetur, tamquam ex fonte suo promanat, magnitudinem animi dico eam, qua Ille esse optimus, quam videri maluit. Quæ

animi magnitudo quemadmodum quondam, quum in Amphiarao, uho ex septem ducibus Thebanis, laudata esset ab Æschylo poeta nobilissimis versibus, eaque fabula, in qua sunt illi versus, Athenis ageretur, universi populi Atheniensis iudicio in Aristide, justissimo viro, agnita est : ita hæc hominum ætas ecquem habet, quem rectius cum Aristide comparari, ac magis illa esse animi magnitudine conspicuum, quam REGEM nostrum, consentiat ?

Est autem hæc quum omnino perrara virtus, auditores, tum in regibus eo rarior, eoque pluris facienda, quo plura sunt, quæ hos ad quamvis aliam potius, quam hanc laudem concupiscendam invitent. Considerate enim hanc omnem regnandi imperandique rationem, quam ea hodie sit alia, atque antiquis temporibus fuit. Tunc robur et fortitudo faciebat reges, quorum officium in eo erat positum, ut duces belli essent, cæterisque exemplum virtutis præirent. Fortitudo quum et auctoritatem et opes peperisset, iuris dicundi et tributa imperandi potestas accessit. Hinc filii regum, victu lautiores usi, atque a pueritia armis tractandis adsueti, facile ipsi quoque, ut patres eorum, quum corporis viribus ac fortitudine, tum omnino maiore quodam cultu supra vulgus eminebant. Ita hereditaria facta dignitas regia, quamdiu fortitudo prima virtutum habebatur, tuebatur certe regna, ut, si non a maioribus accepta fuissent, recte tamen tribui his, qui ea habebant, potuisse viderentur. Mutatis vero paullatim moribus, quum animi intelligentiæ ingenique præstantiæ maior, quam manuum roboris honos esse cœpisset, eruditioque in omnem populum diffunderetur, emolliri magis magisque atque enervari reges, populus autem corroborari et altiores spiritus sumere, discrimenque, quod inter utrosque fuerat, sensim deleri, ac postremo nonnunquam in contrarium verti. Accedebat, quod quæ simplicissimæ olim fuerant rerum et publicarum et privatarum rationes, magis magisque implicari et intricari cœptæ sunt, ut iam non ab uno, sed a multis, non manu imperantis, sed per alios, non ore, sed scripto peragerentur. Unde regibus jubendi prærogativa, rerum omnium facillima, mansit : qua, quibus generosior indoles est, gloriæ cupiditate incensi, fere ad bella gerenda utuntur, ut victoriis scilicet nobiles aut regni finibus promotis, immortale sibi nomen pariant. Quæ ipsa facillima hodie ad adipiscendum laus est, si quidem quod rex iussit, alii autem exsequuntur, adulatio ipsi adscribit regi, ducemque et imperatorem et heroem vocat, etiam qui nunquam in acie fuerit conspectus. Hæc belligerandi cupiditas, mire illa solers in caussis bellorum excogitandis, iniuriarumque turpitudinem prætextis honestis quibusdam nominibus callide dissimulans, quo regibus, quod in privatis gravi supplicio punitur, non modo impune, sed etiam cum laude licitum esset, postremo certissimum invenit belli inferendi præsidium, æquilibrium civitatum commenta, quæ apertissima confessio est, nullam civitatibus inter ipsas inter-

cedere sanctitatem iuris, sed, omnibus ad iniuriam pronis, sole eas mutuo metu cohiberi. Scilicet populorum hanc esse ad iniurias propensionem simulant, quæ non ipsorum est populorum, sed illorum, qui imperant populis, lædere quam lædi tutius arbitrantium. At inter cultas nationes non minus parva regna tuta sunt, quam quæ plurimum terræ obtinent, maximaque abundant hominum multitudine. Etenim privatos, quorum semper aliqui rudes sunt et feroces, facile ad iniuriam vel levis offensa, nisi metu pœnæ coerceantur, exstimulat: populos autem, nisi qui iis præsumt, bellum geri velint, ægerrime arma cum pacis tranquillitate commutare videmus: qui quum id faciunt ipsi et sponte sua, non in alios populos, sed in suos ipsorum tyrannos, ut ab his, non ab illis læsi, insurgunt. Ex quo apertum est, hunc demum bonum esse et justum et utilem regem, qui alienus ab illa gloriæ cupiditate, quæ lædendis aliis gentibus paritur, eum populum, quem ipse regendum acceperit, quantum possit felicem reddere studeat. Esto enim, ut quem multæ pugnatæ pugnæ, fusi fugatique fortissimi exercitus, statuta insignia tropæa, captæ magnæ urbes, debellatæ clarissimæ gentes, abducti numerosi greges captivorum, prædæ ingentes thesauri domum avecti clarum notumque reddant posteris: quis clarior his rebus omnibus fuit Alexandro, rege Macedonum, et quis tamen est, in quo magis appareat, quanta stultitia sit, unum hominem sibi totum velle terrarum orbem subiicere? quod ut perficiat, quid aliud quam parte infinitesima immensi huius universi subacta una cum immemorabili hoc, in quo vivimus, pulvisculo, multo ipse immemorabilior, occidet? Sed Alexandrum tamen ridemus magis, quam ut ei indignemur, quod generosum adolescentem non tamen avaritia aut alia turpis cupiditas, sed solus gloriæ immoderatus amor ducebat: quod contra abominamur, quibus gloria serva est turpitudinis. Quanto vero maior, quanto excelsior, omninoque quam deo digna illa virtus est, quæ prosperitate populis et felicitate paranda augendaque censetur. At enim illa splendoris expers, modesta solet ac pene humilis incedere. Non enim factis et rebus gestis conspicua esse amat, sed omittendo et non faciendo, quod posset quis facere, contenta est; non fulminis iæstar alte emicat, mentesque fulgore suo præstringit, sed in occulto manens etiam ignorari se patitur; non magnis repentino impetu evertendis celere famam consequitur, sed lente paullatimque condendis, quæ mansura sint, tarde seroque cognoscitur; postremo non incipitia æqualium admirationis captat, sed vel reprehendi se ab his et contemni æquo animo ferens, incorruptum expectat posteritatis iudiciuni. Atque hac laude, auditores, quæ sola vera est et immortalis laus, quis est non modo nostrum, sed quisquis etiam exterorum recta mente utitur, qui REGEM nostrum, FRIDERICUM AUGUSTUM, si quemquam umquam regem, non maxime esse insignem fateatur? Quis est, qui animum eius ab omni in-

iusta cupiditate alienum, nullis neque regni incrementorum, neque gloriæ inanis illecebris captum, in secundis pariter atque adversis temporibus, quâ in atrocissimo infortunio constantem atque immotum, parique semper et moderatione et fortitudine eadem viâ incedentem, non et admiretur maxime, et summa veneratione suspiciat? Considerate hæc singula, cives, et recolite grato animo memoriam longi huius temporis, quo nobis tam eximio Rege frui contigit. Nulla pars est officiorum, nulla temporum vicissitudo, quæ non talem eum habuerit, qualem maxime civitas optare posset. Acceperat ille regnum a maioribus ita ære alieno obrutum, ut, quomodo id exsolvi posset sine insigni et civium injuria et fidei publicæ detrimento, vix aliqua ratio appareret. Nihilominus tanta est hanc tam difficilem rem aggressus sapientia, ut et certissima, et, quoad licebat, etiam brevissima via istud æs alienum incredibiliter minueretur, et minueretur quidem non solum cum minima civium molestia, sed ita etiam, ut fides publica non labefacteretur, sed firma maneret, nec firma tantum maneret, sed etiam augeretur, maiorque evaderet, quam ulla alia in parte Germaniæ. Quin ne recentissimis quidem temporibus, quum vastata et exhausta Saxonia a sociis pariter atque ab hostibus, atque insuper magna et in primis ad reditus uberi parte imminuta, ad summam esset miseriam redacta, novumque et illud ingens contractum esset æs alienum, aut civium dura fuit conditio, aut de fide civitatis quidquam detractum est, immo non minus integra stant omnia, quam si diuturna pace ac prosperrima a multis annis fortuna essemus usi. Nimirum duabus ille hoc artibus effecit, una, quod fidem in rebus omnibus constantissime servavit, ita ut, quod Saxonum Rex promisisset, certo ratum fore et cives et exteri confiderent; altera, quod bene intellexerat, quibus limitibus se continere deberet officium principis, si non modo salvam esse rempublicam, sed etiam opibus et felicitate civium florere vellet. Qui si quisquam alius, id optime singulis factis suis ostendit, non civitatem principi servire, sed principem civitatis causa esse constitutum. Quod etsi hodie quidem nemo est qui dubium esse censeat, tamen ipsa civitatis administratio ita potest instituta esse, ut, etiam si verbis contrarium præ se ferat, re tamen principem dominum faciat civium, ad quem sustentandum, ad cuius libidines explendas, ad cuius potentiam augendam opes viresque civium conferri atque absumi, civesque ipsos non sua ipsorum causa, sed ut principi satis facere possint, prosperis rebus uti velit. Atqui plurimum interest, cuius necessitatibus inserviat civitas, suisne, an principis: quia, si suis, non potest non ad maximum florem eveli; sin principis, quid aliud, quam, quum omnia incerta, fluxa, mutabilia sint, serius ocus gravi vicissitudine e specioso, sed inani splendore, labantibus fundamentis, concidet atque corruet? *qualia quum alia extiterunt, tum nostra memoria illustrissimum ex-*

templum fractæ Gallorum immensæ potentiae. Quam longe altè mente Saxoniae res administravit REX noster, qui præterquam quod ad dignitatem domus regiae tuendam necessarium esset, nihil sibi dari laborarique, non suas opes, suam potentiam ex molestia, miseria, sudore, sanguine civium incrementum capere, sed potius ipse, quo civibus bene esset, assidue providere, curare, laborare voluit; qui non inertiae, luxuriae, libidinibus, nugis se dedere regium existimavit, sed, gnarus peritusque rerum gerendarum, ipse summam rerum moderari, iustitiam strenue tueri, instituta salubria sustentare, legibus sapientissimis libertatem civium augere potius quam coercere, indefessaque cura, quod prodesse civibus posset, effectum dare; tempus denique a reipublicae administratione vacuum honestissimis litterarum studiis impendere, hoc rege dignum officium esse iudicavit. Non habuit autem satis, curam rebus gerendis atque gubernandis assiduam adhibere, sed egit etiam illud, ut et ea curaret, quæ curari ab administratore rei publicae par est, et eo modo, quo curari debent. Quorum illud, vitam suam rei publicae totam dicare, valde laudabile est, meritoque præclarum propensi in cives animi voluntatisque documentum habetur: hoc vero, recte id facere, prudentiae est et sapientiae, sine qua studium etiam diligentissimum inutile, quin nonnunquam etiam noxium est. Et REX quidem noster, auditores, quæ sapientia rempublicam gesserit, experientia nos docuit: qui in hoc quoque genere, ut in cæteris rebus omnibus, non quid dicerent ii, qui sibi omnia rectius quam alii perspicere videntur, sed quid vero bonum atque utile esset spectans, principemque non dominum esse civitatis, sed moderatorem intelligens, hoc potissimum egit, ut quæ impedimento esse rectis honestisque civium studiis viderentur, removeret aut arceret, non etiam ut iuberet multa fieri atque imperaret. Quo factum est ut libertate, si quisquam alius Germaniae populus, Saxones maxima gaudeant. Nam quid cuique negotio tractando utile et accommodatum sit, ii tantum ipsi, qui id negotium tractant, optime perspiciunt: quibus impedire, quid facere debeant, nihil est nisi et negotium ipsum impedire, et qui ei operam dant, servorum instar habere. Illud tantum principis est, cavere, ne abutatur quis libertate sua, aut alii aliis officiant. Quod bene perspectum habens REX noster, esse liberalis, cives liberos habens, quam liberalitatem, quæ nulla esset, iactare, civibus servis, maluit. Quæ Eius virtus quoniam in non faciendo posita est, apud indoctam multitudinem in obscuro latet: sed qui sapiunt, tanto eam magis venerantur, quod aliena ab omni laudis ambitione, omnium maxime hunc, quo gaudemus, florentissimum civitatis statum produxit. Duobus vel tribus utar, quæ maxime in promptu sunt, exemplis. Nihil tam multum ad opulentiam civitatum artiumque cultus conferre, quam mercaturæ negotia, inter omnes constat. Quæ quo magis libera sunt

vectigalium exactione, cæterisque, quibus hic illic obnoxia sunt impeditionibus et vexationibus, eo acrius fervent, eo felicius exercentur, eo plus inde in universam civitatem emolumenti et prosperitatis diffunditur. Ac videte Saxoniam, regionem minime amplam, nullo mari conterminam, nullosque portus habentem, non nisi uno amne navigabili divisam, quantopere non floreat solum mercatorum mercimoniorumque celebritate, sed superet etiam longe civitates alias, omnibus mercaturæ opportunitatibus instructionissimas, eo, quod libertas apud nos huic negotiorum generi summa non verbis, sed re concessa est. Deinde quid litterarum studia dicam, quibus ut semper excelluit, ita nunc maxime excelsa patria nostra, sic, ut quum omnes etiam infimi loci cives multo sint quam in aliis Germaniæ partibus cultiores, tum eminentium in omni genere doctrinæ hominum, eorumque non aliunde accersitorum, sed apud nos natorum atque educatorum, ea et copia sit et claritas, ut non modo vicinæ gentes, sed etiam remotissimæ ab nobis sibi artium doctores mitti rogent, litterarumque lumen e Saxonia per omnem terrarum orbem dispergi videamus. Atqui huius quoque rei hæc maxima est et potissima causa, quod litterarum doctrinarumque tractatio ipsorum, qui eas tractant, arbitrio iudicioque permessa est, neque aut quomodo litteris operam dare debeant, iis præscribitur, aut alia imponuntur a studiis litterarum alienissima, ac tempus, otium, et animi alacritatem eripientia negotia, sed qui navam atque utilem litteris operam præstiterint, quæcumque id ipsis ratione visum fuerit, ad munera evebuntur, præmiisque et honoribus excitantur atque ornantur. Eadem moderatione REX noster et circa sacra et in ordinibus ad comitia convocandis usus est: quumque everso ac deleto pristino imperii Germanici statu a quorundam opinione nihil obstaret, quin, si vellet, et comitiorum morem abrogaret, et Protestantium atque Catholicorum iura rationesque confunderet, nihil istorum fecit, sed, ut fas erat, et comitiorum ius salvum servavit, cum liberis civibus de republica consultare, quam imperare servis malens, neque sacrorum religiones et quo quique modo deum colendum crederent, ab rege curandum esse, sed hoc regis esse iudicavit, iura, quæ quique haberent, ut sancta atque illæsa starent, efficere. Ita Rex noster, libertatem civibus negotisque eorum summam concedens, dum non fecit id, quod facere regem non convenit, illud, quod est regis officium, fecit.

Atque ex hac ipsa re etiam illud consequi vidimus, ut eo modo, quo deceret, faceret officium suum. Est enim quedam quasi juvenilis segnandi ratio, ex laudabili illa fortasse voluntate orta, sed inconculta et parum prudens, quæ, nihil rerum humanarum ab omni parte perfectum esse videns, dum omnia, quæ vitiosa videntur, simul emendare cupit, semper novis rebus studet, leges legibus, iustitiam institutis, cumulas, tentans omnia, tentaque rursus milia.

quens, et quæ modo constituta erant, idemtidem mutans ac re-
 fingens: unde quid aliud potest, quam inconstantia quædam, ac
 denique ingens rerum omnium confusio ac perturbatio nasci, quæ
 tanto maior est ac perniciosior, quum non ipse princeps, sed
 nomine eius aliam civitatis partem alii, suo quisque arbitratu, et
 inter se dissidentes ac repugnantia iubentes, administrant. Non
 istam nos nostro in REGE, cives, levitatem deprehendimus: qui
 non solum, quod Ipse cunctis rebus præest, declinavit repug-
 nantiam illam decretorum, sed etiam, quod Se cautissimum in
 novando gessit, omnia illa et incommoda et damna evitavit, quæ
 cum ista novandi libidine coniuncta sunt. Atque hac quoque in
 re iure admiramur simul et sapientiam Eius, et animi magnitudi-
 nem, qui dum illud efficeret, quod bonum atque utile cognovisset,
 sprexit inanem gloriam, quam novis rebus facillime licebat adipisci,
 maluitque vel reprehendi a quibusdam, quod nimis tenax veterum
 institutorum esset. Ktenim mutare facillimum est; difficilli-
 mum vero, quoniam nihil in civitate seorsim constat, sed omnia
 omnibus cohærent et veluti concreta sunt, ita mutare, ut quis plus
 corrigat, quam corrumpat; plus condant, quam evertat. Quod
 Ille probe intelligens, periti medici instar, non urendo et secando
 etiam sincera lædere, sed lente paullatimque adhibenda medela,
 certius, quam celerius; in universæ civitatis utilitatem, quam
 in partium alius commodum, alius detrimentum; in omne ævum,
 quam in aliquot annos mensesve prodesse maluit. Sed quid hæc
 memoro, auditores? Maiora habemus, multoque illustriora, quæ
 Ille dedit Sux animi magnitudinis documenta. Nonne Hic ante
 hos septem et viginti annos regnum Poloniæ, ultro Ipsi oblatum,
 detrectavit? Nonne, quum certatim principes Germaniæ Gallorum
 tyranni favorem et clementiam ambirent, alique alias sibi pro-
 vincias dari gauderent, propemodum solus et dignitatem suam
 conservavit, et ditescere discerpto imperio Germanico, cui non
 semel Cæsaris vice cum laude præfuisset, a Se alienum iudicavit?
 Nonne Ille neque regis nomen, neque ducatum Varsoviæ, nisi
 coactus, et tum suscepit, quum per Germanicorum principum dis-
 cordiam Gallus in Germania tantum non nomen imperatoris ha-
 beret? Quo factum, ut ipse ille iuris omnis contemptor, qui con-
 tumeliosissime regibus insultare consueverat, Hunc tamen attrec-
 tare non sit ausus. Tanta est enim veræ virtutis maiestas, ut
 etiam quibus nihil aliud sanctum est, violare eam vereantur. Quid?
 an illa commemorem tempora, quibus nihil nec nobis, neque Ipsi
 innocentissimo REGI tristius potuit atque acerbius evenire? etsi
 nulla re magis atque apertius, quam illa sorte cum dignitate per-
 ferenda, quanta Eius fortitudo, quanta constantia, quanta animi
 magnitudo atque excelsitas esset, cognovimus. Absit vero, ut
*hunc faustissimum diem illorum recordatione fuscemus, quorum
 speramus non esse unquam posthac similia visuram Germaniam,*

præsertim non modo pace restituta firmataque concordia, sed nova etiam sancita et gravissima talis religione fœderis, quale non exstitit antehac ulla hominum memoria. Illud vero reputate atque in mentem revocate, ut reversus in patriam, et, quemadmodum meruerat, tanta cum exultatione a civibus Suis exceptus, quanta nulla unquam alibi audita fuit, non propter amissa demittens animum, sed relictis tanto diligentiore curam impendens, nihil aliud per totum illud tempus quam patriæ crudelissime disceptatæ vulnera sanare, tantarumque, quibus afflicta iacebat, cladum oblivionem adducere studuerit: id quod eo fecit successu, ut pene incredibile sit, regionem tot præliis vastatam, a tantis exercitibus exhaustam, tot imperatis tributis enervatam, fertilissimis denique provinciis spoliata, non modo salvam ex tam immensis malis emersisse, sed omni genere prosperitatis florentissimam conspici. Talem igitur, tamque eximium REGEM quis est nostrum, cives, qui non divino nobis beneficio datum, divino beneficio per integrum dimidium sæculi conservatum, sibi, Saxoniae, Germaniae gratuletur? qui non tanta Eius merita, tamque excelsam virtutem grata memoria recordari sanctissimum habeat pietatis officium? qui non ex intimo pectore vota pro Eius salute atque incolumitate faciat, Eumque quam diutissime Saxoniae præesse etiam atque etiam exoptet? Nec soli nos, cives, quibus usque adhuc sub Eius regno beatis vivere contigit, hunc lætissimum diem celebramus: illi, illi quoque, non sine lacrimis, participes huius lætitiæ sunt, qui multos per annos una nobiscum iustum, moderatum, lenem, clemens Eius imperium experti, nunc divisi a nobis, non solum tacita recordatione Illius, quem tam diu patris instar beneficium habuerunt, sed etiam, ut audimus, publicis testificationibus, comprobante pios animorum sensus honesta Regis, cui nunc parent, liberalitate, Saxones se esse profitentur.

Quin tu quoque ades, PRINCEPS SERENISSIME, præsentiaque tua ut insperatum, ita longe maximum adiciis lætitiæ nostræ cumulum. Quid enim? Hoc ipso tempore, quo toti sumus in celebrandis REGIS nostri beneficiis, novum Ille hoc nobis, tantumque, quo non poterat maius, amoris Sui documentum dedit, quum TE ad nos misit Suæ erga nos voluntatis testem atque interpretem. Salve ergo, SERENISSIME PRINCEPS, salve etiam atque etiam, qui spes es patriæ, in quem omnium intuentur oculi, quem Huius REGIS nostri similem fore virtute, similem meritis, similem civium amore, fortuna prosperiore, auguramur atque exoptamus. Vides huius Academiae cives, quo studio, quo fervore animorum ad hunc diem celebrandum convenerint; vides, quam magnum, quam sanctum, quam divinum sit, regem esse bonum et amantem populi sui; vides, amor populi in regem quam dulce, quam certum, quam verum sit bene meritorum præmium. Hæreat indelebilis in

in animo Tuo huius diei memoria; elucescat in Te quoque, magnum Avunculi Tui exemplum sequuto, generosa Saxonorum principum virtus; rata fiat, cui faustum hæc dies omen ostendit, dulcissima spes nostra; maneat etiam hæc Tua in nos, quam contigisse nobis grati lætamur, benignissima voluntas. Ini vero, cui Te ad nos misso summas agimus gratias, REGI nostro, eos Te huius urbis cives invenisse nuncia, qui fide et amore in REGEM primi esse Saxonum, si possint, allaborent.

At, o Deus optime maxime, qui res humanas æternis legibus gubernas, te pia mente veneramur, gratesque tibi agimus, quod hunc nobis REGEM dedisti, et ad hunc usque diem conservasti, qui pietate, iustitia, æquitate, sapientia dignus gloria maiorum, utilis civibus, vere pater patriæ, lumen æternum nominis Saxonici, honor et immortale decus Germaniæ non æqualium tantum vocibus celebratur, sed magis apud posteritatem, severam et incorruptam meritorum iudicem, inclarescet et nobilitabitur. Tu Eum, recte præclareque factorum conscientia, civumque unanimi gaudio et cumulatis gratulationibus exhilaratum, una cum dilectissima CONIUGE atque universa DOMO AUGUSTA huius faustissimæ dies lætitia penitus atque ex animo perfui concede; tu Eam diu adhuc incolumem valentemque huic populo, ardentissimis te precibus oranti, præesse, præmiisque virtutis iis ornari jube, quibus adversorum omnis memoria oblitteretur ac deleatur; tu fac, ut vident hoc clarum ab antiquissimis temporibus nomen Saxonum Sua virtute, Suo exemplo in dies illustrius exsplendescere, quique mori pro REGE aut patria non recusant, primam numerare laudam, Saxones esse.

DISSERTATIO LITERARIA DE OSTRACISMO ATHENIENSIVM,

Quam annuente summo numine, Præside JOANNE LUZAC, J. U. D. et in Academia Batava Linguae Græcæ et Hist. Patriæ Professore Ordinario, in Auditorio Literario publice defendet JOANNES ANTONIUS PARADYS, Amstelædamo-Batavus, Auctor. Die 14 Dec. 1793.

PARS II.—[Concluded from No. XXXVIII. p. 357.]

CAPUT TERTIUM.

Catalogus eorum, quos per OSTRACISMUM Athenis pulsos novimus præcipuos.

- §. 1. *Occasio et ætas constituti OSTRACISMI.* §. 2. *Hipparchus.*
§. 3. *Clisthenes.* §. 4. *Xanthippus.* §. 5. *Alcibiades antiquior et*

Melesias, item *Clinias*. §. 6. *Aristides*. §. 7. *Themistocles*. §. 8. *Cimon*. §. 9. *Thucydides Melesiae* F. §. 10. *Damon Musicus*. §. 11. *Hyperbolus*.

§. I.

CONSTITUERAT Solon Rempublicam, quam acceperat, factionibus fessam, eique formam dederat, non quidem optimam, sed ad civium ingenia regiae potentiae inimica accommodatam, quemadmodum scripsit etiam Leges, non quidem optimas illas, sed quas cives tolerare poterant.

Tres erant¹ tunc temporis in Attica factiones, una *διακρίων* vel *ὑπερακρίων montanorum*, altera *πεδιέων cūpestrium*, tertia super hos *παράλων maris accolarum*: Priores horum Democratiae, secundi Oligarchiae admodum studebant; inter hos *πάραλοι* mediam quādam Reipublicae viam tenebant, et ceteros, ne soli dominarentur, prohibebant. Pisistratus,² tumultuantibus Littoralibus et Campestribus, Montanos tueri, collecta armatorum vi, prae se fert, *τῷ λόγῳ ὑπερακρίων προστάς*, Tyrannidem occupat, eamque temet, non tranquillam quidem nec perpetuam, sed post varios fortunae casus ita stabilitam, ut liberis suis imperii possessionem transmitteret. Ejectis deinde Pisistratidis, mox ortae sunt de rerum summa contentiones inter Isagoram et Clisthenem, quorum ille Oligarchiae, hic Democratiae favebat. Tandem, eversa factione optimatum, principatum in Republ. obtinuit Clisthenes, *ὁ κατασπῆσάμενος τὴν πολιτείαν μετὰ τοὺς τυράννους*. Plut. in Aristide pag. 319. C. sive, ut idem ait in Pericle pag. 153. D. *ὃς ἐξήλασε Πεισιστράτιδας, καὶ κατέλυνε τὴν τυραννίδα γενναίως καὶ νόμους ἔθετο, καὶ πολιτείαν ἀριστα κεκραμένην πρὸς ὁμονοίαν καὶ σωτηρίαν κατέστησεν*.

Inter Leges, quae populo favebant, tyrannidi contrariae, videtur quoque fuisse Ostracismi Lex, quemadmodum cap. i. §. vi. vidimus; quam mirum non est eundem tulisse, qui Pisistratidas ejecerat, ac non tantum instauraverat popularem regiminis formam a Solone constitutam, sed et amplificaverat, ita tamen ut hac in parte superatus deinde longissime fuerit ab iis, qui post illum Rempubl. gesserunt, imprimis a Pericle et Ephialte; quare forma Reip. a Clisthene stabilita Plutarcho dicitur *ἢ ἐπὶ Κλεισθένης ἀριστοκρατεία*,³ id est, *Aristocratia aetate Clisthenis constituta*; Aristocratia scilicet, si componatur cum Rep. qualem Pericles, ut solus rerum potiretur, Ephialtae opera, viri integritate et civium studio magis conspicui quam ingenio et prudentia civili, constitui curavit; Democratia vero, si comparetur cum sapientibus Solonis consiliis, institutisque moderatioribus: sic ut per hos gradus, quae antea fuerat forma popularis, civibus utilis et aequa, tandem in effraenam populi licentiam, et omnia Democratiae vitia, primum sensim abiisse, mox praecipue prorsus vere dicatur. In quo

¹ Vid. Plut. in Solon, p. 85. A.

² Vid. Herodot. Lib. i. cap. 59.

³ In Cimon. p. 488.

autem plerisque, qui ante nos de Ostracismo scripserunt, VV. DD. assentimur, vel a Clisthene, vel ætate Clisthenis, primum constitutum esse hoc decenne exilium, id confirmatur egregio loco Aristidis Rhetoris, quo et postea utemur, Orat. Plat. 11. Tom. iii. Opp. pag. 399. Ed. Canteri: δοκοῦσι γὰρ μοι τὰς συμφορὰς ἐνθυμούμενοι τὰς ἐπὶ τῶν Πεισιστρατιδῶν γενομένας ἑαυτοῖς, μηδένα βούλεσθαι μείζον ἔῃν τῶν πολλῶν φρονεῖν, ἀλλ' ἐξ ἴσου εἰς δύναμιν εἶναι κ. τ. λ. id est, *videntur itaque mihi Athenienses ad animum revocantes, quæ sub Pisistratidis perpeSSI fuerant mala, noluisse, ut cuiquam altiores reliquis gerere spiritus liceret, sed ut omnes ex æquo ad auctoritatem potentiamque inter cives pervenirent.*

Viguit hoc Ostracismi institutum apud Athenienses per integrum fere sæculum, florentissimis Reipublicæ temporibus; uti apparet ex eo quod Plutarchus testetur, primum *ὀστρακισθέντων* fuisse Hipparchum, ultimum Hyperbolum: Hipparchus autem fuit Pisistrati consanguineus, illique ætate suppar; Hyperbolus cum Alcibiade et Nicia de ostreo contendit.¹ Ab hoc Hipparcho itaque seriem *ὀστρακισθέντων* ordiamur.

§. II. Hipparchus Charmi filius, curia Cholargo,² tribu Acamantide, Ostracismum passus omnium primus³ perhibetur, ex Lege, tunc primum ob suspicionem Pisistratidarum lata, *ὅτι δημαγωγὸς ὢν καὶ στρατηγὸς ἐνυφαννίησεν.*⁴ Harpocratiōn hunc vocat Charmi F. Scaliger ad Eus. Chron. reposuit Charini F. Meursius in Lect. Att. Lib. v. cap. 17. ex Lycurgi Orat. c. Leocratem pag. 235. Ed. Tayl. Harpocratiōnem emendans legit Timarchi F., probante Taylōro ad illum locum in Notis pag. 340. At vero dubitari posse videtur, an sit Hipparchus iste, de quo Lycurgus, idem cum illo, qui Harpocratiōni et Plutarcho dicitur primus Ostracismo mulctatus. Quæstionem illam difficilem solvere, hujus non est loci.

§. III. Clisthenes, ex illustri Alcmaeonidarum⁵ gente, sua primus Lege accusatus et damnatus est, si fides Æliano Var. Hist. Lib. xiii. cap. 24. *Κλεισθένης ὁ Ἀθηναῖος τὸ δεῖν ἔρσπρακίζεσθαι πρῶτος εἰσηγησάμενος, αὐτὸς ἔνυχε τῆς καταδίκης πρῶτος*, ubi vid. Periz. Sed nequaquam certum videtur, revera Clisthenem Ostracismo e civitate fuisse relegatum. Constat quidem ejectum cum Alcmaeonidis ab Isagora, ejusque factione, adjuvantibus Lacedæmoniis, et eorum Rege Cleomene, deinde iterum rerum potitum esse. Verum nihil hæc expulsio ad Ostracismum spectabat: nihil tunc ex lege, nihil pro meritis et

¹ Vid. Plut. in Nicia p. 531.

² Vid. Corsin. Fast. Att. Pars i. Volum. i. p. 247.

³ Vid. Plut. in Nicia p. 531.

⁴ Harpocr. v. Ἰππάρχος.

⁵ Harpocratiōn, Ἀλκμαιωνίδαι, γένος ἐπιφανὲς Ἀθήνησιν ἀπὸ Ἀλκμαίωνος. De hac gente, quæ ab Alcmaëone, ultimo Archonte perpetuo, originem duxit suam, Athenis perillustri, ut universe de Eupatridis Atheniensibus eorumque in ipsa Democratia iuribus ac privilegiis, plura disputari possent ab eo, qui vel hanc ex Jure Attico partem minimam sibi sumeret pertractandam.

jure, sed omnia ex sola adversarii invidia et Cleomenis Spartani jussu¹ peracta.

§. IV. Xanthippum inter ἐξοστρακισθέντας memorat Heraclides περὶ πολιτειῶν, loco autem laudato. Quæritur an idem hic sit cum Xanthippo, Aripbronis filio, Periclis patre, eodem illo qui Persas apud Mycalen vicit,² et qui Miltiadem crimine Pario apud populum accusavit.³ In causa incerta nihil definimus.

§. V. Alcibiadem et Megaclem, illum Clinixæ patrem, celebratissimi Alcibiadis avum paternum, hunc Alcmaeonis filium, avum maternum Alcibiadis ex filia Dinomacha,⁴ inter οστρακισθέντας recenset Orator Andocides contra Alcibiadem pag. 33. Ed. Steph. qui uterque Alcibiadis avus, secundum illum Oratorem, Alcibiadis junioris acerrimum adversarium, inter æquales fuerunt παρανομώτατοι, quamvis nepote justiores et moderatiores. Quin imo bis Alcibiadem primum et Megaclem Ostracismo ejectos esse discimus ab altero Oratore, Lysia,⁵ cujus hæc sunt verba : τούτων ἀπάντων χρη τὸν τούτου πατέρα (celeberrimum illum, de quo postea dicemus) αἴτιον ἡγεῖσθαι, καὶ ἐνθυμηθῆναι, ὅτι Ἀλκιβιάδην μὲν τὸν πρόπαππον αὐτοῦ, καὶ τὸν πρὸς μητρός Μεγακλέα, οἱ ἡμέτεροι πρόγονοι δις ἀμφοτέρους ἐξωστράκισαν. Num autem necesse sit cum Jeremia Marklando in Conjecturis⁶ ad Lysiam properterea ex Lysia Andocidem corrigere, et apud hunc, inserta vocula δις, legere καὶ γὰρ ὁ τῆς μητρός πατὴρ Μεγακλῆς καὶ ὁ πάππος Ἀλκιβιάδης δις ἐξωστράκισθησαν ἀμφοτέρους, quamvis illa propter similitudinem præcedentis syllabæ δις facile excidere potuerit, est quod dubitemus : probabilior tamen emendationem esse fatemur quam alteram eodem loco a Marklando ipso Lysia propositam, cui haud magis calculum nostrum addimus quam Meursio,⁷ in contrariam sententiam Andocidem corrigenti :—sed hæc quidem ab argumento nostro nos abducerent. Plus ad rem facit ex eodem Andocidis loco notasse alium quemdam, Ostracismo pulsum, de quo minor fama est, Calliam quemdam, quem ex familia τῶν λακκοπλούτων fuisse suspicari licet. Καλλίαν δὲ (inquit) τὸν Διδυμίου, τῷ σώματι νικήσαντα πάντας ἀγῶνας τοὺς στεφανηφόρους, ἐξωστράκισατε, πρὸς τοῦτον οὐδὲν ἀποβλέψαντες ὡς ἀπὸ τῶν ἑαυτοῦ πόνων⁸ ἐτίμησεν τὴν πόλιν⁹ i. e. Calliam quoque Didymii filium, qui robore corporis in omnibus victor fuerat certaminibus palmaris, Ostracismo ejecistis, nihil in eo considerantes, quod illius laboribus palæstricis gloriam ac honorem civitati conciliasset.

§. VI. Aristides Lysimachi filius, tribu Antiochide, curia⁹ (δήμῳ) Alopecensis, quo justiore alterum æquique servantiorem nullum ha-

¹ Vid. Herodotum Lib. v. cap. 71. seqq. juncto Thucyd. Lib. i. cap. 126.

² Vid. Plut. in Pericle p. 153. E. ³ Vid. Herodotum Lib. vi. cap. 135.

⁴ Vid. Plutarch. in Alcib. p. 191. F.

⁵ In Orat. c. Alcib. deserti ordinis reum p. 291. Ed. Markl. Conf. Harpocrat. v. Ἀλκιβιάδης.

⁶ Pag. 572.

⁸ d. l. p. 33. 29. Ed. Steph.

⁷ Att. Lect. Lib. vi. cap. 12.

⁹ Vid. Plut. in Aristide p. 316. A.

buere Athenas, fuit *traupos*¹ in Republ. Clithenis, admirator maximus Lycurgi, et in gerenda Republica, quantum tempora ferebant, æmu² lator; adeoque secutus est partes optimatum, ἀριστοκρατικῆς πολιτείας. Hinc factum, ut, per omnem vitam, æqualem suum Themistoclem acerrimum habuerit in Republ. adversarium, plebi faventem aut adulantem, a quo tandem *collabefactus testula illa, exilio decem annorum mulctatus est*; cum ipsa vitæ integritas calumniæ occasio³ nem præbuisset; num, cum inter omnes alias virtutes in oculos multitudinis maxime incurreret viri justitia, ipsa illa laus deinde in invisi⁴ diam rapta est, *sparsis in vulgus rumoribus, quasi Aristides tam cus⁵ pide elaborasset, ut præter ceteros Justus appellaretur*, eo animo ut, dum omnes causæ ad eum deferbantur, ejusque arbitrio definiebantur, tribunalia publica vilescent; et ipse, ut ait ille, *privato in limine Prætor* viam ad tyrannidem sibi muni⁶ ret. Revocatus vero in patriam est quarto fere post exiliu⁷ anno, quo tempore Xerxes in Græciam erumpebat, Lege lata, qua omnibus ad tempus exulantibus, redire in patriam permittebatur, metu ne in Xerxis partes transiret; et inimicitias referret injurias, quas a civibus acceperat. Mox Athenas reversus consilia de patriæ salute cum Themistocle, veteri inimico, conferre non recusavit, et inimicitias, quas cum eo propter Remp. habuerat, condonavit, ita ut, cum deinde⁸ Themistocles ipse in odium populi incidisset et a Cimone aliisque in hoc periculo premeretur, Aristides solus cum neque dicto neque facto læserit.

§. VII. Themistocles, vir consilii et calliditate et celeritate egregius, de patria optime quidem meritus, quippe qui, instaurata et mirifice amplificata re navali, principatum Græciæ, qui ad sua usque tempora apud Lacedæmonios fuerat, ad Athenienses transtulit, sed idem gloriæ avidissimus, in Republica gerenda fuit admodum popularis; juvenis adversarium habuit in Republ. Miltiadem ætate majorem, quem crimine Pario damnatum superavit; nam videtur Miltiadis damnatio alias, præter infelicem in Parum expeditionem, habuisse causas, cum diserte scribat Nepos, propter metum nimis, quam sibi paraverat, potentis *maluisse populum, cum innoxium plecti, quam se diutius esse in timore*. Unde colligere licet, Athenienses hunc virum maxima cum cupiditate damnasse; quod et luculenter apparet ex notabili admodum hanc in rem Platonis loco in Gorgia pag. 309. Conflictatus postea Themistocles est cum Aristide, æquali suo; et, postquam etiam hunc superasset, atque Ostracismo ejiciendum curasset, certandum illi fuit de rerum summa cum Cimone; et ab hujus factione;

¹ Vid. Plut. in Aristide p. 319. c.

² Id. ibid. n.

³ Vid. Plut. ibid. p. 321 et 322. Conf. Herodot. Lib. viii. cap. 79. ibique Wesselingium et Valckenærium, illum etiam ad Diod. Sic. Tom. i. p. 440. Interpp. ad Corn. Nep. in Aristide cap. 1.

⁴ Vid. Nep. in Aristide cap. 1. §. 4.

⁵ Plut. d. l. p. 322. b.

⁶ Vid. Plut. in Aristide p. 344. e.

⁷ Vid. Plut. in Them. p. 113. e.

⁸ In Miltiade cap. 6.

adjuvantibus Lacedæmoniis, ipse tandem Ostracismo damnatus est; deinde, cum Athenienses, inflammati odii Lacedæmoniorum, qui Themistoclem proditioni Pausaniæ implicitum criminabantur, eum ne vel in ipso exilio requiescere paterentur, absens proditionis reus factus et ad ἀεινήαν damnatus est.

Pleraque hæc ex Cornelio Nepote in Them. Cap. 8. seqq. nota sunt, cui si Herodotum¹ jungamus et Thucydidem,² fatebimur, non solum fuisse nimis potentis *timorem*, propter quem, ut existimat Nepos, *non effugit civium suorum invidiam*. Qui jam tunc, cum Xerxi transitum Hellesponti salvum præstaret, asylum sibi parabat contra iratos cives (ἵνα ἦν ἄρα τι μιν καταλαμβάνη πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποστροφὴν), is certe animum recti consciunt tam insolita prudentia minime probabat.

§. VIII. Cimon Miltiadis filius, demo Laciades, e tribu Ceneide,³ neque inferior erat patre Miltiade, si bellica virtus spectetur, neque Themistocle, si prudentia; utroque autem justior fuit habitus, οὔτε τόλμῃ Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιώτερος ἀμφοῖν ὁμολογεῖται γένεσθαι.⁴ Tanta fuit hujus viri popularis liberalitas et μεγαλοφροσύνη, cujus luculenta testimonia commemorantur a Nepote et Plutarcho, ut omnem veterem Atheniensium φιλοξενίαν καὶ φιλανθρωπίαν superaverit;⁵ nec erant hæc tamen blandimenta ad populi gratiam captandam;⁶ nam omnis reliqua vitæ ratio in hoc viro erat ἀριστοκρατικὴ καὶ λαγονική.⁷ Primum adhuc juvenis objectus est ab Aristide adversarius audaciæ et libidini Themistoclis; deinde provector ætate inimicitias suscepit cum Ephialte: hoc autem viro, bono quidem illo et qui, virtutis cultor æverus, Reip. cupiebat optime, sed eodem hominum et temporum æstimatore vel imperitissimo vel incautissimo, atque adeo (ut ista est Demagogorum natio) ferocientis plebis assentatore perpetuo,—hoc igitur tali viro Pericles ad popularem gratiam sibi vindicandam callidus utebatur. Quam autem hac arte Pericles sibi paraverat, effrænam, ut ita dicam, potentiam, quamdiu Cimon in patria fuit, compesquit ac refrænavit; at non potuit, cum deinde ad bella gerenda pro Rep. foras esset profectus. Redux vero in patriam invenit formam Reipublicæ meram popularem; Areopagi jura, auctore Ephialte, favente et clanculum incitante Pericle, fracta, circumscripta, imminuta;⁸ plebis Atticæ arbitrio nihil non permissum, et illam concionum licentiam, quæ exspectari poterat a civibus nulla amplius severissimorum censorum reverentia repressis. Quæ omnia cum restituere conaretur Cimon, visusque propterea esset ἀριστοκρατικός, nimis adeo Lacedæmoniis favere, quibus censuerat non

¹ Lib. viii. c. 110.² Lib. i. c. 136.³ Vid. Plut. in Cim. p. 480. D. Corsin. Fastis Att. Parte i. p. 120. et 236.⁴ Vid. Plut. in Cim. p. 481. c.⁵ Vid. Plut. eod. p. 485. A.⁶ Plut. eod. p. 485. B.⁷ Plut. eod. p. 485. D.⁸ Vid. Plut. eod. p. 487. r. p. 488. A.

esse denegandum contra Messenios auxilium;¹ quippe quorum extinctam nolebat civitatem, alterum Græciæ lumen; a Pericle ejusque factione Ostracismo ejectus est, sed intra legitimum exilii tempus revocatus.

§. IX. Thucydides Melesiae filius (ita enim, non Milesius, scribendum dudum docuit Meurs. Lect. Att. Lib. v. Cap. 26.) demo Alopeccensis, tribu Antiochide, vir σώφρων καὶ τῶν καλῶν καὶ ἀγαθῶν,² bellica laude Cimone fuit inferior, sed fori artiumque civilium scientia eodem superior, ἥττον πολεμικὸς, ἀγοραῖος δὲ καὶ πολιτικὸς μᾶλλον.³ Cujus Cimonis post decessum felicissimo præ aliis omnibus conatu restitit⁴ potentiae Periclis, plebi nimium faventis, et sua auctoritate partes optimatum diutissime sustinuit; donec tandem res eo pervenit, ut inter hos viros de summa Reip. fuerit certatum:⁵ superior, ut exspectari poterat, in eo certamine Pericles cum sua factione Thucydidem in exilium ejecit. Eo expulso, Pericles, solus rerum potitus, sub forma populari veram Tyrannidem obtinuit, et in illa civitate, quæ summa libertate frui ipsa sibi videbatur, vere per aliquot annos alter, quem facie referre⁶ credebatur, fuit Pisistratus, ut haud injuria, neque admodum κακοήθως, (etsi id scribit sapientissimus⁷ Plutarchus) in illum illuserit vetus Comædia, *Pisistratidas vocans novos necessariorum ejus turbam, cumque jubens jurare, se Tyrannidem non affectare*;—vere, inquam, hoc vetus Comædia, postquam Areopagi auctoritatem Pericles imminuerat, populum largitione de publico suum fecerat, et Remp. Atheniensium bello Peloponnesiaco implicuerat. Scribit Schol.⁸ Aristoph.⁹ hunc Thucydidem ab Atheniensibus primo quidem Ostracismo fuisse mulctatum; deinde eundem, postquam ad Artaxerxem sese contulisset, una cum suis, tanquam Græciæ proditorem, perpetuo exilio damnatum, publicatis tunc demum bonis.

§. X. Damon Musicus,¹⁰ quem in ea versatum esse sententia Socrates apud Platonem commemorat, Musicæ τρόπος¹¹ non posse mutari sine gravissimo mutandarum Legum politicarum periculo, adeoque cavendum ne novi Musices modi¹² in Rempubl. inducantur; hic Damon dicitur a Plutarcho fuisse¹³ ἄκρος σοφιστής, tractandorum

¹ Vid. Plut. eod. p. 489. A. et B.

² Vid. Plut. in Pericle p. 156. c.

³ Vid. Plut. eod. p. 158. A.

⁴ Plut. eod. p. 156. B. et p. 158. E.

⁵ Vid. Plut. in Pericle p. 161. A.

⁶ Plut. eod. p. 155. c.

⁷ In Pericl. p. 161. E.

⁸ Ad Vesp. vers. 941.

⁹ Auctore Idomeneo Lampsaceno, Historico, scriptore idoneo, Epicuri amico. Dodw. Ann. Thucyd. p. 32. B.

¹⁰ Vid. Plut. in Arist. p. 319. B.

¹¹ Vid. Platon. Lib. iii. de Rep. p. 447. οὐδαμῶς κινεῖνται μουσικῆς τρόποι ἀνευ πολιτικῶν νόμων τῶν μεγίστων.

¹² Non Damonis tantum, sed Aristotelis, Theophrasti, Polybii, Plutarchi, sententiam de vi et efficacia Musices, in ferendis Legibus regendisque Populis, sequi magis videtur quam repudiare Montesquieu Esprit de Loix Lib. iv. c. 8.

¹³ Vid. Plut. in Pericle p. 153. E.

negotiorum callentissimus, qui suam, qua valebat, scientiam politicam (τὴν δεινότητα) musica arte tegere soleret, ne in odium civium incurreret. Periclis praeceptor fuit in Musicis, sed re vera, sub nomine hujus artis docendæ, ejus, qui summum in Republ. imperium tenebat, convictor et amicus,¹ καθάπερ ἀθλητῇ ἀλειπτῆς καὶ διδάσκαλος τῶν πολεμικῶν: huc pertinet, apud eundem Plutarchum, elegantissimus Platonis Comici jocus:

Πρῶτον μὲν οὖν μοι λέξον, ἀντιβολῶ· σὺ γάρ,

Ὡς φασίν, ὃ Χείρων, ἐξέθρεψας Περικλέα.

Dic jam mihi, quod quaerito. Dic obsecro.

Te, Chiron, huncce nutritiase Periclem aiunt.

Quorum Iambicorum vim Comicam nisi pessum dedit, obscuravit tamen Interpres, vertens:

Tunc, (ut ferunt) scelus, educasti Periclea,

in qua voce *scelus*, Χείρων, nemo sentiat lusum in ambiguo, ut, dum Comicus Damona, tanquam alterius Achillis praeceptorem, honorifico *Chironis* nomine appellet, eum simul dicat τὸν χείρονα, id est, *bipedum nequissimum*.—Sed hæc quidem ὡς ἐν παρόδῳ.—Χείρων etiam Atheniensibus Damon, jure an injuria, visus, ob eamque causam Ostracismum passus est; quippe² τῷ ὀστράκῳ πᾶς ὁ διὰ δόξαν ἢ γένος, ἢ λόγον δύναμιν, ὑπὲρ πολλοὺς νομιζομένους ὑπέπιπτεν: Observandumque præterea est, eo tempore nimiam Periclis potentiam jam diu mobili displicuisse vulgo, quod, cum eum ipsum ejicere non auderet, odio persequebatur illius amicos et familiares, uti exempla Phidiæ, Anaxagoræ, et formosæ ingeniosæque illius Aspasiæ demonstrant, quorum prior in vinculis decessit, alter impietatis crimine accusatus Athenis profugit, tertiam lacrymæ Periclis in judicio vix servarunt: Noster vero Damon, quamvis³ τῇ λόγῃ παρακαλύμματι χρώμενος, tamen ὡς μεγαλοπράγμων καὶ φιλοπόαννος testula ejectus est, ὅτι τῷ φρονεῖν ἐδόκει περιττός εἶναι.

§. XI. Hyperbolus, inter famosissimos nequitia Demagogos Ciceroni aliisque celebratus, Περιβοΐδης, sive ex Perithoidarum demo, tribu Ceneide, μυχθηρὸς ἄνθρωπος Thucydidi⁴ dictus, Plutarcho ἄνθρωπος ἀπ' οὐδεμίας τολμῶν δυνάμεως, ἀλλ' ἀπὸ τοῦ τολμῶν εἰς δύναμιν προελθὼν, καὶ γενόμενος, δι' ἣν εἶχεν ἐν πόλει δόξαν, ἀδοξία τῆς πόλεως:⁵ id est, *homo, qui a nulla potentia audaces spiritus sumserat, sed ab audacia ad potentiam pervenerat, ipso quem habebat in civitate honore factus civitatis dedecus*. Hic itaque Hyperbolus a Thucydide narratur ab Atheniensibus Ostracismo fuisse ejectus, οὐ διὰ δυνάμεως καὶ ἀξιώματος κίνδυνον, ἀλλὰ διὰ πονηρίαν καὶ αἰσχύνην τῆς πόλεως. Historiam hujus Ostracismi copiosius enarrat Plutarchus in *Alcibiade* pag. 196. A, Alcibiadem, quum admodum adolescens accessisset ad fræna Reipublicæ capessenda, mox post se omnes reliquos ductores relinxisse, sed tamen de rerum summa contendisse cum duobus

¹ Idem in Pericle ibid. Plato in Alcib. Lib. i. p. 31. c.

² Vid. Plut. in Nicia p. 526. E.

⁴ Histor. v. p. Lib. viii. cap. 73.

³ Vid Plut. in Pericle p. 154. A.

⁵ Plut. in Nicia p. 130. D.

adversariis, quorum alter erat Nicias Nicerati filius, jam ætate pro-
 vectus et belli fama clarus, quem Aristoteles, referente Plutarcho,
 numeravit inter paucos optimos cives, *καρπύην ἔχοντας εὐνοίαν καὶ
 φιλίαν πρὸς τὸν δῆμον*. Alter erat Phæax, Erasistrati filius, Alcibiadi
 æqualis, et annis et majorum gloria, sed dicendi facultate inferior.
 Hi tres, cum in diversas abirent partes, et Republicam factionibus
 distraherent, res jam eo erat perducta, ut, Hyperbolo populum inci-
 tante, uni eorum Ostracismus subeundus videretur: sed, imminere
 sibi tempestatem intelligentes, factiones Niciæ et Alcibiadis, vel secun-
 dum alios, hujus et Phæacis, conspiraverunt illæ, tam feliciter, ut ira
 plebis in hunc Hyperbolum nihil tale cogitantem sese converterit.
 Rem eandem, de qua copiose et eleganter disputavit Præceptor Clari-
 simus D. Ruhnkenius,¹ paullo aliter narrat Plutarchus in *Nicia*
pag. 530. fuisse civitatem distractam in duas factiones, quarum altera,
 in qua erant juvenes bellandi cupidi, favebat Alcibiadi, altera, in qua
 senes pacis studiosi, Niciæ; in alterutrum horum itaque irrogandum
 Ostracismum necesse populo fuisse visum, instigante Hyperbolo;
 qui, altero ejecto, se parem alteri fore sperabat; sed conjunctis inter
 se partibus procellam, quam seniores in Alcibiadem, juniores in Ni-
 ciam deflectere studebant, ipsum perculisse Hyperbolum: cujus im-
 probi ac vilissimi hominis damnatione dehonestari visa Ostracismi
 poena, quæ ad hoc usque tempus semper aliquam dignitatis speciem
 habuerat; quare factum ut in despectum abierit.

CAPUT QUARTUM.

De OSTRACISMO judicia ad examen revocantur.

- §. 1. *Judicium Aristotelis.* §. 2. *Censura OSTRACISMI.* §. 3. *Athe-
 niensium in donandis irrogandisque Privilegiis justitia et prudentia.*
 §. 4. *In irrogando OSTRACISMO cautio non una.* §. 5. *Plerumque
 decenne istud exilium non omnino fuit injustum.* §. 6. *Nec poenâ
 proprie fuit, nec miserranda fuga, sed absentia honorifica.* §. 7.
*Sæpiissime unicum salutis publicæ et Libertati in Rep. populari
 tuendæ remedium.* §. 8. *Auctoritates hanc in rem Veterum et Re-
 centiorum.*

Expositis Ostracismi apud Athenienses origine, causis fatisque,
 jure a me expectetur aliquod de universa hac re judicium, nisi ætas
 et curta eruditionis suppellex probabilem excusationem afferrent.
 Quod si tamen modeste quæ sentiam eloqui liceat, subscribere equidem
 non verear Aristotelis, idonei certe ad hanc rem judicis, sententiæ,

¹ Hist. Crit. Orat. Græc. p. 53. seqq. Junge Periz. ad Æl. V. II. Lib. xii.
 cap. 43. Taylorum Lect. Lys, cap. vi. p. 695.

idque facere ausim eo majore cum fiducia, quod consentientem habeam Cl. Virum, eundemque Præceptorem honoratissimum, cujus sub auspiciis et præsidio hæc qualiscunque Dissertatiuncula ad publicam disputationem proponitur, et cui in hac potissimum parte plurimum me debere libens profiteor et gratus agnosco.

§. I. Aristoteles igitur, vir et ingenio summus, et rerum Græcarum peritissimus, et artis, qua populi reguntur, callentissimus, et tam varia doctrina instructus, ut nemo supra, et Athenis diu multumque versatus, cujus vel solius nomen pro aliquo præjudicio valet, loco supra¹ indicato, de Rep. Lib. iii. Cap. 13. pag. 354. quo et nuper usus est Scriptor elegantissimus,² Ostracismi rationem paucis sed vere exposuit. Postquam, nimirum, animadvertisset Philosophus, "si quis sit in civitate tanta virtute excellens, tantis meritis insignis, ut omnium reliquorum civium juncta simul virtus et merita cum hujus unius præstantia ne componi quidem queant, in talem tantumque virum ferri Legem nec posse nec debere; illum enim ipsum esse Legem, et velut Deum quendam inter homines, θεὸν γὰρ ἐν ἀνθρώποις εἰκὸς εἶναι τὸν τοιοῦτον" mox de eo agit, quod non fit ἅπασι ἢ δις, sed frequenter et facile, et cujus adeo causa scribendæ sunt Leges: est autem hoc, ut inter plures origine et juribus æquales unus præ reliquis valeat auctoritate, divitiis, amicorum numero, ita ut, quamvis ad cæteros simul junctos minime sit comparandus, periculum tamen sit, ne solus dominetur aut saltem invadendi principatus cupidine feratur: atque in civem ejusmodi recte in civitate libera rogari Ostracismi Legem Aristoteles docet: *δηλον, ὅτι καὶ τὴν νομοθεσίαν ἀναγκαῖον εἶναι πρὸς τοὺς ἴσους, καὶ τῷ γένει, καὶ τῇ δυνάμει*.—διὸ καὶ τίθενται τὸν ὀστράκισμὸν αἱ δημοκρατούμεναι πόλεις διὰ τὴν τοιαύτην αἰτίαν· αὗται γὰρ δὴ δοκοῦσι δυνάμει τὴν ἰσότηρα μάλιστα πάντων, ὥστε τοὺς δοκοῦντας ὑπερέχειν δυνάμει διὰ πλοῦτον, ἢ πολυφιλίαν, ἢ τινα ἄλλην πολιτικὴν ἰσχύν, ὑστράκιζον, καὶ μεθίστασαν ἐκ τῆς πόλεως χρόνον ὀρισμένους, id est: *Manifestum est, ut Leges de iis ferantur, qui æquales sunt et genere et potentia*.—*Idco et civitates, quæ forma regiminis utuntur populari, Ostracismum decernunt talem ob causam. Ille enim æqualitatem maxime omnium æclari videntur, ita ut quos censeant excellere potentia propter opes, aut amicorum numerum, aut aliam aliquam civilem facultatem, Ostracismo pellant, et per definita temporis spatia exulare jubeant*.—Ergo non est Ostracismus injustus; sed, si quæ injustitia, illa in Ostracismi causa, id est, in ipsa Reip. forma populari quærenda est, aut potius hæc forma regiminis, quando omnis abest temperatio, injusta dicenda, quippe quæ durare diu nequeat, nisi iniqua aliquando in singulos cives remedia statuuntur: quam Aristotelis sententiam cum nostram facimus, eo facilius tanta nos tuebimur auctoritate, quod ille sit Peripateticorum princeps, qui Democraticæ vitia omniū optime noverit, verisque³ coloribus depinxerit; qui

¹ Cap. i. §. 1.

² Itin. Anachars. cap. 62. Tomo iv. p. 214.

³ Præter plura alia loca vid. de Rep. Lib. iv. cap. 4. sub finem p. 369.

civibus suis, nullam sine concionum licentia esse libertatem existimantibus, tanquam Philippi Macedonis amicus et regis dignitatis fautor, suspectus vixerit, tandemque Athenis Chalcidem in Eubœam secesse-rit, ut periculum capitis evaderet, seu, quemadmodum aiebat ipse,¹ ὅτι οὐκ ἐβούλετο Ἀθηναίους δις ἐξαμαρτεῖν εἰς φιλοσοφίαν, et Socratis cædi novum crimen superaddere.

§. II. At vero sunt plures, illique de literis rebusque civilibus optime promeriti judices, qui Ostracismum censere soleant inter Leges aut instituta Atheniensium injustissima; qui illum pro exemplo habeant iniquæ conditionis, qua principes in Rep. viri, bello ac pace clari, semper Athenis sint usi; qui denique Ostracismum *tantum monstrum horrendum et ingens* abominentur. Ne alios, ne Battierium² quidem nostrum, qui, perpensis rationibus, in urnam condemnantium tulit calculum,—ne plures, inquam, vocemus ad suffragia, unum seligamus, eumque, non de plebe scriptorem, sed virum, qui ex ipsis fontibus rerum Atticarum uberrimam hauserat scientiam. Est ille Demosthenis Interpres Gallus, qui maximi Oratoris vim dicendi, inter populares suos, egregia arte exprimere conatus est. Hæc fere Tourreilius:³ “Attica Respublica, ut meretrix diceretur, effecit inconstantia sua, ubi virtus excellens, modesta licet, merita insignia, quamcunque utilia, inter crimina contra Remp. admissa numerabantur. Cognomen *justi, felicitis, invicti*, civi datum, offendeat animos invidiosos et suspicaces. Res suas ab illis geri, quorum virtus imperio digna, delictum erat, cui hæc ignoscere: carere malebant commodis et utilitatibus verissimis, ut scilicet malum aliquod effugerent opinatum. Dura Ostracismi Lex nonnisi ad arbitrium et libidinem levis populi irrogabatur. Istud exilii genus magis factum videbatur ad placandam invidiam fugiendamque suspitionem, quam ad castigandos plectendosve reos.”—Quæ accusationis formula, et plura ab aliis, quos præterimus, scripta, si ad sua capita redigantur, hæc fere reperientur: 1°. Temere et nullo judicio, cupiditate et ira magis quam jure et deliberato consilio, Ostracismum ab Atheniensibus fuisse irrogatum: 2°. In immerentes, quin imo in viros clarissimos, cives optimos, duram Legem plerumque fuisse latam: 3°. Pœnam adeo fuisse sine crimine, supplicium sine noxa: 4°. Castigationem denique

¹ Ælian. V. II. Lib. iii. cap. 36. Diog. Laërt. in Aristot. Lib. v. segm. 5.

² Diss. laud. Cap. viii.

³ De Tourreil *Préface Historique de la Traduction de Démosthène*, p. 124.—“Une République, que son inconstance fit appeler une Courtisane, et où la vertu distinguée, quoique modeste, le mérite éclatant, quoiqu'utile, se comptoient entre les Crimes d'Etat. Le surnom de juste, d'heureux, d'invincible, dans un Particulier, offensoit ces esprits jaloux et ombrageux: ils ne pardonnoient pas qu'on les servît avec des qualités dignes de leur commander; et ils se privoient souvent des avantages les plus réels, afin d'éviter un mal imaginaire.—La rigueur de l'Ostracisme ne s'exerçoit ordinairement que par caprice. Cette sorte d'exil sembloit plutôt faite pour calmer des dévans et des envieux que pour punir des coupables.”

et erga exules injuriam sine causa utilitatis publicæ, De singulis pauca pro ratione instituti nostri dicamus.

§. III. Et primum quidem, quando censemus, non tam leviter, tam præcipiti voluntate, Ostracismum Athenis fuisse decretum, quam vulgo existimatur, hoc ita accipi minime volumus, quasi negaremus illud quod vere Cicero,¹ *id optimo cuique Athenis accidere esse solitum, ut in exilium pelleretur: est enim hoc commune² vitium in magnis liberisque civitatibus, ut invidia gloriæ comes sit, et libenter de his detrahant, quos eminere videant altius.*—Sed, ut paulo ante dicebamus, hoc libertatis, hoc formæ popularis vitium, quod, nisi gravius urgeat et corruptis civium moribus fiat acerbius, aliis forte bonis compensatur. Neque nos ii sumus, ut ab omni Athenienses invidia abfuisse affirmemus, aut Democratiam, qualem effecit tandem sub Ephialtæ persona Pericles, tanquam quæ probanda sit, laudemus et commendemus: novimus, quantum illa, et jure quidem, displicuerit optimis ac sapientissimis inter Athenienses, quorum testimonia excitare longum foret, Euripidi, Socrati, Xenophonti, Platoni, Isocrati, Aristoteli: novimus veros nimium, acres quamvis, Aristophanis jocos: sagacissimo denique Bælio, cæcam Atheniensium in concione libidinem, effrænam in administranda Rep. licentiam, ingratum erga viros principes animum, Demagogorum furores artesque turpissimas, perito depingenti³ adsentimur lubentes, neque a vero plane alienos existimamus Julii Cæsaris Scaligeri, quos refert, versus:

*Nulla est, puto, Respublica natione vera,
Commentitia, fictave cogitatione,
Aut stultitia aut nequitia Attica priores.
Ita consiliis flagitiisque Demagogos
Tetris nugivoram excruciasse cerno plebem,
Fæcem pelagi turbine turbulentiorem,
Justos opibus, patria, et exuisse vita.*

Est tamen quod et in talibus peccetur, et censoribus in memoriam quis revocet τὸ μὴδὲν ἄγαν. Nam primum nec de omni Reip. ætate ista dicuntur vere, de illa præsertim qua Ostracismus viguit, neque tanta fuit Athenis erga cives clarissimos grassandi copia et impunitas. Qui universam Græciam, Atticam præsertim Remp. optime noverat, acris elegantisque vir ingenii, Ubbo Emmius, de illa Rep. disputans,⁴ et disceptans quibus adminiculis, vitiosa ut erat, sustentata tamen fuerit, succreverit etiam, et ad maximum imperii culmen escenderit, dicam, inquit, *quod sentio, et quod res est, paucis.*—*Populus a Solone persuasus erat, et hoc penitus animis habebat infixum, liberarum civitatum, populari imperio utentium, statum et vitam legibus conservari, et leges non esse leges, nisi iis recte pareretur, ac parentibus honores et præmium, violatoribus pœna parata esset.* Quo in genere, nescio, an

¹ De Orat. Lib. ii. cap. 13.

² Nepos in Chabria, cap. 3.

³ Bayle Dict. Hist. v. Pericles, Nota (s).

⁴ In Appendice de Rep. Att. Tom. iii. Vet. Græciæ, p. 364.

quid æquius aut magis eximium cogitari possit, quam Lex supra ex Æschine¹ Oratore descripta, cujusque non uno loco meminit Demosthenes,² addens eam καλῶς καὶ δημοτικῶς θέσθαι, ὥσπερ γὰρ, inquit, τῆς ἄλλης πολιτείας ἴσον μέρεσιν ἐκάστω, οὕτω καὶ τούτων ἴσον μέρος ἔχειν ἄξιόν. Vetabat scilicet Lex, veræ inter cives æquabilitatis conservatrix optima, suadente Solone, cui illam Æneas Gazæus tribuit, aut quocunque auctore alio, viro sanequam sapiente et justo, "ne de uno viro Lex ferretur, nisi eadem de omnibus Atheniensibus, solo casu excepto, si, sex mille civibus occulta suffragia ferentibus, tale privilegium irrogaretur;" seu, ut Decemvirum Romanorum verbis utamur: *Privilegia ne irroganto: de capite civis nisi per maximum comitatum ne ferunto.* Nam, uti omnia, quæ in XII. istis *Tabulis* egregia fuerunt, ex Solonis Legibus et Jure Attico sunt derivata, sic et hanc ex eodem fonte hauserunt, quam Cicero de Legibus Lib. iii. cap. 19. vocat *Legem præclarissimam*, ut dudum observarunt Jctorum Princeps Jacobus Cujacius,³ Sam. Petitus,⁴ alii.—Atque ab hoc populo, cujus in donandis irrogandisque privilegiis justitia ac prudentia Legibus tam præclare erat firmata et velut communita, institutum Ostracismi admitti et probari haud potuit, nisi summa cum sollicitudine et tam lenta, tam cauta deliberatione, ut vel a moderatioribus Prytanibus ac Senatoribus civium ardor posset reprimi, vel ipsa diuturnitate restingeretur.

§. IV. Etenim, ut in priore hujus disceptationis parte dicere jam occupavimus, tum universe ad Leges ferendas, tum maxime ad irrogandum Ostracismum, Athenis ita comparata erant omnia, ut invidiæ erga unum civem aliquem locus palam dari vix posset: namque non rogabatur, an ὁ δέστω, hic vel ille, civitate esset pellendus; quin ne duo quidem aut tres, inter quos certamen erat, nomine appellabantur: de re ipsa quærebatur, *num ea esset Reip. conditio, ut, ad illam conservandam, unus an alter civitate ejiciendus videretur.* Tum non confestim ad Populum ista rogatio ferebatur. Præcedebat προβούλευμα ejus Senatus, quem ipsum sua moderatione Prytanes in officio retinere, suis consiliis regere poterant, ut Prytanæ Proedri, Proedros Epistatæ; qua ratione nonnisi lente, ac veluti de gradu in gradum, proponendi Psephismatis momenta perpendebantur. Quanta autem fuerit prudentiorum et severiorum in refrænanda multitudinis libidine vis et auctoritas, Socratis Epistatæ, aliorumque exemplis manifestum est. Perscribatur denique, si status Reip. plenus periculi videretur, de Ostracismo proponendo Auctoritas Senatus, cui Quingentorum concilio certe eandem ac populo fuisse levitatem et temeritatem, vix est ut credamus. Mox ad populum ferebatur rogatio, non an Themistocles aut Aristides, Cimon an Pericles, hic an Thucydides, testarum suffragiis esset mulctandus; sed iterum, num τῷ δήμῳ illa vide-

¹ Orat. de Mysteriis, p. 12.

² Ea collegit Petitus ad LL. Att. Lib. ii. tit. 1. §. 8. p. 188.

³ Observ. Lib. xv. cap. 8. ⁴ d. l. p. 189.

retur Reip: esse conditio, ut Ostracismi privilegio foret locus: quam in sententiam si sublata manus Senatus-consultum probassent, novum datur tempore intervallum; quo et populus voluntatem mutaret, et qui imminere sibi hanc tempestatem civilem intelligebant, eam oratione, gratia, amicorum ope, bene factorum memoria averterent: omnes quicunque erant in urbe aut agris cives, per præconem ad suffragia ferenda evocabantur: non nisi maximo, quem Leges in rebus gravissimis desiderabant, numero et occultis quidem testulis, Lex perferebatur: nemo quisquam nomine appellabatur: libera omnium voluntas, nullum prorsus in hunc vel illum præjudicium: omnia in foro cancellis, sepibus, pontibus, portis sic disposita et parata, ut ne ulla tumultui, seditioni, prensationi, ambitus artibus pateret via: quæ, uti sue antea loco fuerunt descripta et enumerata, sic nunc tantum breviter recensentur, ut inde cogamus, nihil in decernendo Ostracismo actum fuisse leviter, nihil temere, nihil calido aut præcipiti consilio, quamdiu omnia convenienter legibus et ipsi instituti rationi fuerunt acta, ita ut tum demum vel inutilis vel iniquus evaserit, quando Athenienses, devictis Persis, aucti viribus, maris imperio potiti, et rerum gestarum gloria inflati, lascivire cœperunt, et libertate ad libidinem uti procaciter.

§. V. Quin si spectemus, quos supra retulimus, testularum suffragiis Athenis pulsos exules præcipuos, an tanta erga illos civium fuit injuria, ut propterea Ostracismus, qua civile erat institutum, sit infamandus? De antiquioribus nihil dicemus: sed Themistoclem, si a virtute discedamus bellica et forti in adversis erga Patriam animo, quis, inquam, Themistoclem virum dixerit bonum talemque, qui libertati et quieti civitatis haud erat gravis? Quis liberalitatem Cimonis et regalem plane munificentiam, quis captandæ popularis auræ in eo nimiam forte cupidinem, pro suspiciosi non habuerit? At quid sola, dicat quisquam, in Aristide justitiæ fama exilium merebatur? Fuerint erga Aristidem iniqui Athenienses: Themistocli id imputabimus, non Ostracismo: quid enim si et rebus saluberrimis quis abutatur ad perniciem et necem? Et vero est in ipso rustici responso ratio quædam, a forma regiminis populari minime aliena: non *ob eam quippe causam expulsus est patria* Aristides, (quamvis id alicubi Cicero¹) *quod præter modum justus esset*, sed, ut rectius Nepos,² *quod cupide elaborasset, ut præter cæteros Justus appellaretur*. Quid igitur? nonne ea arte Tyrannidem Athenis occupavit Pisistratus, Syracusis Gelon? Ejus populi, cui sine forma Reip. populari nulla libertas videbatur, quid intererat, an justitiæ fama, an virtute militari, omnium animos et oculos in se vir in civitate princeps converteret? De Thucydide Melesiae F. et de Damone non dicimus. Fuerunt ista Periclis tempora, cum a prisca virtute Athenæ, illo potissimum corruptore, jam defecerant. De Hyperbolo, cujus ut ipsius improbitatis passim

¹ Tusc. Quæst. Lib. v. cap. 36.² In Aristide cap. 1.

meminerant Scriptores Græci et Latini,¹ non est, quod agamus, homine tam vili, tam abjecto, ut post illum expulsus Ostracismi institutum tacite abrogatum videatur, non quod jam evulisset nimis, etsi hæc Plutarchi et aliorum est sententia, sed quod eo adolevisse vitia sua hoc exemplo intelligerent Athenienses, ut, immutata civitate, illis, qua Patres, moribus uti non possent, cum jam populi imperium ex justo aut moderato factum esset crudele intolerandumque, neque amplius jus et bonum haud legibus magis quam natura valerent.

§. VI. Si vero et immerentibus aliquando Ostracismus indictus fuerit, meminerimus non tantam fuisse eorum exsulum miseriam, quanta eorum erat, qui criminis causa in exilium pellebantur. Qui per Ostracismum relegati erant, nihil admodum patiebantur mali. Carebant Athenis; sed aberant in ipsa Græcia, in ea plerumque degerebant civitate, quæ Atheniensibus erat socia et amica, vivebant laute et liberaliter, reditu fruebantur bonorum suorum, salvis facultatibus, integra fama, ipso exilio suo illustres et pro potentissimis inter cives habiti, post elapsum decennium, quin et non elapso plerumque, ad aras suas focosque redituri. In tali conditione an Philosopho aliquo opus erat Chæroneusi, qui Librum scriberet, ut *Exilium* consolando redderet tolerabile? Sed ingenue dicemus, quis has potissimum de dura Ostracismi Lege excitaverit querelas. Cornelius is Nepos est, scriptor elegans, perspicuus, et in summa brevitate utilissimus, neque ea tamen insignis cura et fide, qua Herodotus, Xenophon, Diodorus Siculus, Plutarchus. Ille de *legitima* passim Ostracismi pœna loquitur. Non ita Scriptores Græci. Plutarchus:² *Μοχθηρίας γὰρ οὐκ ἦν κόλασις ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν δι' εὐπρέπειαν ὄγκον καὶ δυνάμειος βαρυντέρας ταπείνωσις καὶ κόλασις. ἦν δὲ φθόνου παρὰ μὲν φιλόφρωνος, εἰς ἀνήμεστον οὐδὲν, ἀλλ' εἰς μετὰ στασιν ἐγὼν δέκα τὴν πρὸς τὸ λυποῦν ἀπεριειδομένου δυσμένειαν* id est: *Ostracismus haud erat flagitii pœna, sed specioso nomine sic dicebantur nimis auctoritatis et potentiae depressio et coercitio. Erat autem invidia humaniter leniendæ modus, qui tenderet non ad infligendum aliquod vulnus insanabile, sed ad avertendam inimicitiarum vehementiam per decem annorum absentiam.* Aristides³ Rhetor, cujus et supra meminimus, nullum ex Ostracismo in Themistoclem aut Cimone cogi posse crimen vel infamiam, pluribus contra Gorgiam demonstrans, exilium istud vocat *οὐκ ἀσχήμονα τὴν συμφορὰν*, — ἀλλ' ἔχει, inquit, *ὡς ἐν τούτοις εὐπρέπειαν. νόμῳ γὰρ ἐγγίγνεται. ἦν δ', οὗτος ὁ νόμος. ἐκέλευον τοὺς ὑπερέχοντας μεθιστάντες ἑτη δέκα· ἄλλο δ' οὐδὲν ἔγκλημα προσῆν· οὐδ' ὡς ἐπ' ἐλέγχῳ πραγμάτων, ὀργή.* Quæ sic Latine vertimus: *Calamitas hæcce minime indecora, habet etiam aliquid in se, ut in talibus fieri solet, honorifici. Lege enim sic agebatur. Erat*

¹ Vid. Cicero in Bruto, cap. 62.

² In Aristide p. 322. iii.

³ Orat. Platon. ii. Tom. iii. Opp. p. 398. et 399. Ed. Canteri.

autem *Lex hujusmodi*. Qui supra reliquos excellere, eos civitate per decem annos exulare jubebant. Nullum autem in eo erat crimen, nulla accusatio; ne ira quidem, tanquam si ob male facta castigarentur.—Quæ vere dixisse et Plutarchum et Aristidem, ex Hyperboli casu luculenter patet. Etenim plura hic congeri possent, quæ scripserunt Veteres, de pudore populi Atheniensis, postquam exilium clarissimis in Rep. viris, Niciæ aut Alcibiadi destinatum, sociatis factionibus, in Hyperbolum versum vidisset, indignantis hominem tam improbum, tam omnibus despectum et vilem, privilegio jam ornari, tristi quidem illo, sed illustri tamen et non nisi illustribus ac bonis irrogari solito: verum Plutarchi aliorumque loca ex iis, quæ de Hyperbolo superius dicta sunt, commode repeti possunt, et otio Lectoris atque nostro jam est parcendum.—Tantane igitur in Ostracismo miseria, tantus dolor?—*Chabrias*,¹ quoad ei licebat, plurimum aberat. Neque vero solus ille aberat Athenis libenter, sed omnes fere principes fecerunt idem, quod tantum se ab invidia putabant futuros, quantum a conspectu suorum recessissent. Itaque Conon plurimum Cypri vixit, Iphicrates in Thracia, Timotheus Lesbi, Chares in Sigæo.—Illa omnia post Alcibiadis ætatem evenerunt et Hyperboli. Anne igitur, vigente Ostracismo, tanto durius erat Argis ex lege habitare, aut in Peloponneso omnibus curis vacuum degere, quam, tacite abrogato illo, sponte sua, Cypri aut in Thracia, Lesbi aut in Sigæo? Nobis quidem id non videtur, neque censemus, solius Ostracismi metu nata fuisse Athenis tot et tanta incommoda et mala civilia, quot e Petalismo Syracusis scribit Diodorus Siculus,² ut viri prudentia ac virtute insignes propterea a negotiis publicis abstinerent, mox otio abundarent, delicate et molliter domi viverent, lascivia et luxuria diffuerent, dum vilissimorum Demagogorum ac Sycophantarum arbitrio et libidini Resp. permetteretur. Neque id Athenis factum est, nec factum ait Diodorus, quamvis ejus verbis ad condemnandum Atheniensium Ostracismum utatur Battierius.³ Quin contra Diodorus: οἶδρος δὲ ὁ νόμος διέμεινε παρὰ μὲν τοῖς Ἀθηναίοις ἐπὶ πολλὸν χρόνον, παρὰ δὲ τοῖς Συρακουσίοις κατελύθη ταχὺ, διὰ τοιαύτας τινὰς αἰτίας: *Ista Ostracismi lex Athenis diu vixit, Syracusis brevi abrogata, propter has causas*; illas nimirum quæ Syracusanis erant propriæ, non Atheniensibus, ante Periclis saltem tempora: Nimirum, quæ vulgo Athenis peti solent exempla, ut vitia formæ popularis et conditio civium misera, mediis in turbis factionum, demonstrarentur, illa rectius in Sicilia et Syracusis quærerentur, de quibus egregie, ut pleraque, illustris De Montesquieu:⁴ “Syracusæ, quæ Senatum ha-

¹ Nepos in Chabria, cap. 3.² Lib. xi. cap. 87. tom. i. p. 470.³ Laud. Dissert. cap. 8.⁴ Esprit de Loix Lib. viii. cap. 2. “Syracuse, qui avoit un Sénat, dont il n'est presque jamais fait mention dans l'Histoire, essuya des malheurs, que la corruption ordinaire ne donne pas. Cette ville, toujours dans la licence ou dans l'oppression, également travaillée par sa liberté et par sa servitude, recevant toujours l'une et l'autre comme une tempête, et, malgré sa puissance

bebant sed eum, cujus nusquam fere in Historia mentio, calamitates expertæ sunt, quas corrupta civitatis conditio haud semper parit. Ista urbs, perpetuo aut licentia usa aut jugo pressa, æque et libertate sua et servitute vexata, semper unam aut alteram ut tempestatem in caput recipiens, quantumvis contra externos valida, minimis tamen viribus peregrinis ad mutandam Reip. formam acta in præceps, sinu suo fovebat populum innumerum, cui usque tristissima erat optio, aut sibi dare Tyrannum, aut ipsum esse."

§. VII. Sed damus tandem (contrahenda enim est hæc disputatio nostra) damus tandem, fuisse aliquam in Ostracismo iniquitatem, aliquam civi innocenti illatam injuriam : at enimvero iniquitas ista magis erat temporum quam Legis ; injustitia in ipsa potius forma populari, quam in instituto, sine quo forma popularis perdurare non poterat, aut Resp. saltem non esse in timore. Vere, nisi omnino fallimur, Aristoteles :¹ πλὴν τοῦτό γε φανερόν, ὅτι δεῖ πρὸς τὴν πολιτείαν κεῖσθαι τοὺς νόμους· ἀλλὰ μὴν εἰ τοῦτο, δῆλον ὅτι τοὺς μὲν κατὰ τὰς ὁρθὰς πολιτείας ἀναγκαῖον εἶναι δικαίους τοὺς δὲ κατὰ τὰς παρεκβεβηκυίας, οὐ δικαίους : Enimvero, ait, hoc manifestum, Leges ferri debere secundum formam regiminis. Si hoc autem verum, apparet etiam necesse esse, ut in rectis formis justæ sint Leges ; in iis quæ a recta norma discedunt, minus justæ. Idcirco, si Democratia Legibus recepta sit, Ostracismum invidiose criminari non licet : erat etenim ille, disscissa in factiones civitate, unicus salutis publicæ portus : *salus autem publica suprema Lex esto.* Fingamus aliquem, qui in illa Rep. cujus ἡ ἰσότης norma sit, omnem æquabilitatem ferox fastidiat : aut potius non fingamus ; adest nobis Themistocles, dicere² solitus : *ne fiat unquam, ut eo consideam sollo, in quo amici mei et asseclæ nihil plus habeant quam cæteri ! μηδέποτε εἰς τοῦτον ἐγὼ καθίσαιμι τὸν θρόνον, ἐν ᾧ πλεόν οὐδὲν ἔχουσιν οἱ φίλοι παρ' ἐμοὶ τῶν ἀλλοτρίων.* Quid illi fiat ? An de saxo Tarpejo dejectendus ? Mitius, scilicet, sic cum eo agatur, quam si decennium, salvis bonis, integra fama, exulet patria. Atque hic mirari subit, quæ in judiciis plerumque regnat, fortunam. Æquimælium³ et dejectum de rupe Capitolina M. Manlium aut unus queritur aut nemo, Ostracismum propemodum omnes. Si Lex ista Clisthenis Romæ viguisset, tam tristem exitum non habuisset vir, de patria, si quis unquam, optime meritus et, judice Livio,⁴ nisi in libera civitate natus esset, memorabilis. Sed, nimirum, miti plerumque ingenio Athenienses, (nisi per Demagorum artes odio iraque efferati) exilii *pœnam* (ut cum Nepote loquamur) prætulerunt barathri *supplicio* : et tamen barathro dignos censebat justissimus Aristides, quos testulis tantum

au dehors, toujours déterminée à une Révolution par la plus petite force étrangère, avoit dans son sein un peuple immense, qui n'eut jamais que cette cruelle alternative, de se donner un Tyran, ou de l'être lui-même." Junge Ubbouis Emmii Vet. Græc. Tom. iii. p. 223. seqq.

¹ Polit. Lib. iii. cap. 11. p. 352.

² Plut. in Arist. p. 319. E.

³ Livius Lib. iv. cap. 16.

⁴ Idem. Lib. vi. cap. 20.

concio Attica. Quippe ipse, de sua cum Themistocle contentione judicans, e concione digressus, nisi, inquit, *Themistoclem et me ipsum Athenienses in barathrum dent præcipites, nulla Reip. erit salus*; οὐκ ἔσται σωτηρία τοῖς Ἀθηναίων πράγμασιν, εἰ μὴ καὶ Θεμιστοκλέα καὶ αὐτὸν εἰς τὸ βαράθρον ἐμβάλοιεν.¹ Ac nulla certe Reip. salus est, irritatis et ægris eo usque animis, ut, quemadmodum Themistocles et Aristides, præ odio et invidia duo viri principes cum factionibus quisque suis sibi invicem adversentur, etiam tunc quando recte agant atque ex utilitate Reipublicæ. Tali autem rerum conditione, neque unquam fere alia, Ostracismo usos Athenienses, supra vidimus. Quin, si perdurasset Ostracismi consuetudo, fortassis diutius liberæ fuissent Athenæ, quæ non uno concidisse malo, concionum licentia, sed et altero, Oratorum ac Demagogorum secum æmulantium vehementia, videntur. Quæ de Sylla ac Mario, de Julio Cæsare et Pompeio, si fuisset Romæ Ostracismus, hic disputari possent, ex dictis, nemo est, qui non colligat facillime.

§. VIII. Idcirco, quando servanda est forma popularis, et sunt in civitate duo, quorum alter parem, alter superiorem ferre non potest, *salus publica suprema Lex esto*, valeatque Taciti sententia:² *Habet aliquid ex iniquo omnis magnum exemplum, quod adversus singulos utilitate publica rependitur*: quanquam haud sumus nescii, quam ista sententia Tyrannidi viam munire possit, quod, etsi fatemur, abusu usum tolli minime æquum est. Quin et de ipso Ostracismo agens Ill. Montesquieu:³ “illa aliquando sunt tempora (inquit), ut velanda sit Libertas, quemadmodum velabantur olim Deorum statuae:” illique Viro summo in eandem sententiam comites dare liceat Scriptorum Gallorum par,⁴ lætissima usum fama, quorum alter, etsi sæpius nequam probandus, vere tamen de Ostracismo pronuntiasset videtur: nec tantum in istam partem pedibus iverunt homines elegantiores, sed severi Themidos ministri. Ulricus Huberus omnium sit instar, qui in *Libris de Jure Civitatis*,⁵ eadem ratione *Petalismum et Ostracismum veterum Rerumpublicarum* diserte defendit: et non aliud Viri literati scriptisque politicis inter Germanos celeberrimi, Joannis-Henrici Boecleri, est judicium;⁶ “Ex ὑποθέσει (inquit) status Democratici, et

¹ Plut. Arist. p. 320. A.

² Annal. Lib. xiv. cap. 44.

³ Esprit de Loix, Liv. xii. chap. 30. “J’avoue pourtant, que l’usage des peuples les plus libres me fait croire, qu’il y a des cas, où il faut mettre pour un moment un voile sur la Liberté, comme l’on cache les Statues des Dieux.”

⁴ Itin. Anachars. l. laud. Recherches Philosophiques sur les Grecs par Mr. de Pauw, Tomo ii. p. 12. “Ce nombre (de six-mille citoyens) étoit également requis pour procéder à l’Ostracisme, qui sera toujours d’une nécessité absolue dans les véritables Démocraties; et, faute d’une institution semblable, la République Romaine ne put jamais se soutenir: lorsque Sylla et César se furent faits Dictateurs, il n’étoit plus possible de les punir; mais à Athènes ils auroient été chassés de l’Etat huit jours avant leur Dictature.”

⁵ Lib. i. cap. 9. §. 9.

⁶ Dissert. Acad. Tomo ii. p. 1157.

æqualitatis qua nititur ille status, intolerabilis liberæ civitati et nimis homo videbitur."—Sed veterum testimoniis utimur et rectius et lubentius, quare in iis desinimus, in Aristotele præsertim, qui laudato sæpius loco:¹ διὸ κατὰ τὰς ὁμολογουμένας ὑπεροχάς, ἔχει τι δίκαιον πολιτικὸν ὁ λόγος ὁ περὶ τὸν ὀστρακισμόν. Idem δίκαιον πολιτικὸν in Ostracismo probat Aristides Rhetor,² non si Lex per se spectetur sola, sed in ea, quæ Athenis erat, Reip. forma. Uno verbo, quod de universa Reip. Atticæ ratione scripsit Xenophon,³ vel quisquis fuerit Libelli de Rep. Atheniensium Auctor, id nos de Ostracismo sentimus; atque hæc illius verba omnis hujus disputationis conclusionem quandam faciant et finem: "De Atheniensium vero forma Reip. quod talen elegerint modum, non equidem laudo, quia, eam formam eligentes, elegerunt simul volueruntque, ut pravis melius esset quam bonis. Propterea igitur eos non laudo. Quando autem illis sic visum est, quod bene recteque servant formam illam suam, et cætera quoque recte administrent, in quibus peccare reliquis Græcis videntur, id ego demonstrabo."—Et uos quoque de Ostracismo demonstrasse videmur.

¹ P. 355. D.² d. I. Tom. iii. p. 398. C.³ Opp. p. 402. Ed. Steph.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. IV.—[Continued from No. XXXVIII. p. 226.]

LETTER VII.

ORTHOGRAPHY, &c.

THE uncertain orthography of the Cornish may be esteemed as one of its principal defects. This is, however, a consequence of the circumstances in which it existed, as the uncultivated language of a small and imperfectly civilised people. It is well known how difficult it has proved to establish a canon of orthography in the several modern languages. The spelling of Petrarch and Boccace, though they are still the standards of Tuscan elegance and purity, is different from that of the modern Italians. In fact, a language may be highly refined, and yet have no settled orthography; this can only become fixed through the medium of learned societies, as of the Academies Della Crusca, and those of Paris and Madrid; or as with us, when a great number of eminent authors preponderate by their example, and firmly establish their practice. But those languages, which have had neither of these advantages, must be uncertain in their orthography. Of this a remarkable instance occurs, among the moderns, in the Portuguese, which has fixed its canon neither by means of any learned body, nor by the uniform practice of a sufficient number of celebrated writers. Vieyra's Dictionary is full of references to words, which are differently written. If this is then the case in a living, polished, and even classical tongue, what a confusion may we not expect in the extinct, unwritten, or rarely written, and almost unknown dialect of Cornwall? Instead of the authority of great authors, or even of printed books, there remain in it only a few manuscripts, which were composed at distant periods, in which the words were written according to the discretion of each of the authors; a few other trifling fragments, taken from the oral conversation of the common people, were afterwards committed to writing, according to their different pronunciation, or as the sounds might have been caught by different hearers. This diversity of spelling the Cornish was therefore unavoidable; and a material, if not the principal inconvenience arising from it, is that it adds to the disguise and corruption of the foreign words, so that some of them can no longer be recognised. In

such a perplexity, it must have been difficult to be accurate in a Vocabulary, though, with a few blemishes, such a point might have been attainable by a reference to the synonyms. But I am sorry to say, that when Dr. Borlase began to treat about the language of his ancestors, his former diligence seems to have forsaken him, and that he was then merely endeavouring to finish his book as quickly as possible. As an antiquarian and a naturalist, he was undoubtedly possessed of great acquirements; but he appears to have been no linguist, in the sense that the word would be now understood. Some of his words have the usual reference to their synonyms, which are differently spelt; but in general they are unnoticed; of others he only gives particular cases and tenses, and without pointing out the root, as in *Bym*, I have been; *Cardonion*, friends; and *Cuthens*, covered. On the whole, it is evident, that the Vocabulary was made in haste, and with very little attention either to the selection or the arrangement of the materials. I am even inclined to suppose that the compiler was not aware of the identity of many words, which appear to be merely inflections of the same word. However, as an inquiry into facts, and not censure, is the object of these remarks, I will proceed to give a few instances of those words which are variously written.

Agrys. Cresy. Criedzy. Gry. *To believe.*
 Amenen. Emenin. *Butter.*
 Annerh. Onowr. *Honour.*
 Beghas. Fehas. Peghas. *Sin.*
 Beyn. Peynys. Peyuy. Poan. Poenis. *To punish.*
 Brawd. Breur. *A brother.*
 Car. Carer. Keer. Ker. Kerd. *A friend.*
 Carou. Karo. Karu. *A deer.*
 Caus. Kez. Kezu. *Cheese.*
 Cheliock. Colyek. Kelioc. Kulliag. *A cock.*
 Churisigen. Guzigan. *A bladder.*
 Clehe. Glihi. Klihi. *Ice.*
 Coed. Coit. Cos. Cuit. Kois. Kuit. Kuz. *A wood.*
 Coth. Coz. Goath. Goth. Koth. *Old.*
 Couz. Gouz. Kouz. *To speak.*
 Cugol. Kugol. *A monk's cool.*
 Dan. Deins. Dyns. *A tooth.*
 Dayer. Dir. Dör. Doar. Doer. Oar. Ter. Tir. Tyr. *The earth.*
 De. Dyth. *A day.*
 Den. Deen. Dien. Dyn. Teen. *A man.*
 Dus. Duz. Tez. Tiez. Tiz. Tuz. *A man.*
 Edhen. Ethen. Ezen. Idhen. Ithyn. *A bird.*
 Edzhewon. Eshowon. Jedhewon. *Jews.*
 Ehual. Euhai. Hecuhai. Heual. Uchal. Ughel. Uhal. *High.*
 Euin. Juin. Winaz. *Nails.*
 Gil. Guil. Gul. Gyl. *To make.*
 Gual. Gwal. *A wall.*
 Gueder. Gwydr. *Glass.*

Gueden. Guiden. Uedhn. *A widow.*
 Guer. Guirdh. Gwer. *Green.*
 Gueth. Kueth. *Clothing.*
 Gurah. Gruah. *An old woman.*
 Gydhas. Juzye. Yuggye. *To judge.*
 Halein. Haloin. Halen. Heln. Holan. Holoine. Telliz. Zal. *Salt.*
 Helwys. Hualen. Hylwys. Whole. Wole. *To weep.*
 Heuul. Houll. Sul. *The sun.*
 Jevam. Yonk. *A young man.*
 Ladh. Latha. *To kill.*
 Lait. Lath. Leath. *Milk.*
 Leven. Louan. Lowan. Lowene. *Pleasant.*
 Maen. Mean. Men. Mein. Vean. *A stone.*
 Maruo. Merwy. *To die.*
 Neith. Nied. *A nest.*
 Noaz. Noydh. *Naked.*
 Pechadyr. Pehadyr. *A sinner.*
 Pendzhivig. Penzivik. *A gentleman.*
 Peak. Pisc. Pysga. Pysgaz. Pyzgh. Pusgar. *Fish.*
 Pouis. Poes. Pois. Poiys. *A burden.*
 Res. Ros. Rosh. *A valley.*
 Seasys. Seha. Seygh. Zeah. Zeh. Zeth. *Dry.*
 Seera. Sira. *A father.*
 Seitham. Seithyn. Zeithan. *A week.*
 Seth. Zeth. *An arrow.*
 Seubellen. Senbilen. Ysenbell. *A broom.*
 Ti. Tshei. *A house, &c.*

I am far from having selected in this list all the Cornish words which are differently spelt. They are however sufficient to leave no doubt concerning the great discrepancy which exists in the orthography; though it must still be owned, that a few, though derived from the same source, seem to have always been distinct words; as *Brawd*, *Breur*, from *frater*; and *Churisigen*, and *Gurigan*, from *vesica*.

Thus far I have examined the Cornish Vocabulary, and compared it with the above languages; though with what success, it is not for me to determine. Let it be however remembered, that to compare and to trace words under the several disguises in which they may present themselves, is at best tedious to the reader; but how much more so must it be to the patience of one who undertakes to write on such a subject! It is, however, better to proceed thus, than to hazard assertions, which cannot be proved, or to labor at the establishment of any particular theory, which does not rest upon a solid basis. I have therefore adhered to no particular opinions of any former authors, but endeavoured to ascertain facts by a careful collation of the scanty remnants of the Cornish Dialect. Hence my conclusions are at variance with those of some former writers, who have but too often re-echoed the sentiments of each other. In the first place, I have found, (or, to be more

172. *On the Ancient British Language of Cornwall.*

guarded,) I have made it probable, that no ancient Phenician intercourse could have ever been so considerable, as to have had a decided influence on the language of Cornwall; and that the Hebrew which it contains, is too little to be worth mentioning. I have also shown that Dr. Pryce is unfounded in his opinion, that it is mostly derived from the Greek. I suspect that most of those who argue for its connexion with the above languages, are not aware, that much of this is the offspring of national vanity, and of the pleasure of being able to write on topics, which are little understood. On the contrary, I conclude that its basis is to be found in the Celtic, combined with a large mixture of classical, though disguised Latin. To complete the whole, it is also alloyed in some measure with English and French, and a very few terms from other modern languages.

It results moreover from this examination, that this western tongue is so far from being a primitive, that it is a compound of many, and therefore cannot be very ancient. I would assign the eleventh century, the age of the Cotton manuscript, as that when all its component parts had been amalgamated, and it existed in its greatest purity, as distinct from the other British Dialects. As these have undoubtedly admitted in themselves less of a foreign cast, they are purer, and more ancient. The Cornish may be considered as the youngest sister: having borrowed so much from foreign countries, its sounds are not inharmonious, and it is certainly free from the gutturalisms of the Welsh. The Cornish holds the same place among the Dialects of Britain, that the English does among the languages of modern Europe. Both are alike compounded of many others, and therefore have been brought the latest to perfection; and both possess peculiar advantages of their own, which are in a great measure derived from their formation from such a heterogeneous mass.

The disguise of words, to which I have so frequently alluded, is intimately connected with the discrepancies of orthography, and is the part of our subject which naturally follows next. This shall therefore form the subject of my next letter, as it will make many of my subsequent remarks more intelligible. The causes of this disguise are various, as they are owing to the addition, the change, the suppression, or the transposition of letters.

D.

NOTICES OF
FOREIGN WORKS
ON ORIENTAL LITERATURE.

FROM several works illustrating Oriental History, Geography, Antiquities, and miscellaneous Literature, published within a few years on the Continent, and as yet but little known in England, we have selected three, of which it is our intention to offer brief notices in the present Number of this *Journal*. The first is by Doctor HAGER, an ingenious man of letters, by birth, as we have understood, an Italian, and by family a German, who, about twenty years ago, passed some time in London, where he circulated proposals for a Chinese and English Dictionary, in the publication (perhaps we may say the composition) of which he was not encouraged by our fellow-countrymen, although his literary projects, which were numerous and extensive, found more favor subsequently in France and Italy—and it appears that the Doctor has been honored with knighthood by some continental sovereign, as he now styles himself *Cavaliere Hager*.

The work under immediate inspection is intitled “*ΑΙΘΙΝΟΣ ΠΤΡΓΟΣ*, ossia *Forte di Pietra*,” printed very beautifully and on excellent paper at Milan (1816) in a small folio form, containing, however, only between sixty and seventy pages, with a map prefixed. We have been induced to make this Italian Essay the subject of our first notice, rather from its rarity, as the whole edition comprised but one hundred copies, than from any novelty in its contents; for the “*Numismatique Chinoise*,” a French Treatise by the same ingenious author, splendidly published in Paris (1805), has anticipated much of the Volume now before us: which professes to demonstrate that a Tartarian Castle or Fortress situated under the 43d degree of latitude, and called in our own times *Tash-Kand*, or the *Stone Tower*, is that described by the Greek Geographers, Marinus and Ptoemy, under a name of the same signification, *Αἰθίρος Πύργος*. In the first Number of this *Journal* (for March, 1810, p. 54) we noticed the “*Numismatique Chinoise*,” and Dr. Hager’s opinion respecting the *Stone Tower*; an opinion founded on geographical coincidences and obvious etymology, *tash* in the language of Turkestan or Tartary, signifying a *stone* and *kand* a *castle, fortress*, &c. Du Halde, Ebn Haukal, and others

writers, confirm this etymology ; and we confess, that to us the arguments used by Dr. Hager in his French Essay appeared sufficiently convincing. We find, however, some additional proofs in the work now under consideration; one more especially, derived from a valuable Manuscript of the fifteenth century preserved in the Royal Library of *Brera*: a parchment volume with illuminated titles and margins, and maps embellished with azure, purple and gold, comprising the Geography of *Francis Berlinghieri*, a noble Florentine, who described in verse the terraqueous globe. The seventh map of Asia, given in this valuable MS. places under the 43d degree of latitude the "*TORRE LAPIDEA*," or *Stone Castle*, exactly agreeing with the position which Ptolemy assigns to the *Ἀθῆναι Πύργος* (see Bertii Theatr. Geogr. Vet. Tab. VII. Asiæ). Now the Missionaries employed by the late Emperor of China to ascertain the geographical situation of many places in the *Eleuth* country, found *Tash Kand* under the 43d degree of latitude (see *Mémoires concernant les Chinois*); and so it appears in D'Anville's Map of Chinese Tartary published in 1734, and in the Atlas of Ortelius, printed in 1570.

Notwithstanding all these coincidences M. Gosselin, an eminent French Geographer, could not discover any indication of the *Turris Lapidea* in those Scythian solitudes; (*Mém. de l'Acad. des Inscript.* Tome XLIX, 1808;) but thought it probably a mountain that resembled a tower or castle (*ibid.*); while D'Anville was inclined to seek it in *Buccaria*, at a rocky fortress now called *Aatas*. (*Géogr. Anc.*) But M. Maltebrun in his "*Géographie*," Tome I. p. 123, adopted Dr. Hager's opinion, and quotes his "*Numismatique Chinoise*" when he says, "*Les caravanes marchandes de la Sérique, parties de Bactres, se rendoient à Tusch-kend, qui est la Tour de Pierre de Ptolémée.*"

Not so with respect to that country which the ancients called *Serica*, and which Dr. Hager in his former work above quoted, and in the second part of his Italian Essay, endeavours to prove China, and in our opinion, successfully. M. Maltebrun, however, paying little attention to the arguments of Dr. H., declares that although for two thousand years the situation of *Serica* has been a constant subject among Geographers, it still continues a problem (*Mém. de l'Acad.*); and he, like Gosselin, would seek it in Tibet, supposing its capital to be *Serinagar*, near the river Ganges. The absurdity of this notion, Dr. H. undertakes to expose, as well as the error of some who imagined that the ancients were unacquainted with Asia beyond India, and that the *Terra incognita* of Ptolemy is that part of Asia lying beyond the Ganges. Among those who entertained this erroneous opinion, Dr. H. enumerates the French writers Gosselin and Maltebrun, and the Scotch, Robertson and Pinkerton. Our author, in his preface, expresses much discontent at the indif-

ference with which some of his works were treated in Paris, and the partiality shown by the Institute to Frenchmen in preference to foreigners of superior merit. The map prefixed exhibits the route of those Greek merchants sent by Titianus of Macedon from Hierapolis on the Euphrates, to *Sera* or *Thinæ*, in *Serica*, the country of the *Sinæ* or Chinese.

We shall next briefly examine a quarto volume, published at Copenhagen in 1817 under the title of "*Historia præcipuorum Arabum Regnorum, rerumque ab iis gestarum ante Islamismum*," by Professor Janus Lassen RASMUSSEN: It consists of about 150 pages, containing extracts from Arabic MSS. preserved in the Royal Library at Copenhagen, translated and ably illustrated with notes. We were for a moment inclined, from the title of this work, to entertain hopes that its learned editor had discovered some fragment of Ante-Muhammedan history; we mean, some record actually composed before the seventh century of our era. But his materials are derived from the *Tarikh al ommem*, or History of various Nations, by *Hamzah ben Husein Isfahani*; and the account of Arabian wars waged before the introduction of *Islâm*, compiled by *Nuveiri* from a work of *Abu Obeidah*, all three Muhammedan authors; we may suppose, however, that they had access to documents ancient and authentic. Much of the extract from *Hamzah Isfahani* here given by Professor Rasmussen, relates to genealogical successions, and consequently is crowded with proper names; indeed these abound in almost every page, the very first beginning thus: "Quum accidebat ruptura catarractæ, dispergebantur Arabes Jemenenses ex urbe Mareb in Irakam et Syriam. Ita Tanuchitæ, familia quædam Azditica, inter eos erant qui ad Irakam abiire. Malec nempe, filius Fahmi, filii Ghanemi, filii Dausi, filii Adatsani, Azdita, unus e posteris Nadsri, filii Azdi, cum magno et præstanti numero Azditarum, atque Malec, filius Fahmi, filii Tahmallah, filii Asadi, filii Vabaræ, filii Kodhæ, cum magno præstantique numero Kodhaitarum, e Tehamah in Bahrein veniebant. Malec, filius Fahmi, Azdita, Maleco Kodhaitæ, subsistamus, inquit, in Bahrein," &c. Should this work disappoint in some respects the antiquary's high expectations excited by its title, we can promise to the lover of minute history, and the general Orientalist, considerable satisfaction from the body of notes with which the learned Professor has illustrated the Arabic text and his own Latin translation.

The next publication to be here noticed is intituled, "*Lettres sur la Perse et la Turquie d'Asie*;" describing a journey undertaken so long ago as 1807, yet printed in Paris so lately as the beginning of this present year (1819), in two octavo volumes. The author of those letters is Mons. J. M. Tancoigne, who accom-

panied the French Embassy under General de Gardane to Persia, in the character of *élève interprète*. He proceeded from Constantinople on the 10th of September (1807), crossed the Bosphorus to Scutari (the ancient Chrysopolis) on the Asiatic side, and thence to Thehran (or Teheran), where the Persian monarch chiefly resides. At this capital the French mission arrived on the 4th of December, having passed through Pentik (formerly Panticapæa), Ismith (Nicomedia), Isnik (Nicæa), Angora, Tocat, Niksar (Neo Cesaræa), Erzerum, *Utch Kilesia*, or the "Three Churches" of the Armenian Christians near Mount Ararat, Baïazid, Khoi, Tauris (as the French persevere in improperly calling *Tabriz*), Zengen, Sultania, and Kasbiinn or Kaswin (more correctly *Kazvin*). Here the Embassy was detained some days longer than M. Tancoigne appears to have wished. But (Tome I. p. 150) the King, who on important occasions never fails to consult his astrologers, had informed General de Gardane that the fourth day of December would be auspicious for the Embassy, and therefore he fixed on that day for its entrance into his capital: meanwhile the governor of Kaswin exerted himself in feasting and amusing his European guests; he treated them one evening in his palace with illuminations of various-colored paper lanterns and fireworks, and on the next day with a puppet-show. Four days after their arrival at Thehran, the French Ambassador and gentlemen of his mission were admitted to an audience of the King, from whom they had previously received *Kheloats*, or dresses of honor. When the chaplains of the Embassy were introduced, the King assured them that he had directed his *mollahs*, or priests, to pray for the prosperity of France; and in return he hoped that they would implore Heaven for blessings on his reign. (p. 168.) *Feth Ali Shah*, the Persian sovereign, whose throne is of white marble, supported on many small columns, seemed to be from forty to forty-four years of age, handsome, with a majestic appearance; eyes large and black, and thick eye-brows, which did not, however, give to his countenance that expression of ferocity which M. T. expected to find in an Asiatic despot. He celebrates the royal beard, flowing down to the very girdle, and of such beauty, as to have frequently inspired the Persian Muses. (p. 169.) His Majesty is the liberal patron of learned men, and more particularly encourages those who cultivate poetry, in which delightful art he is himself reported to have made considerable progress. (In the *Classical Journal* No. XIV. the reader will find some specimens of the Persian Monarch's verses.) Letters XV, XVI, and XVII, contain a *précis historique* of all the dynasties which have ruled over Persia from the earliest ages to the present time. In this compilation we perceive some names of which the spelling might

be corrected, such as *Dehbakht*, for *Dehak* or *Zohak* as sometimes written; *Siarek* for *Siavekhs* or *Siaveah*; *Gustap* for *Gushtasp*; and *Bairam* (p. 194) should be *Bahram* or *Baharam*. In the eighteenth letter our author describes the climate, productions, commerce and population of Persia, a country called by its own inhabitants *Irán*. He then notices the different sects and tribes, Mohammedans, Jews, Armenians, and Parsis, or *Guebres* (more properly *Gabrs*). These last-named are the descendants of those ancient Persians, the disciples of *Zeratusht* or Zoroaster, who still pay a kind of religious veneration to fire; and both from their antiquity and character M. Tancoigne declares them the most interesting race of all the Persians. It is allowed, says he, by the *Mohammedans* who oppress and persecute them, that those fire-worshippers, chiefly residing in Kirman and in or near the city of Yezd, are the most honest, industrious and estimable subjects of the Persian Government. In this favorable report our French author perfectly agrees with Sir William OUSELEY, whose *Travels* lately published contain a whole chapter on the subject of those *Gabrs* or fire-worshippers.

We learn from M. T. that in 1808 the King's sons amounted to *forty two*—if we can believe an account delivered on good authority their number was increased to above *sixty* in the year 1816.

Literature and Languages form the subject of letter xxvi (tome II), but here we find an extract from the *Gulistan* of *Sadi*—prolix and not very interesting, and already familiar to European readers through the medium of Latin, French, German and English translations, which have been published in different countries: surely our ingenious *élève interprète* might have selected some manuscript work which would have furnished a fair specimen of Persian composition, and at the same time gratified us by its novelty, and extended our acquaintance with Eastern writers.

From Thehran our author returned (Letter xxvii) to Kazvin on his way towards Europe; he visited Trebisond and Sinope on the Black Sea; this city is now called *Sinub* by the Turks, and still exhibits the remains of Mithridates's palace, and of an ancient gymnasium. He at length reached Constantinople, (Letter xxxii) and his account of the revolutions and extraordinary transactions that occurred there in 1807 and 1808 is well written, and may be regarded as a curious document. These volumes are ornamented with plates, colored in imitation of original Persian pictures, and illustrating *costume*, manners, and domestic life.

There are now before us two other French Volumes of travels in the East, published this present year (1819), and a Latin work on several ancient monuments of Media and Persia, which was printed in 1818:

of both we propose to give a short account in the next or some subsequent number of this *Journal*.

P. D. V.

ON THE TAU, OR THE CRUX ANSATA.

THE Hermetic or Ansated Cross has for many ages supplied food for the contemplation of the mystic, and employment for the research of the antiquary. But, it appears to me that, without excepting the "learned visionary" Kircher, very little novelty has been elicited from the subject, since the age of Alexandrian philosophy. The celebrated Dr. Clarke is the last person of note who has attempted its illustration. He has pronounced it to be a key—an opinion which, whatever other merit it may possess, has certainly no claim to originality, as it is shared with Denon¹ and others.²

A variety of reasons induce me to object to this hypothesis, though with proper deference for the opinion of a gentleman who has united the tact of taste with the *limæ labor* of graceful composition, and the acumen of judgment which results from correctly disciplined erudition. And I must allow (*falebor enim*) that there is considerable ingenuity in his application of the text: "the key of the house of David will I lay upon his shoulder." But I believe there is no instance of the *crux ansata* so placed, though there are repeated examples of such a position, conferred on the *flail* and the pastoral crook, which are known scriptural emblems of the *gathering* and *separation* of judgment. That the allusion to the keys of death and hell in the Revelations are of Mythraic³ or Egyptian original, there can scarcely remain a doubt. But it does not follow that the *crux ansata* is a key of that description. I am not aware that there are any keys extant among Roman or other antiquities of a similar construction; and certainly those generally seen in the hands of Diana Triformis, are of a form approximating to the modern.

In reality there appears to be as little foundation for this suppo-

¹ Plate 58.

² Norden, Pocock, &c.

³ The Abbé Martin gives a plate of Mythras the mediator holding two keys like St. Peter: they are of the common kind. See also plate of a statue of Mythras dug up at Rome, exhibited by Montfaucon, Vol. 1. P. 232.

sition, as for another propounded by the Bishop of Clogher, that it is merely a sowing instrument : a supposition which at least has this advantage ; that religious mysticism was closely connected with the agricultural pursuits of the Egyptians, and the act of sowing itself, is highly calculated for an emblematical allusion. "Thou fool," says St. Paul, "that which thou sowest is not quickened except it die." But I am persuaded that an examination of the instrument will leave little room for either of the above mentioned conclusions. I can state one circumstance, which goes in my opinion to refute them entirely ; and I believe it has never before been remarked : the *Tau* in the hands of the lion-headed Sphynxes at the British Museum, could neither have performed the operation of planting, nor that of opening a lock. Those figures grasp a ring in their hands, to which a square plate is attached, and on that in slight relief appears the triformed cross.

The safest way, perhaps, to arrive at a conclusion is to go back to tradition. It appears that the Egyptians, when called upon to explain it, merely affirmed that the *Tau* was a divine mystery.¹ One opinion is, that it is the type of a resurrection or a future life ; another that it signified unity ;² but the most general³ opinion is, that it preshadowed the mystery of the Christian Atonement : an opinion which seems partly related to the second.

My own opinion is, in some degree, connected with them all—that it was a type of Horus Mediator, the dyadic principle of the Platonists : and that it preshadowed some great *regenerative* blessing traditionally expected from that divinity. There seems, however, little reason to consider it a *Lignum* with some latter writers,⁴ an idea apparently borrowed from Indian research. The figure is pure : and it may be called geometrical ; but it is not impossible that it may have been partly suggested by the outward seal⁵ of the intellectual and generative faculties on man. Add, that Horus, like Bacchus, was a type of revivification.

That an antient tradition, such as I have hinted, did exist, is by no means improbable. I shall not go over the usually beaten track⁶ to prove it. There would be more improbability in the

¹ Horus Apollo.

² Clemens Alex.

³ Ruffinus B. 11. Ch. 29. Nicephorus B. 21. Ch. 16. Origen 3 Ch. Isidorus B 1. Socrates B. 5. Ch. 17.

⁴ Maurice, &c. of the Phallus, with Jablonski. So Savary thinks it, Vol. 2. p. 40.

⁵ See Proclus, Plotinus, &c.

⁶ Bryant, Warburton, Cumberland, Kircher's *Œdipus*. The Latin vulgate translates Ezekiel ix, 4. I will mark them on the forehead with the letter *Tau*. Many figures so distinguished appear among the hieroglyphica.

supposition, that Ham and the immediate descendants of Noah *did not* preserve some graven memento of their promised and expected redemption, than that they did. Nor will it excite wonder, if the first pure stream of tradition was subsequently muddled by superstition.

I proceed, therefore, without delay to my proofs ; which in fact are of a nature rather to disarrange that order which the subject requires by their multiplicity, than to weaken it by their paucity ; they grow around me on every side. The first and most striking evidence, that the Tau was a religious memento like the Christian Cross, is apparent from this singular fact, that the form enters into the ground plan of a great proportion of the Egyptian temples ; that many of the *sekoï* were modelled from this figure ; and lastly, that the general arrangement of the sepulchral chambers¹ implies an established religious rule in copying and combining it. That keys and other instruments of a mixed character, that is to say, partly typical and partly instrumental, may have been constructed from veneration of the Archetypal character is not unlikely. But to argue that they originated the form, appears to me as perverted a mode of reasoning, as if some stranger to our religion were to refer the ground plan of our churches to the Cross.

There are besides some representations of altars modelled in the form of the *Crux Ansata*, (a form of structure which appears to have extended from the Egyptians to the Druids,) and as these figures have nothing in common with either a key or an agricultural instrument, the fact annihilates both those inferences at once. Looking at my argument, therefore, in the most sceptical point, granting that the same model was applied to objects so very dissimilar, still the fair inference is, that the form of the temple, of the altar, and the tomb, among a people so scrupulously religious as the Egyptians, preceded, if not originated, the shape of the key and the drill ; and it is most probable that the figure employed was a religious symbol, applied to arts, inventions and employments, which were fancifully conceived to be of a religious character. That the cross is a key or a drill, is at all events a surmise ; but that the figures I allude to are altars no one can doubt. (See Denon, plate 55. 4to Ed.)

Indeed, the improbability of the *Crux Ansata* being any thing but an abstract symbol is increased by a farther investigation of the subject. And it is not a little curious, that this cross in antient times was evidently borne as an ensign, like that of the latter

¹ Witness those at Lycopolis. The temples of Benares and Maltra are built in this form.

Roman Empire, or those of modern Christian princes. With the lower limb extended it was the Egyptian banner, and served as a support to the crest or device of their various cities, as a Lion for Leontopolis, a Goat for Panopolis, &c. &c.; (a circumstance which, by the way, proves that this singular people was the inventor of this as well as almost of every other art. The old banner of Persia, as appears from the sculptures at Shapour, was also a cross with the addition of a *globe* to each of the three upper arms, by which no doubt some piece of theology similar to that of the globe, the wing, and the serpent, was implied. The Lombards adopted a banner in every respect similar; a fact, which would seem to imply some remote connexion between the two races. It also appears upon some reverses of Saxon coins; and has descended from the Lombards to their descendants, the Pawnbrokers, whose device it is. On all occasions but the latter, it seems to have preserved its religious character. Banners have always been consecrated things: perhaps originally they were talismans or palladia, stamped with the sign of the place or person's tutelary deity; but that, among the Egyptians, they were of a description decisively religious cannot be doubted. For, there is extant in Kircher, (I believe copied from the Pamphilian Obelisk at Rome,) a prolonged *Crux Ansata*, with a horned serpent suspended upon it; which, as is well known, was a symbol of creative wisdom or the demiurgic deity. Indeed, this representation is almost in all respects similar to the model adopted by modern artists in portraying the brazen serpent in the wilderness, a circumstance, in truth, of very extraordinary coincidence: as that symbol is admitted to have been a type of the great Christian Atonement.

From a collation of the above evidences, I think it will be manifest that the sign, however differently applied, was the memento of a religious mystery; most probably, from its peculiar veneration, the most antique in the antient world. And without entering into all the mysticism of Kircher and his disciples, there is sufficient ground for supposing, that it pointed at a mystery not very dissimilar from that of the Christian cross. The latter, however, is the record of an historical miracle; the *crux ansata* must be considered as the memento of some predicted benefit to man.

It is not a little singular, that the veneration demonstrated for both kinds of cross, but expressed at such distant periods of time, should have displayed itself with features so strikingly similar. The numerous modes in which the Christian cross has been combined in old architectural ornaments and early coins, are sufficiently notorious. Much the same result occurred to the *Crux Ansata*. It is the origin of those beautiful scrolls, by eminence called Greek and Etruscan, but in reality Egyptian; in some of which

it appears in a simple uncompounded state ; in others more complicated and combined.

The same figure also insinuates itself into many of the earliest symbols of heraldry, an art, which I have before suggested bears strong proof of having been originally derived from Egypt. In fact, the *cross potence*, worn to this day by the Greek priests upon their garments, and first introduced by the Egyptian Anchorite St. Anthony, is without doubt the *Crux Ansata*. With its lower limb elongated, it appears to have been used by that saint as a crutch. The episcopal pedium, a symbol, which may also be traced to Egypt, as well as the mitre, appears sometimes upon escutcheons, with its lower extremity in the shape of the Tau. Nor is it unfrequent to meet with the latter symbols on the reverse of Saxon coins, placed in *threes* after the manner of heraldic achievements, and without doubt representing the arms of some Saxon prince. Some may indeed be inclined to think that the latter figures represent the hammer of Thor, and this supposition will not violate my theory, as there is great reason to believe that the hammer itself was a *crux ansata*, which is a more reasonable supposition than that the latter was a key. Be this as it will, it is certain that the Scandinavians venerated the same symbol as the Egyptians, representing their god Thor or rather their triple divinity under the form of a gigantic *tau* constructed from the trunk and branches of a tree. Nor is it unworthy of remark that on one of the coins of Adulf, king of the East Angles, there appears a *cross potence* with a serpent hanging upon it after the Egyptian fashion. Heraldry also preserves the sacred symbol in question in that species of fanciful emblazonry which is called *Creppy Varry*.

When transferred from Egypt to the alphabets of the surrounding nations, the *tau* preserved its sacred character. In Hebrew it retains its name (*thau*), and its meaning (a *terminus* or cross) ; and though the figure has at present undergone a change, it is curious that originally, it was written as the Greek τ , and in the Samaritan alphabet as an actual cross, which is another stumbling block in the way of those who consider it to be an implement.

Indeed, wherever the symbol extended, there is a remarkable uniformity in the interpretation attached to it ; and in all cases it appears devoted to the same deity as the Egyptians called Taut : The *termini* of Mercury were modelled from it ; and the Scandinavian Mercury, as I have before remarked, was represented under that form. With regard to the last superstition, there are several curious circumstances, which certainly imply a glimmering and confused notion of the great promise to the seed of Adam ; for to the *cruciform TREE* in question human sacrifices were devoted, and the god Thor himself, of which it was the type, and whose name

perhaps was derived from it, is represented as descending into Hell, and bruising the head of the great serpent with his hammer. It is curious too that according to Oriental tradition the Cross of Calvary and that set up by Moses in the Wilderness, are both supposed to have been constructed from the tree of life;¹ and that Adam, moreover, received a portion of this tree as a talisman. From an idea of the latter kind, blending itself with some indistinct notion of an expected Atonement, it may have occurred, that the Egyptians attached to the *Crux Ansata* the idea of a resurrection and of a future hope.

That they considered the figure as a symbol and a talisman, there can scarcely remain a doubt. But, the fact is supported by strong pictorial proof that they attached to it ideas far more correspondent with the tenor of scriptural history and prophecy than has been hitherto implied. And among other remarkable circumstances this is one, that an actual cross, differing in size from the portable *Tau*, and formed like those which are assigned to palmers and bishops, is often seen in the hand of Horus (the 2nd. person of the Egyptian trinity) surmounted by the head of a hoopoe. Now a hoopoe according to Kircher implied a flow of wine, and this in scriptural metaphor means an atonement by blood. I shall not for the sake of correlative illustration dilate upon the character of Horus, his history, his sepulchre, his regeneration: it is sufficient to say that it was customary to hang the heads of devoted victims upon trees; that there are extant representations of the heads of Apis so suspended: and sometimes of the dismembered Horus. There are indeed among Egyptian sculptures instances of human victims on the point of being sacrificed, attached to cruciform stakes; and there is one example amidst Denon's collection of two kneeling figures ligatured back to back, and attached to the two arms of the *crux ansata*.

But, leaving these and all other deductions and coincidences out of the question, a survey of the symbol in a mathematical point of view will, I think, carry this conviction to the mind, that it involved a deep and venerable mystery, and that it was so intended by the inventor.

The figure consists of two lines united, which, as Horus Apollo affirms, implied unity: but its extremities are three arranged in the form of a triangle. It thus involves in itself the monad, the dyad,

¹ The cross is metaphorically so called by Christian writers. Among the hieroglyphics are sometimes seen figures of a cross like a tree, having 6 and 8 arms (like the Chinese hieroglyphic for that object) to which priests are paying their devotions.

and the triad; and who that has perused the voluminous mathematical mysteries of Proclus and the Platonists can fail perceiving in this figure a portion of their source?

Ante omnia, (says the creed of the Rosicrucians, who in common with the freemasons considered Thoth as their founder,) ante omnia; punctum extitit, non *atomon* aut mathematicum, sed diffusivum; monas erat explicite, implicite myrias; lux erat et nox, principium et finis principii, omnia et nihil, est et non.

Commovit se monas in dyade et per triadem egressæ sunt facies luminis secundi.

: Creavit unum unitas et in tria distinxit, &c. &c.

The Cabbalists, a branch of the same sect, who endeavoured to blend the mathematical arcana of Plato and the numerical reveries of Pythagoras with the mysteries of Christianity, imputed similar abstractions to this figure and revered it in common with the triangle. With them the number ten arranged in the form of a pyramid ∴ implied unity and perfection. It was an emblem

of the tetractys, or rather it was the tetractys, for it contained the monadic apex, the dyad proceeding from it, the triad, formed from the union of both, and the sacred quaternary, which implied the junction or incarnation of all three with matter.

Now it is a curious circumstance, that all the European nations still represent the sacred number by a cross: and still more so that the Chinese should represent it by the same character, which moreover implies the meaning of *perfection*. Would it not, therefore, be more consistent with probability to derive, the name of the Egyptian "Deus omnia" from Oshiri (ten) than trace it to the very questionable sources whence it is generally supposed to originate?

Were I to pursue this subject farther, I should be led more deeply into the Pythagorean theory of numbers than would be consistent with my purpose. It may not, however, be irrelevant briefly to remark, that the numbers 3, 7, and 10, were held in more than ordinary veneration by the numerical mystics, and frequently applied to the purposes of theurgy, alchemy, and astrology.

The two arts, of which the last mentioned are corruptions; chemistry and astronomy, have in a singular manner preserved the memorials of this curious mysticism. In the triangle and the tau, chemistry still retains the Hieroglyphics of that land which was her cradle and supplied her name. Nor has astronomy forgot the symbols of her nursing mother: The old community of symbol between the sister arts remains still undivorced; and the symbol of the metal, is the type of the planet and the Hebdomadary periods which they ruled. Thus the *tau* composes a portion of the character of

Mercury, united with a circle and a crescent, which may in fact be interpreted universal spirit, or the spirit of gold and silver, ideas no less common than favorite with the Alchemists. The sign of Venus is in reality a *Crux Ansata*. It is a cross and a circle. Now the union of a right line and a circle was a digram intimating love, and according to Kircher the Greek letter ϕ , originally a hieroglyphic, is sometimes found upon medals, &c. implying physis, or the attractive propensities of nature; while united with the tau, $\phi\tau$, it composed the characteristic of Ptha, the moving spirit of the world. Now the elder Venus certainly was intended to represent that capacity of nature which the philosophers called love or attraction: and the character assigned to her seems evidently intended to represent that faculty: more particularly if, as some contend, the tau was a type of the generative power. Instead of a circle sometimes a triangle is found substituted, by which it would seem that the mundane actuating fire was implied. Horus, to whom the tau was devoted, was like Eros the Son of the Egyptian Venus or Nature. He was the God of love, and light, and heat, and is identified with that golden-winged and beautiful form who sprung to light from the primordial egg of Chaos.

These characters, so curiously preserved, would alone imply that the *Crux ansata* was a holy memento and not a key. As proofs, they may indeed be thought supererogatory, though not unworthy attention as curious coincidences.

If, indeed, there was any dearth of evidence against the theory I am opposing, I might boldly throw the whole aside on entering the arena, and rest the whole "arbitrement" upon circumstances I am going to state, and which, I believe, have till this time escaped attention.

There are two other figures seen on paintings and sculptures in the hands of the priests, almost as frequently as the *crux ansata*: one an egg with four points issuing from the sides, the other a triangle.

These figures bear evident marks of a talismanic or abstractedly mystical character; at all events they are not adaptable to any instrumental or servile purpose. As I have stated, they are observed in the hands of the priests in common with the *tau* and *triangle*: and the three are almost uniformly grouped together in Hieroglyphical inscriptions. Sometimes, however, in the latter case, a figure *not portable* is substituted for the triangle, and by the occasional convertibility of the two would seem to imply some theological arcanum. The figure I mean is a circle with a monad or unit subjected.

After repeated examinations of these curious--I may say, sublimely simple, mathematic forms, the investigation has uniformly

conducted me to this inference, that they are symbols of the Egyptian trinity, Osiris, Isis, and Horus : and that there were different orders of monastics in Egypt designated by the symbols of their patron deity.

Perhaps an analysis of the figures, combined and separate, may satisfactorily confirm the above conjecture ; and although these beautiful figures deserve, by the redundancy of the matter they offer for reflection, a separate disquisition, I trust I shall stand excused for pointing out their more remarkable characteristics.

I venture to assume it as conceded that the Tau was a sign of Horus. Osiris and the Sun were, as we know, synonymous : they were names and types of the supreme God. Could the universal monad be more happily expressed than by the unit and the circle ? Could the sun, the eye of the world, be described by a character more apposite ? In fact, we are assured that the sun was of old represented by a circle : and indeed the figure in question, a point and a circle, is to this day used by chemistry and astronomy to express the same object.

By this interpretation, moreover, we shall discover a clue to the intercommunity I have before noticed between the above figure and the triangle. It was a favorite dogma of Egyptian philosophy, that previous to the creation of the sun, and before the efflux of that physical light of which it is the parent, there existed an eternal, all-pervading, intellectual fire, which was admirably expressed by a triangle, and which to this day, among painters, theologians and chemists, retains its original emblematic character. This was the elder Horus, (the pre-existent Sun) the demiurge or husband of primordial water, (agreeing with the Vulcan and Venus of the Greeks,) from whose embraces all things arose in new-created beauty ; and first the younger Horus, the bright divinity of life and love, of moral and intellectual light. Fire and water were the first principles of theology as well as philosophy among the Egyptians. They formed their sacrament, they composed their purgatory trials of initiation.

The first two figures being therefore illustrated, the last stands self-explained, viz : Isis, the female or passive principle, the Chaos or Omorca of the Chaldeans, the ark of the Cabbalists, and the all-containing, primordial water of the Philosophists. A glance at the figure is replete with triumph for this interpretation. It is an egg—the egg of Chaos, the matrix and receptaculum of all things. Four points issue from its lateral extremities in a line with the foci of its ellipse. Could mathematical form express more appositely the four elementary worlds proceeding from its impregnation ?

The Egyptian trinity was not of a pure description. It was tainted with the material philosophy of the worshippers : being

composed of what they termed the male and female agencies of nature, and the universal created beauty which issued from their union.

Perhaps the estimation in which I regard these symbols, may be considered as deficient in that due keeping which argument as well as perspective should preserve: but I cannot help considering them, as inclosing the germ of all the various ramifications of Egyptian science. Looking at them, mathematically or chemically, physically or theologically, they appear to me redundant with voluminous but systematic arcana; neither can any thing more appositely demonstrate the true nature of the hieroglyphics; I mean, that *discursive* property which Proclus has assigned to them. I am much mistaken if they do not furnish a means of solving that hitherto inextricable knot, the hieroglyphical language.

But I shall content myself at present with remarking, that they concentrate, in an accurate and beautiful manner, all that is most vivid and remarkable in the theological systems of Plato and Pythagoras.

Thus we have the self-absorbed, eternal monad in the circle and the point; the dyad in the two lines of the triune *Tau*; the triad in the universally revered triangle and the tetrad, or the "mens agitans molem" of the elementary world in the oval tetragrammaton.

From the inferences, therefore, which I had before the honor to adduce, and more particularly from the unquestionable association of the Cruz ansata with figures of a perfectly abstract and symbolic character, I am led to this inevitable conclusion, that the *cruz ansata* was neither a drill, nor a key, nor a crutch, nor a hammer, but a religious memento, not different to any great degree, from the Christian cross, but involving a prophetic tradition, rather than a traditional history—a memento perhaps, in its pure original pointing to the same divinity, and associated with the same miracle; preshadowing rather than recording the promised seed—the real deity of light and love and counsel—and the mighty advent of regeneration and forgiveness. C.

* * * Is it likely that when language was invented, the only hope of Adam, which remained amidst a world of evils, was not preserved by written symbol as well as in the fable of Pandora? It would argue great negligence or impiety in Adam and his descendants. But in fact the blame is not imputable. Thaut, or Hermes Trismegistus, to whom the *Tau* is appropriate, and by whom it is thought it was invented, is connected with Seth the son of Adam, and with Enoch. Now both these patriarchs are recorded to have prophesied the coming of the Messiah, and to both is ascribed the erection of sculptured pillars, predicting the future dominion of

the world and the final judgment. It is curious that the monogram of the name of Taut, formed by *three Taus* united at the feet, is to this day the "jewel of the royal arch" among Freemasons. Free masonry, indeed, beyond a doubt, is of Egyptian original; and though the proposition may startle at first sight, it is not unlikely that the Great Pyramid, which I conceive to have been devoted to the mysteries of Apis, was the first Great Lodge.

Thoughts on a Revision of the Translation of various passages in the Old Testament, by ARCHBISHOP SECKER, in a series of letters addressed to the Rev. Mr. Pilkington, author of Remarks, &c. &c.

PART 1.

SIR,

Cuddesden, Nov. 17, 1756.

I received yesterday the favor of your letter and plan. One cannot by any means judge fully of a work from short and general heads. But I will tell you frankly what occurs to me on reading them over; and you will take it, as I mean it, kindly. I presume you know and have seen the attempts of others before you on this subject: particularly on the 1st. part of it, Capel's *Critica Sacra*, and Buxtorf's *Anticritica*; the Commentaries of Grotius and Le Clerc, with the remarks made on them by learned men; Mr. Whiston's and Mr. Kennicott's books, with the Answers to them; a pamphlet entitled *Critical notes on some passages of Scripture*, London, 1747, and *Objections to it* by Mr. Langford, printed the same year; Bishop Hare and Mr. Mudge on the *Psalms*; Dr. Grey on the *Proverbs*. I omit mentioning some smaller pieces, and perhaps forget some larger. But there is one great work, Houbigant's *Hebrew Bible* lately published in 4 folios at Paris, which a writer on this subject ought by all means to see and consider: for he proposes more emendations, I believe, than all the Authors before him put together. These Critics, if you have not them, possibly may give you occasion to change some of your sentiments; and if you have seen them, it will be expected, that when they have preceded you in the same conjecture, you

should acknowledge it; and that when they differ from you, reasons should be given for your opinion. If they should have preoccupied any considerable number of your 800 texts, you will chuse to mention fewer; and though they should not, one would avoid not only in the title and general divisions, but through the whole contexture of a book, any thing which ill-natured people might call ostentatious, and with yet greater care every thing, which may offend or disquiet good persons, or give bad ones a pretence to triumph: for very small pretences will serve them. I am indeed of the opinion which now seems the prevailing one, that our present Hebrew copies are all in some places faulty: but most, if not all, who have offered emendations I think have attempted too many and been too positive about them. And the larger alterations any one thinks requisite, the more modestly he should speak of them, and the more solicitously he should obviate the abuses and objections to which both Heterodox Christians and unbelievers will be tempted on such occasions. I think therefore that one head of your book, and that diligently labored, should be to show, that neither the truth nor the doctrines of Christianity are affected by the liberties which you take. Indeed you should have, and I doubt not that you have had, this point in your view throughout. For the same purpose I should be backward to charge absurdities and contradictions on the present text, lest the alterations proposed should be disapproved, and the absurdities and contradictions imputed to the original writer. I should also avoid, unless evidence forced me, ascribing corruptions to ill design, because if that be once supposed it may go a great way. And if you will allow me to say it, I think you had better not propose the two general heads of your work under the pompous title of *Canons of Criticism*: particularly as a burlesque piece was published not many years ago with that name. I presume you have consulted, and on proper occasions mention, the authors who have treated of the several points in your 2nd part as well as your first: particularly Bochart's *Hieroicoicon* on the 17th section. There are likewise two writers, Hillerus and Celsius, on the scripture vegetables. And you will doubtless enter your protest against any perverse conclusions, which persons may attempt to draw from the obscurity of some parts of scripture, no less than from the corruption of others: and show the weakness of such arguments.—Mr. Brough in a letter to me lately hath named two places which you suspect of interpolation. The first is 1 Samuel xvii, I presume from v. 11 to 32.—And Houbigant hath observed, as others had done before him, that these words are not in the Vatican copy. But then they are in the Alexandrine copy, as old and as good as the Vatican; in the Complutensian and Aldine editions; in the Arabic translation,

which is taken from the Septuagint; and in St. Chrysostom's Homily of David and Saul, as Montfaucon hath noted in his Hexapla. They are likewise in the Latin, Chaldee, and Syriac translations. Yet Houbigant thinks they are not from the Author of the book; because the story would go on well without them, and because they repeat what had been said in a former chapter. But surely the first reason is of no force: and repetitions are so frequent in scripture that the second is of little. They seem to belong to the genius of the language in narrations: and the sacred writers might well be left to use their own style and manner: besides, what is repeated is very little. Houbigant conceives however that these words are from some other sacred writer, now lost, and ought to stand in the context. But why may they not have been inserted by the original author from another book extant before he wrote? This will account (if there be need) for the small repetition in the beginning: for he might think it right to transcribe the whole. You may have stronger arguments than his against the passage: but the authority of the Hebrew text and all its translations, excepting the single Vatican MS. of the Septuagint, make a considerable evidence in its favor.

The other interpolation named by Mr. Brough is in the next chapter. But several passages of it being omitted in the Vatican copy, I know not whether you suspect them all, or which: and therefore I forbear to say any thing about them.

A new translation of a book of scripture is an arduous undertaking; and Genesis hath several difficult parts in it. Therefore it may be advisable to subject a work of this kind to the remarks of more than one learned and judicious and attentive and plain-dealing friend before it is published. You seem to have made in your specimen several improvements on our common version. But some of your terms will be understood by few. I need not specify Chaotic as one. Firmament, I suppose, had its original from a wrong notion of solid Orbs, but it doth not convey that notion now in common use, and is more intelligible to the vulgar, than Expanse. The words so often translated rightly Spirit of God, may possibly in this one place signify a strong wind. But can we know enough of the matter to be sure that they do? If the Hebrew word following these denotes hovering or fluttering, it ought not to be translated raging. It seems to me more natural to refer the stars to, made, than to understand the passage; that the moon was to govern the night along with them. The word is not simply אֶת but וְאֶת. i. 20. שָׂרָע may from one sense of its root signify teeming creatures, but I know not that it any where doth. Breathing life seems not an usual or a clear expression for having breath as a living creature, and שָׁנָה is no where else an active

verb. ii. 6. supplying a negative seems harsh, unless we could be more certain that it is wanting. v. 15. might not took do full as well here as had taken, and so in the following verses? v. 17. a test is one method of acquiring knowledge, but I conceive *נִסֵּי* never signifies a test particularly elsewhere: and therefore had better be translated knowledge here, and left in its general signification for the reader to apply as he shall see cause. This is, I think, a good rule in all like cases, where it is practicable. Shalt, seems to express the prohibition as well or better than must. As God is not bound to execute rigorously every thing which he threatens, and as the word die hath various senses, I apprehend our translation thou shalt surely die may be defended. At least be mortal seems too faint. Perhaps be guilty of death, a phrase used Matthew xxvi. 66. might do better: *אֲנִשׁ מוֹת* is used in this sense 2 Samuel xix, 28, 29—*הַיּוֹם* signifies now at this time or this once. Genesis xviii, 32; xxix, 34, and elsewhere. Whether it ever signifies once in the sense of formerly I doubt. v. 25. and seems as proper as then, and the commonest sense of particles and all words should be taken when it can. iii, 5. if it be better to put discerners of than knowing, which I question, because one would translate the same phrase in the same context, as nearly as one can in the same manner: yet there seems no reason to say the discerners, for surely the persons meant are Adam and Eve. v. 8. קל often signifies sound. But doth not the קל of a person always signify the voice of a person, real or supposed, as thunder is supposed to be the voice of God? If so may thunder be meant here? and unless we knew better what sort of noise and motion is meant; if walking is disapproved, will it not be safer to say moving than rushing? v. 16. And thy conception seems righter than even thy conception. Conception implies sorrow to come, but is not the same with it. v. 15. I do not find that *שָׁחַ* signifies to assault. v. 17. nor that *חַי* signifies life, though *חַיִּים* doth. Else one might well suppose Eve to be called the mother of life, as our Saviour was to spring from her, but scarcely the mother of all life. And *כָּל־חַי* hath another obvious meaning. v. 22. It seems that, is become as one of us, should have the same sense here, which, ye shall be as Gods, hath v. 3. Noldius ascribes to *אִם* the sense of perhaps: but I think without sufficient authority. And he multiplies the senses of particles a great deal too much. I should rather think the sense is designedly left imperfect and suspended here, which manner is very expressive.

I will procure your Sermon as I can, and fairly tell you my thoughts of it. But I cannot go in the same way through the several particulars of your manuscript. You will easily, I hope, find persons of more leisure as well as more abilities, ready to do you

what service you may want in that respect. And yet I could not be able without a close examination, if I could with it, to give you my opinion of the expediency of publishing it, further than I have already intimated. You will be so good as to excuse the remarks which I have taken the liberty of making, for they are designed as the only acknowledgment in my power of your learned and judicious labors for the service of the gospel, and as a testimony of my being with much regard,

Sir,

Your loving Brother and Servant,
Tho. Oxford.

Deanery of St. Paul's, Dec. 11, 1756.

SIR,

I had no time to take your letter into consideration before I left Oxfordshire: and must do it now by piece-meal as I am able. I thank you for the candour which you express in relation to mine: and am glad that you have been so careful as to obviate the objections which some might be inclined to build on your proposed alterations of the Hebrew text. But you will permit me to observe that asserting the truth, authority, and correctness of the original text will be insufficient, if room be left for persons to allege, that great interpolations are confessed to have been made in it since, which are things of vastly more consequence than literal or verbal mistakes: that there may as easily have been many other insertions which we cannot now discover, as these many omissions and changes as well as additions; and what facts or doctrines may have been affected by them we cannot know, nor consequently on what we may safely rely. I do not say that on supposition of interpolations, this consequence is just. But it will be drawn by many: and therefore one would be cautious of furnishing needless ground for it. That there are difficulties in the passages which you think the Vatican copy hath rightly omitted in 1 Samuel c. xvii. v. 18, must be allowed: and possibly I have not perceived the full weight of them. But at present it seems to me that a man of so unsettled a temper as Saul might have been very fond of David for a time, yet soon let him return to his father and forget him: that either the soldiers might tell David without foundation, that Saul's daughter was the promised reward for killing the Philistine, or that it might be really promised, but after the manner of courts postponed, and further conditions required: that behaviour like that of Eliab is too natural in an elder brother to a favourite younger: and that Bishop Patrick hath reasonably well accounted for the Philistine's presenting himself 40 days: not to say that one would rather put 4 than make so much greater an alteration: that as the 50th verse of c. xvii. may well be omitted,

so it may be well retained; and that no temptation to add it appears: that Saul's question, which Abner could not answer, was not concerning David's person but his family, which, if they ever knew it, might easily have slipped out of their memories: that young people's affections are naturally sudden and warm, and the bravery and modesty of David might justly strike Jonathan in the manner described; that setting him over the men of war may mean, not making him general, but captain of a particular corps, possibly answering in some degree to what the French call *gens d'armes*: that Saul might in a frantic fit throw a javelin at David, and yet afterwards make his disorder his excuse, considering, when calmer, that the most politic way of destroying so popular a man was exposing him to danger in a post of honor; that c. 18. v. 18. David speaks to Saul, and might think it more prudent to speak with humility of himself than reproach him with ill treatment: that 2 Sam. 21. 8. מִכָּל should be written for מִלְּכָה who was certainly David's wife, which conjecture is confirmed by the Syriac version which hath נָדָב, a word near a kin to נָדָב, instead of מִלְּכָה: that if we could not understand the word בְּשָׁתִים 1 Sam. 18. 21. at all, this would not prove the clause in which it is to have been inserted afterwards; but that senses both grammatical and true are assigned to it by interpreters, as may be seen in Poole and others: that David might out of gallantry, do twice as much as was required of him, and yet mention afterwards only so much as was required; and that a transcriber of the Greek version might falsely think the member wrong and alter it; that Saul's fear of David might well be increased by his daughter's love of him, because it must increase his popularity, and engage her endeavours to defeat any designs against him, and cut off a pretence which might else have been a plausible one to ruin him; but that still it must be owned the Greek translator, according to the Alexandrine as well as Vatican copy, seems to have read whether rightly or wrongly מִכָּל בְּתִשְׁבָּח אֲחִיבָתוֹ מִכָּל יִשְׂרָאֵל אֲחִיבָתוֹ for מִכָּל בְּתִשְׁבָּח אֲחִיבָתוֹ: and lastly that as the connexion in the Vatican copy between c. 18. and c. 19. is very good, so is that in the Alexandrine and Hebrew and all other copies.—How the Vatican copy comes in these chapters to have so much less than others, I know not, but in the Septuagint version, as it is called, many passages are left out of all copies which are now in the Hebrew, and we have no cause to think were not originally there.—Generally speaking, haste seems to have induced some of the translators, for different books were translated by different persons, to take this liberty: or they had an imperfect copy, or they were afraid of making some of the book seem tedious, or possibly in some cases, of things seeming inconsistent. Thus Grabe de vitio, &c. observes that in the single book of Jeremiah.

the Septuagint hath above 130 verses besides parts of verses less than the Hebrew: and that the early Christian writers, except St. John who used the original, cite nothing which the Septuagint omits.—Yet surely one would not leave out all this. Whether the Vatican or Alexandrine copies represent the Greek version, as it stood at first in these chapters, more faithfully, I cannot say. Perhaps one might form some judgment from Montfaucon's Hexapla, and Sabatier's edition of the fragments of the old Latin version which was taken from the Septuagint before Jerom took his from the Hebrew. But I have them not here. Mr. Warburton in his second volume of the *Divine Legation* endeavours to account for several difficulties in this part of David's history, by supposing the writer not to have kept to the order of time, but to have had his reasons for going beyond things, and then returning back to them: I would not suppose more of this than appears to be necessary. But the writers of the historical books, by the whole contexture of their narration, seem not to have been supernaturally restrained from repetitions, from giving imperfect accounts in one place which are supplied in another, from quitting the artificial rules of method, and leaving room for many doubts and objections. Some causes for permitting these things may perhaps be assigned, and others of more weight unknown. But such things there are, nor can any probable alterations, I apprehend, free the text from all of them or nearly all, and therefore one would not make too bold ones to get rid of any; but rather consider how far the genius of the author, the age, or the country, or any suppositions not unreasonable will enable us to account for them; and recollect that perhaps there might have been originally a good account given, where now we can give none. I am sensible that this way of solving difficulties may be carried too far; and therefore would have both ways used with judgment and moderation.

I proceed now to your Sermon. The first proposition of it is undoubted: and I am entirely persuaded of the second. But I am not yet satisfied that the knowledge was so clear and given in so many places and phrases as Mr. Peters and you think.

אחרי signifying after, אחרית will naturally signify what is to come after: but whether in this life or another or both cannot be inferred from the word alone. Balaam may mean, Let the latter part and conclusion of my days be like that of the righteous: and this may imply no more than, Let me die after a comfortable and honorable passage through the world, a natural and easy death in a good old age, and leave a flourishing posterity behind me, as good men in those times usually did. Thus אחרית will imply something more than death. But were it to be here just the same, repetition in

different words to enforce and express more strongly is perpetual in scripture, and should not be called tautology, as that word denotes improper repetition. Or Balaam may mean singly the persons who are to come after him, his posterity. For so the word **אֲחֵרֵי** signifies Psalm 109. 13. Dan. 11. 4. Amos 4. 2. And numerous and prosperous descendants were accounted a main ingredient in happiness. Accordingly the Septuagint translate **אֲחֵרֵי** here by *ἐπίγονα*.

The wish of Moses may be that the Israelites would consider the consequences of their conduct to themselves in the latter part of their lives, to their immediate prosperity or to their Commonwealth in future ages: *εἰς τὸν ἐπὶ ὄντα χρόνον* as the Septuagint have it here, **בְּאַחֲרֵי הַיָּמִים** as Jacob saith Genesis 49. 1. **בְּאַחֲרֵי הַיָּמִים** as the angel saith Dan. 8. 23. though speaking of other persons.

Afterwards being things which come after actions either necessarily or by the will of some superior, **אֲחֵרֵי** may well mean reward. So it is rightly translated Proverbs 24. 10. where it would be very wrong to put, There shall be no future state for the wicked. And this leads to the same translation of Proverbs 23. 18. and 24. 14. In like manner **עֵקֶב**, the heel or hinder or latter part, signifies reward. Ps. 19. 12. And James 5. 11. *τὸ τέλος Κυρίου* is the reward which God gave in the end to Job's patience.

The **אֲחֵרֵי** Deuter. 8. 16. may be in this life, as was that of Job 42. 12. And the same thing holds concerning the other texts which you cite.—**אֲחֵרֵי** is certainly a word of greater extent than hell in our common speech; for Ps. 89. 49. Eccl. 9. 10. speak of all men as going thither. And Jacob says his sons will bring down his grey hairs thither, Gen. 44. 29. And the Psalmist saith, his life draws nigh to **אֲחֵרֵי** Ps. 88. 3. 4. And Jonah cried to God from the belly of **אֲחֵרֵי** 2. 2. From many other passages of scripture it appears to comprehend the state and place of men after death, in respect of their souls and bodies. It is represented as being under ground even in the case of the good prophet Samuel: and is oftener described by negative ideas, as darkness, silence, inactivity, than by positive; probably because but little had been revealed concerning it. Whence also the punishment of being sent to it prematurely, and so deprived of the blessings of this life, is brought more into view than any thing suffered afterwards. Yet there are intimations both of sufferings and enjoyments; but most of them so highly figurative as to be somewhat obscure.

In Deuter. 32. 22. the fire which shall burn into **אֲחֵרֵי** the lowest hell, or the **אֲחֵרֵי**, beneath, is so mixed with temporal judgments that it seems to be one of them, under the image of a flame not only consuming the surface of the ground but piercing deep into its substance. Had it related to punishments after death it would

rather have been said to burn *in* ~~לחם~~ than *unto* it. Ps. 9. 17. and Prov. 15. 24. may be understood of the longer life usually granted to good men than to bad; according to that of the Psalmist, Thou shalt bring them into the pit of destruction: blood thirsty and deceitful men shall not live out half their days, Ps. 55. 23. 24. 25. Is. 5. 14. seems by the context to express the disappearance of the Jewish Commonwealth at the time of the captivity, as if it had been swallowed down into the heart of the earth. And this extinction of its pomp and glory brings to mind the case of Capernaum; in which as heaven does not mean the blessedness, so neither doth ~~לחם~~ opposed to it, the sufferings of another world; but the one high privileges, the other low abasement in this.

The word ~~לחם~~ sometimes means a particular nation, sometimes persons of a gigantic stature, possibly because sprung from, or like to that nation, sometimes the dead perhaps before their time, possibly because that nation had been extirpated and destroyed by the neighbouring ones. However that be, surely the sense of Ps. 88. 10. is not, "Wilt thou show wonders unto the dead bodies, or shall the departed souls of the damned arise and praise thee?" The Psalmist appears to have had himself in view. He was in danger of death as appears particularly from v. 3. 15. and deprecates it from this principle, that in the grave he should not be able to do God the service which he hoped to do by a longer continuance upon earth. Death and the ~~לחם~~ seem synonymous, Prov. 2. 18. and an untimely death to be meant, which v. 21. 22. confirm. I think Prov. 21. 16. means to say, that the wanderings of such a one shall give him no rest, till they bring him into the number of those who have been prematurely cut off before him. The word translated *remain* is literally *rest*.

The ~~לחם~~ Is. 14. 9. &c. are not represented as in a state of torment, but the kings as sitting on their thrones; and they do not say to the king of Babylon, Thou art become miserable, but weak as we: and the worm is not described as gnawing his conscience, but crawling over his carcase: and the circumstance of its being left unburied would be too slight for mention, if he were considered here as under the execution of God's justice on his soul. The whole therefore seems, beginning from v. 4. a most noble and sublime ode, not on the eternal punishment, but the temporal destruction of that monarch. And the triumph of the ~~לחם~~ is as poetical as that of the fir trees and cedars of Lebanon. Dr. Lowth's illustration of it, in his treatise of the sacred poetry of the Hebrews, is admirable.

In citing Exod. 31. 14. The translation of ~~וְ~~ should not have been changed from *for* to *moreover*, without giving notice; indeed

I think should not be changed at all, but the latter part of the verse be understood as a repetition of what preceded, by way of confirmation; specifying at the same time more explicitly what was the profanation principally meant. The phrase may be cut off, may everywhere mean, either being excluded from the congregation, or put to death by the magistrate, or brought to an untimely end by God; which last is the sense where God saith he will cut off a person. It implies removing or separating a man from the state, place, or company in which he was before; and death without regard to what should follow; cut off a Jew from Israel, from the congregation, from his people, from among his people, from the land or the earth, which are the terms used on this occasion. It is said Joshua 7. 9. the Canaanites shall cut off our name from the earth—and Joshua 11. 21. that Joshua cut off the Anakims from all the mountains of Israel—and Judges 21. 6. that one tribe was cut off from Israel—and 1 Sam. 28. 9. that Saul cut off the wizards out of the land וַיִּכְרֹם יִשְׂרָאֵל. These expressions which are in effect the same with the preceding, have no reference to a future life. And it is never said that the offender shall be cut off from God's people; though if it had, no conclusive argument could be drawn from thence. But the words *my people* cited, are either a false print or a slip of your pen for *my presence*.

Nor is any one said to be gathered to God's people but to his own people. And this phrase may possibly signify no more than that their bodies returned to the earth as those of their ancestors had done. See Gen. 3. 19. Eccl. 12. 7. And it favors this sense that the word translated to be gathered, signifies to be buried. Ezek. 29. 5. comp. Jer. 8. 2. And as being unburied is a punishment threatened to a wicked king Jer. 22. 19. so in Job 27. 19. shall lie down and not be gathered, may signify may die and not be buried. At least, it is remarkable that this word is used for the burial of Josiah immediately after it is said, that he should be gathered to his fathers. Still I take the expression of being gathered to their people, to mean being added to the world of spirits. For it is put before dying, Numb. 20. 26. which burial could not so properly. But I do not see that it comprehends a declaration of their happiness in that world. It is used only in the law, and there only of six persons. No wonder that five of them were good: for the death of bad persons, unless remarkably judicial, is not so often mentioned there. But the blessing of Ishmael Gen. 17. 20. expresses only temporal good things, and his character Gen. 16. 12. is a bad one. And Abraham's being gathered to his people seems to be the same thing with his going to his fathers Gen. 15. 15. And a wicked man is said to go to the generation of his fathers Ps. 49. 19.; and the worst of the Hebrew kings as well as the best to sleep with their fathers: in

which general sense it seems to be also that the generation which lived with Joshua were gathered to their fathers 2. 10.; though it must be owned that they were in general a religious generation.

Yet after all, I am fully convinced that the Patriarchs and Jews had many successive notices of a life after death and of recompenses in it, from the promise of the seed of the woman downwards. But they were such, from some good reasons undoubtedly, whether assignable or not, as left room for Christ to bring life and immortality, not from absolute but comparative darkness, into light. In this belief I am persuaded, we agree; and we may allow each other to differ about the interpretation of particular phrases and texts. If there be any thing material in my observations on those which you have alleged, it will induce you to re-examine the other Hebrew expressions on which you intend to publish your thoughts, that the world may receive completer satisfaction from them. For that is my intention, and by no means to discourage you, in writing these remarks. Were I to see your treatise in manuscript, I could not proceed to consider it thus minutely; when it comes out I will endeavour, as other occupations allow me time, to learn what I can from it. In the mean time I pray God to bless your very laudable endeavours for promoting the knowledge and esteem of his word: and am with much regard,

Your loving Brother and Servt.

Dec. 17.

Tho. Oxford.

NOTICE OF

SOPHOCLIS quæ extant omnia cum veterum Grammaticorum Scholiis, ex Editione Richardi BRUNCK. Accedunt Variæ Lectiones Caroli ERFURDT, et Notæ ineditæ Caroli BURNEY, 3 Vol. 8vo. Priestley.

THIS edition is published in a very neat and correct manner. It is chiefly a reprint of Brunck's latest Edition, with the Scholia, Lexicon Sophocleum, &c. The new matter consists of the various readings contained in Erfurdt's Edition, and some hitherto unpublished notes of Dr. Burney on the plays and fragments of Sophocles, on the Lexicon Sophocleum of Brunck, on the Greek Scholia, and on Brunck's notes. In the third volume the metrical Scholia of Demetrius Triclinius, which were though

emitted for publication by Brunck, "ut inepta, quippe quæ partim inutilia sunt, res manifestas, cujusvis lectoris in oculos incurrentes, nugatorie enarrantia, partim etiam erroris et inscitie plena," are introduced: and in the Editor's preface are defended.

We are sorry that we have not a greater number of emendations from the pen of that celebrated scholar, Dr. Burney. His annotations contain little else than references to the emendations of other celebrated critics, to Scholia, &c. Some of his corrections, however, we shall here introduce; judging that any emendations which proceed from him will be thought interesting.

C. Burnei Emendationes in Sophoclem.

- Œd. R.* 472. ἀναπλάκητοι. *ΛΙΑΣ ΔΟΚΡΟΣ.* iii. "Ἀνθρακός ἐστι. f. ἴσθι.
615. κ' ἄν. [κάν.] *ΛΙΓΕΤΣ.* vi. κινήσῃ αὔραις κάνα-
672. ἐλαιόν. χυφισί.
1352. Lege μ' ἔλυσ' ἀπό *ΑΚΡΙΣΙΟΣ.* i. οὐκ ἀκούετ';
τε φόνου.

1365. κακὸν ἔφν κακοῦ
ob metrum.

In Lexicon Sophocleum.

- Œd. C.* 664. f. legend. ἔγωγ' *ΑΚΟΤΣΕΤΗΝ.* ἀκούσασθε δὲ]—θον.
ἀνυθε τῆς ἑμῆς Γν. *ΔΕΡΜΙΣΤΗΣ.* μᾶλλον ἂν εἴη
Æ. Pers. 607 ὅστις.

1445. κακῶν.

- Antig.* 383. κἄν. *ΜΟΛΙΒΟΣ.* Μολυβδὺς ὥστε]—ος

- Trach.* 787. Βοῦ Δάκνων, ἰῶζων. *Οὐράν' αἰδοῖον* Σοφοκλῆς.

- Aj.* 197. Suid. v. Ἀτάρβη- *Οὐρητιᾶν* ὁμοίως ἡμῖν λέγουσιν.

- τος. Ἐχθρῶν δ' *Οὐρία* πλεῖν λέγουσιν.

- ὑβρις ἀταρβήτως *Οὐρίσαι.* ἀποκ. εἰς οὐρίον.

- ἔμφ. Hinc cor- *Οὐράν* in Satyr. fabula adhibitam

- rig. Soph. a Sophocle verisimile est.

1101. Leg. ἦγον.

In Scholia Græca.

- Phil.* 22. f. leg. Ἀσημανῶν *Œd. R.* 637. Q. de lectione

- πρόσθε μοι σῖγ', edit. prim.

- εἴτ' ἔχει. *Electr.* 62. εἰτα Ἑρμείμιος] ὁ

1242. φης; *Σάμιος.*

236. ΣΤΝοικον] ΕΤΝ.

We should have seen also with pleasure the notes of Erfurdt, a man, in the opinion of the editor, "sane eruditissimus, et quamvis Brunckio acutus atque acer minus ex naturâ, at certe non judicio minus subacto." But probably these are reserved for a future volume.

The Editor has adhered too closely to Brunck's accentuation. Thus we observe ἀγγῶ, ἀφῶ, &c. and τοῦ κατε, ἔωλεν καὶ με, &c.

in one case neglecting the ancient practice recommended by Posson, in the other placing the accents in a manner contrary to the nature of the Greek language. Brunck's accentuation is not very consistent, for there are many cases, where words occupying the position, which obtains in the two last instances, are correctly accented. But the Editor of this elegant edition ought to have corrected him.

We are sorry to observe in the Preface an inaccuracy, which our readers will recollect that we have noticed on another occasion. "Utrum distincta ac nitida excudit typographus, judicent peritiores," for *excuderit*.

GREEK PASTORAL POETRY.

In the Essay on the Greek Pastoral Poetry, there is an air of originality, which has an imposing effect. Yet the leading hypothesis, where it is aimed to prove that Theocritus was not a mere pastoral poet, but a poet of various character, heroic, elegiac, and humorous, is the hypothesis of Mr. Polwhele, published many years in the Introduction to his Translations of Theocritus, Bion, and Moschus, and Tyrtæus.

There, too, Mr. P. maintains that "*Theocritus observed the slighter and more imperceptible shades of nature*" [the subject of Sect. viii. of the Essay]; that "the shepherds of Theocritus have characters very different from what are generally supposed" [Sect. ix.]; that "Theocritus is often pathetic" [Sect. xi.]; and that "his language has peculiar felicities" [Sect. xiv.].

The poetry of Theocritus (says Mr. P.) is of all others the most untranslatable. So says the Essayist. But the Essayist has given us translations from Fawkes; though Fawkes was altogether a stranger to the discriminating manner of Theocritus. Fawkes had no perception of those "lighter shades" which appear in epithets and peculiar terms of expression. For instance:

ἀνὲρ γὰρ πικρὸς,

καὶ οἱ δὲ δὴ δρημῖα χολὰ πρὸς πρὸ καὶ ἄνθρωποι :

"And he is of bitter temper, and sharp anger always sits on his nostrils." So doth the Essayist render it: for his favourite Fawkes, from whom he so often quotes, has not translated it at all.

But in Polwhele, Pan

“reposes ’mid the woodland scene,

Whilst on his nostrils sits a bitter spleen.”

Ex pede Herculem.

I shall not trouble you with any more instances ; as I am aware that to introduce translations from the *Classica* into your Journal, is not exactly accordant with its plan.

I remain, your constant reader,

SICULUS.

Aug. 2nd, 1819.

ADVERSARIA LITERARIA.

No. XXI.

AULI HENRICI MARRON ¹ ELEGIA ET ODARIUM.—PAGO
SANCLODOALDÆO, ² XXX FERE ANNORUM RUSTICA-
TIONE FREQUENTATO, VALEDIXIT PORTA.

SANCLODOALDÆOS Fauni Dryadesque recessus

Qui colitis, juveni numina, nota seni :

Defixæque altè quercus radicibus imis,

Intonsum ferro dum petit astra caput :

Guttur et artificii longas Philomela querelas

Ingeminans, uni dum silet omne nemus :

Accipite extremum vestri vale, tesqua, poëtæ !

Accipite extremum, Fauna Dryasque, vale !

Nec tamen æternum vale : sit tetrum procul omen !

Ferre jubent alio fata sequenda pedem.

Fortè redux olim, vos, ô loca grata ! revisam.

Nî sedem, hospitium vos date dulce mihi.

Vincenni nemoris densâ vicinia fronde,

Montroliique vocat parva, sed apta, domus.

Hîc media inter lætifici vineta Lyæi

Delicias, patulo quâ tumet uva jugo ;

Purpureas inter malos, tua munera, Persi,

Vivere cum gravis me juvet agricolis ;

Vivere dilectâ cum conjuge, dulcis Hygeia

¹ Vir Rev. Consistorio Calvinistarum, quod Parisiis est, plurimâ abhinc annis, summa cum laude præest. Ed.

² Vernaculo Francogallorum sermone, Saint-Cloud. Ed.

Cui faveat, nostro thure piata Dea.
 Te sine, Hygeia, ô! quam mustum producit ævum!
 Te comite, æquali tramite vita fuit.
 Jamque iterùm saltus iterùmque valet virentes,
 Fugisti instantem quâ, Clodoalde, necem;
 Sequana quos vitreis properans præterfluit undis,
 Hære ut mallet, captus amore loci!

Lutetis Parisiorum, Kalend. Oct. ciaicccxvii.

In suburbanum Montrolianum.

VINCENNUM apricas quâ patulis nemus
 Ramis in auras surgit, et, infimâ
 *Radice adhærens, spernit austros,
 Et Boreæ furias minantis;

Sat ampla votis Montrolii domus,
 Domumque adornans hortule, non minùs
 Jucunde, lassum qui viretis
 Exhilaras refectisque cultis!

Amœna vobis debeat otia;
 Vobis quietem non sine Apolline,
 Magister, urbano remotus
 A strepitu, propriique juris.

Transacta vitæ si recolat suæ,
 Metæ propinquus, tempora, tædium
 Avertite, et mentis serena
 Deliciis meritum beate!

Seu Leida primis Castalidum favis
 Cùm labra anhefo prohdit, et sitim
 Honoris accendit perennem,
 Te, Lodoix*, duce, Babukenique:

* Vernaculo sermone, *Montreuil près Vincennes*. Ed.

* Poëta noster referatur velimus ad regulas de carmine Alcaico in *Disrii Classici fasciculo xxii.* editas. Ed.

* Innuitur Ludovicus Casparus Valskenarius. Ed.

Seu cùm vocavit Mosa pater suas
Ephebum ad oras; lustra ubi quatuor
*Vix egeram, sancto decorum
Munere,¹ nec tamen absque laude:

Majore seu cùm Sequana jam virum
Probat theatro; Sequana, civium
Proh! ante inaudito furore,
Pronus in horribiles ruinas.

O! quot periclis expositum caput!
O! quot periclis exsoluit Deus!
Antiqua regum stirps reversa
Dùm retulit² bona prisca secum.

O rusticantis prædiolum senis!
Si serâ, at æquâ, pace dabis frui;
*Ne linquat artus vita fessos,
Nî melior sine morte surgat!
Montroli, X Kal. Jul. 1710ccccxix.

On the death of Pope Leo IX.

Victrix Roma dolet nono viduata Leone,
Ex multis talem vix habitura Patrem.

On the death of Leo X.

Sacra sub extrema si forte requiritis hora
Cur Leo non potuit sumere?—Vendiderat.

¹ In urbe Dordracenâ.

² Vix reperias retulit primâ syllabâ brevî apud "perfectos veteresque" Poëtas. Ed.

Osorius of Lisbon is said to have written a Latin dissertation on Glory in so pure a style, and in a manner so much after that of an ancient Roman, that some have not scrupled to assert that this very treatise is the lost work of Cicero.

Ἀδελφον, οἶδ᾽, Τιβρίτου—

λείψανα, καὶ κακὰ λύμαθ', ἅπαν ῥύπον, εὐτελὲς ἔργον,
γεραλίων λήρων ψευδολόγους, σανίδας,
εὐρώταν, φαλλόν τε, καὶ ἡμερόν τε κιναιδῶν
ἄσματα, καὶ μούσης παύγια σωταδικῆς,
ἀνδρῶν μιτροφόρων πολὺ φερτάτω, ἔξοχος ἄλλων
Τούπιος αἰσχρολόγος θήκατο γραμματικῶν.

I have lately become possessed of a copy of Toup's *Emendationes in Lexicographos Græcos*, on the blank page of the second volume of which, opposite the dedication, are the above lines, which I have transcribed and beg to leave at your disposal. N. A. O.

*Epitaph on Cornelia Adricomia, a Dutch Poetess, written
by herself.*

Corpus humo, animam Superis, Cornelia, mando;
Pulverulenta caro vermibus esca datur.
Non lacrymas, non singultus, tristesque querelas,
Sed Christo oblatas nunc precor umbra preces.

Epitaph on Passerat, the Poet, written by himself.

Qui sim, viator, quæris; ipse nescio.
Qui sis futurus, tu tamen per me scies.
Ego tuque pulvis, umbra, et ambrae somnium.

Facio had conceived so inveterate a hatred to Laurentius Valla, that he persecuted him on every occasion. Facio was on his death-bed, when, being informed of the death of his enemy, he collected strength enough to dictate these lines :

Ne vel in Elysiis sine vindice Valla susurret,
Facius haud multos post obit ipse dies.

Ovidii Heroid. Epist. VI. v. 40.

Ingenii vocabulum de rerum quoque inanimatarum naturâ dici, sæpissime docuerunt viri docti.¹ Ita *crines ingenio suo flexos* dixit Petronius : et antiquior Petronio Nævius, in Lycurgo :²

Frondiferos lucos

Ingenio arbusta ubi nata sunt, non obsita.

Est igitur apud Ovidium quoque in Heroidibus locus ex eâdem hujus significationis observatione intelligendus, sed fortasse, aliter itaque editus est, constituendus. Scribens Hypsipyle ad Jasonem queritur se epistolâ nullâ certiore factam esse de illius vitâ : tum ex hospite, qui e Thessaliâ advenisset, Jasonis novos amores percontando rescivisse : ultimumque hoc ita refert :

*Singula dum narrat, studio cursuque loquendi
Detegit ingenio vulnera facta suo.*

¹ Turn. *Adv.* xxix. 28. ; Burm. ad h. l. ; ad Petron. c. 126. ; et ad Quint. viii. 2. Drakenb. ad Sil. Ital. iv. 90. xvi. 46 ; et fuse intt. ad Tit. Liv. Hist. ii. 30.

² Apud Nonium in v. *Ingenium.* (iv. 235.)

Et hîc quoque ingenio suo Burmamus explicat *sonte sua, naturâ sua*. Hoc omnino difficile est intellectu, et, quocumque modo locum acceperim, ego fateor me in eo semper quodammodo hæsisse. Quid si ergo, levissimâ mutatione, sic corrigamus :

Singula dum narrat, studio cursuque loquendi

Detegit ingenio vulnera TECTA suo.

Vulnera intelliges, quæ alios amores sectando Jason Hypsipylæ intulerat. Sic Hero scribit Leandro : Heroid. xix. 103.

In tua si veniant alieni colla lacerti,

Sitque novus nostri finis amoris amor :

Ah potius peream quam crimine VULNERER isto,

Fataque sint culpâ nostra priora tuâ.

Hæc quidem vulnera, hi amores, ingenio suo, naturâ suâ tecti potuerunt dici : quippe Jasonis maximopere intererat, quantum posset, amores occultare, ut Hypsipylen illi laterent.

Et certe ipsa hujus epistola incipit ab acri Jasonis increpatione, quod ipsi, Hypsipylæ, nihil quidquam de rebus suis scripsisset. Cum tamen non sit extra controversiam hæc explicatio, equidem conjecturam meam dubitanter proposuisse contentus nihil per me adfirmatum volo.

C. J. C. REUVENS.

NOTICE OF

The ANTI-DEIST : being a Vindication of the Bible, in answer to the publication called The Deist. Containing also a Refutation of The Erroneous Opinions held forth in The Age of Reason, and in a recent publication, entitled, Researches on Ancient Kingdoms. By JOHN BELLAMY. Author of the New Translation of the Bible, from the Original Hebrew. Pr. 2s.

OUR readers will recollect that the controversy between Mr. Bellamy and his opponents respecting the Hebrew text was first

carried on in the *Classical Journal*. But all was fair discussion, without personal invective. But he has lately been assailed by the weapons of bitter hostility, and nothing but his utter ruin seems to satisfy the wishes of his enemies. We are as far as any of them from assenting to every part of his Translation; but we must, in the spirit of candor and humanity, deprecate every attempt to injure his interest and his character. Let them strike at his arguments, but let them hear his defence.

The present work is written, with the same intention of defending the Holy Scriptures against the artful insinuations of infidels. Some articles in his Vindication have been already published by other writers in the cause of truth and revelation. But many are either new, or placed in a new light. As the work is rapidly running through a third edition, we shall present our readers with only one extract.

OBJECTION.

"The DEIST brings two solemn charges against David when he was on his death-bed: the first is absolutely false as it stands in the authorised versions; the second is not true according to the Hebrew.

He says, "But what shall we think of this Nero of the Hebrews, this man after God's own heart, this idol of the Christians, when we see him die in a manner uniform and consistent with the whole course of his life? What will be our reflections, when we find him with his last accents delivering two cruel and inhuman murders in charge to his son Solomon? murders, still farther aggravated by the included crimes of ingratitude and perjury! One of them to be executed on his old and faithful general Joab, who powerfully assisted him on all occasions, and who adhered to him in all his extremities, till the last, but who, notwithstanding, had not appeared in actual hostility against him, but only drank a glass of wine with the malcontents. His other charge was against Shimea, who reviled David at his retreat from Jerusalem, during his son Absalom's rebellion, but who made his submission when he returned victorious, and whose pardon David had sealed with a solemn oath."

ANSWER.

I will beg the attention of the reader to the "included crime of ingratitude" toward Joab. In the first place, Joab had been guilty of the crime of murder; he had murdered two captains of the host who stood in the way of his glory, and thus "shed the

blood of war in peace," 1 Kings ii. 5. He had also committed another murder; the king had commanded that his son Absalom should not be put to death; but in defiance of this command of his sovereign, he murdered the royal youth. And notwithstanding all these murders, David sought not to take his life.

Now I will refer the reader to the crime of Joab, which the DEIST palliates by saying, it was "only drinking a glass of wine with the malcontents." But previously I should show the reader what was the real charge of David to Solomon respecting Joab. The translation is perfectly correct, viz. "But let not his hoar-head go down to the grave in peace." From this expression, the DEIST supposes that David charged Solomon to murder Joab.

Solomon however had succeeded to the throne, and Joab joined in the cause of Adonijah in rebellion against Solomon, ver. 28, and when Joab heard that the king and the people had made Solomon king, he knew that he had transgressed the law, which was death. David did not charge Solomon to murder him, "to bring down his hoar-head to the grave with blood;" but "not to suffer him to go down to the grave in peace;" the meaning of which phrase is, that he was not to hold him guiltless, but to keep a watch over his actions.

The second charge which the DEIST brings against David is *perjury* and *murder*. In the common version of 1 Kings ii. 9. it is said; "But his hoar-head bring thou down to the grave with blood." A very different charge from that respecting Joab; nevertheless we shall find that the charge given to Solomon by David respecting Shimea, was not to murder him, but to save his life after David's decease. It is only the DEIST who brings this charge against David, being guided by the error made in the translation. The translators have omitted the translation of the negative: the clause when truly rendered, reads—"Neither bring thou down his hoar-head with blood to the grave." It is therefore so far from being true that David sought the death of Shimea, or commanded Solomon to kill him, that on the contrary, mindful of his oath, he laid his injunctions on Solomon also to keep it in memory; and the history proves the fact. Shimea was allowed to live within a certain district, and that on pain of death; nor was he put to death till he incurred this forfeiture by breaking his parole."

While we are writing, a second part is published, and appears to be as eagerly received by the public.

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* * They were elegantly bound in morocco or russia.

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De Constructione Antistrophica trium Carminum melicorum Aristophanis Syntagma criticum; auctore Car. Reisigio Thuringo, Jenæ, 1818. 8vo. pagg. 38.

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Προκήρυξις Βραβείου.

Ἀγαθὴ τύχη.

“Ποῖα καὶ πόσα εἶναι τὰ κακὰ, ὅσα ἐπροξένησε καὶ ἔτι προξενεῖ ὁ σχολαῖσμός εἰς τὸ δυστυχὲς ἡμῶν γένος; Ποῖοι δὲ εἶναι οἱ κύριοι τρόποι, δι’ ὧν ὁ σχολαῖσμός εἶναι δυνατόν νὰ καταργηθῇ διόλου ἢ τοῦλάχιστον νὰ ἐλαττωθῇ;”

“Ὅστις τῶν πεπαιδευμένων κοινοποιήσῃ διὰ τοῦ Λογίου Ἑρμοῦ εἰς τὸ γένος τὴν καλλιοτέραν διατριβὴν περὶ τούτου τοῦ ὑποκειμένου, λήψεται διὰ χειρὸς τοῦ φιλογενοῦς Ἐκδότου τῆς Μελίσης, ἢ τῶν φιλογενῶν Ἐκδοτῶν τοῦ Λογίου Ἑρμοῦ, τὸ ἐξῆς βραβεῖον: Λουκιανοῦ ἅπαντα εἰς τόμ. 10. Biponti (ἔκδοσις ἀραιωτάτη)—Examen critique des anciens Historiens d’Alexandre, par Ste. Croix; 2e édit. (σύγγραμμα κριτικώτατον καὶ περίφημον.)—προσέτι φρ. 50. ἐὰν ὁ νικητὴς ὑπάρχῃ εἰς ἓκ τῶν πτωχῶν πεπαιδευμένων.

Ἡ κρίσις γνήσεται δικαίως ἐν Παρισίοις ὑπὸ τεσσάρων ὁμογενῶν φιλόλογων τῇ α’ τοῦ ἰουλίου αἰωκ’. Τὸ δὲ ὄνομα τοῦ νικητοῦ κηρυχθήσεται

μετὰ τῆς προσηκούσης εὐγνωμοσύνης τῇ ἐκ τοῦ ἰουλίου κατὰ τὸ αὐτὸ ἔτος. Ἐρρώσθε, φίλτατοι ὁμογενεῖς, φιλόκαλοι καὶ φιλοπάτριδες. Ἐν Παρισίοις τῇ κ' τοῦ ἰουλίου αἰοῖθ'.

K. N.

(We will write at large the name of Mr. Κονσταντῖνος Νικολάπουλος.)

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Poliorcétique des Anciens, ou de l'attaque et de la défense des places avant l'invention de la poudre; par M. Dureau de la Malle, Membre de l'Institut, &c. Paris, 8vo. 1819.

M. Dureau de la Malle is son of the celebrated translator of Tacitus and of Livy.

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ΑΝΤΩΝΙΟΥ τοῦ ΚΟΡΑΙ Ὡδὴ εἰς Ἑρρίκον Φραγκίσκον Δαγυεσέα (*Daguesseau*), ἐκδοθεῖσα ἐν Παρισίοις κατὰ τὸ 1702 ἔτος, ἢ νῦν δευτέρου ἐκδιδομένη συνεκδίδεται καὶ τὸ ὑπὸ τοῦ Θωμᾶ συνταχθέν ἐγκώμιον εἰς τὸν αὐτὸν Δαγυεσέα. Paris, 1819. 8vo.

ANTONY CORAIS was a native of the island of Chios, and a very learned physician. ADAMANTIUS CORAIS, the celebrated editor of many Greek authors, is of the same family as Antony, and has lately published this ode, the first edition of which was exceedingly scarce.

Annales des Lagides, ou Chronologie des Rois Grecs d'Egypte successeurs d'Alexandre, ouvrage couronné par l'Académie des Inscriptions et Belles Lettres en 1818, etc. par M. Champollion Figéac. 2 vol. 8vo. Paris, 1819.

BIBLICAL.

In a few days, a New Edition of *The ENTHUSIASM of METHODISTS and PAPISTS considered*; By Bishop LIVINGSTON, 1 vol. 8vo. With Notes, and an Introduction, by the Rev. R. POLWHELE. Price 15s. bds.

This is a reprint from the scarce edition now selling for a very high price. The author's principal design is to draw a comparison, by way of caution to all Protestants, between the wild and pernicious enthusiasms of some of the most eminent saints in the Popish communion, and those of the Methodists in our country; which latter he calls a set of pretended reformers, animated by an enthusiastic and fanatical spirit.

In a few days, a Second Volume of SERMONS, by the Rev. C. BRADLEY, A. M. Price 10s. 6d. bds.

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Observations on the HARVEIAN DOCTRINE of the Circulation of the BLOOD. By GEORGE KERR, Esq. *Second Edition*, enlarged. 12mo. Price 5s. 6d. bds.

A copious GREEK GRAMMAR, by AUGUSTUS MATTHIÆ, &c. &c. translated from the German by E. V. BLOMFIELD, M. A. late Fellow of Emmanuel College, Cambridge. 2 vols. 8vo. Pr. £1. 10s.

With Matthiæ's Greek Grammar, German scholars have been many years acquainted. That of Weller, with Fischer's animadversions, has been long the standing Grammar, not only in Germany, but in every part of the world, as it is written in Latin. Buttman's, written in German, is perhaps the most comprehensive.¹ But Matthiæ's is particularly valuable for its extensive observations on the Syntax of the language. Viewed in this light, we consider it as possessed of peculiar excellence.

At the suggestion, we believe, of Mr. Elmsley, a translation of it into English was undertaken by the late Mr. Blomfield of Emmanuel College, whose premature death was a serious loss to the classical world.² What particularly distinguishes this edition is a set of remarks by his learned brother, which we recommend to the consideration of the original author, and of which we present the following specimen to our readers.

"It is strange that nothing is said of the *apostrophus* in prose writers. It is indeed a very doubtful question; and no general

¹ Of this we some time ago expressed a wish to see an English translation.

² As the translation probably wanted the final revision of its author, it is remarkable that there should be so few such inaccuracies as the following, p. 192. "The Greek verb is much more varied and rich in its forms than the Latin, or any other language;" for "than that of the Latin, or of any other language." *Verum ubi plura nitent, &c.*

rule can be given. The Attic writers used it more than the Ionic, and the latter Attic more frequently than the old; all of them chiefly in the monosyllable particles δέ, γε, τε, in the adverbs τότε, τότε, &c. in ἀλλὰ, αὐτίκα, &c. and always in the prepositions which end with α or ο; more rarely in other words. In Thucydides ii. 71. we find οὔτε ὑμῶν, but Dionysius of Halicarnassus cites the passage οὔθ' ὑμῶν. The monumentum Adulitanum, which is of an age almost coeval with Thucydides, has ΤΦΕΝ, ΜΕΘΑ. An ancient treaty in the Oxford marbles has ΑΦΟΤ and ΑΦΑΣ, without any distinction between the words. An ancient Cizyrene inscription has ΤΦΕΑΤΤΩ. Many other instances are given by Wasse in his note on the passage of Thucydides. Not that any examples are wanting to prove that the ancients did use the apostrophus in prose; for it was scarcely possible for them not to do so in many instances; the question is, whether there was the same uniformity of usage amongst them, as amongst the poets: and this question must be answered in the negative.

I. It depends in some measure upon the sense of a passage, whether the apostrophus is to be used or not: if the sense requires that any pause, however short, should be made after a word ending in a short vowel, and preceding another which begins with a vowel, the first vowel is not dropped, e. g. αὐτίκα, ἔφη, εἶση. So in Plato Phædr. p. 293. Ed. Heind. we should read λέγεται δὲ, ὡς ποτ' ἦσαν.

II. A short vowel is not cut off before another, when such elision would injure the harmony of the sentence.

III. Nor when the particle is emphatic, as in Plato Charmid. p. 154. B. οὐ γάρ τοι φαῦλος, οὐδὲ τότε ἦν. Phædr. p. 254. A.

IV. ἄρα is apostrophised before οὐ and οὖν, but not before other words.

V. The elision of nouns is rarer, as φίλ' ἄττα, Plato Lys. p. 221. C. αὐτόματ' οἰόμενοι, Demosth. Ol. I.

VI. If a particle closely adheres in sense to a preceding word, it does not generally suffer apostrophus: for apostrophus connects two words together, which here cannot happen, e. g. ὁ δέ γε ἰκανός—φίλοι δέ γε οὐκ ἂν εἰεν—ἄρα γε ὅλα. Plato Lys. p. 215. B. But we have παγγέλοιόν γ' ἂν εἴη, Phædr. p. 260. C. because γ' ἂν may be taken as one word.

VII. τοῦτο and ταῦτα are commonly apostrophised. Demosth. Ol. I. τοῦθ' οὕτως ἔχει, τοῦθ', ὁ δυσμαχάτατον, ταῦτ' οὖν; yet in the same page we have μετὰ ταῦτα ἂν. It is to be observed in general that the apostrophus is very frequent in Demosthenes, whose orations were written to be spoken, and a leading feature of whose style is rapidity. Upon the whole it seems reasonable to say,

respecting the prose writers, that, within certain limits, they used or neglected the apostrophus, as they judged it most conducive to harmony: and this must generally be the guide by which an experienced editor will determine himself, where Mss. differ; for the authority of the Mss. on these points is, in itself, very small.

When the author says that *περὶ* does not suffer apostrophus, he should except the Æolic dialect. See Pindar Ol. II. 65. Pyth. IV. 462.

The dramatic poets did not elide the *ι* in the dative plural. Other poets did, as Theognis, οὐδ' ὕων πάντες ἀδάμεν. See the Index to Toup's *Emend. in Suid. v. Vocalem*. Whether they elided it in the dative singular is a doubtful point. The negative is maintained by Lobeck. *ad Sophocl. Aj.* 801. Elmsley *ad Eurip. Heraclid.* 693.

Ορι is elided in the older epic poets: but not by the comic writers.

Diphthongs are not indiscriminately elided, e. g. not in the infinitives of the perfectum pass. or active, the aorists pass. nor in the third pers. sing. of the optative, nor the nomin. plural of nouns.

Μοι, in Attic writers, is elided only before *ω*, as οἴμ', ὡς εἴκεν. Sophocl. *Aj.* 354, 588.

Diphthongs are not elided by the Attic poets before short vowels.

We may probably offer a few more observations in some future number; but we have reason to believe that they will be incidental, and in approbation of a work, which has the singular merit of establishing its own authority on that of the best lexicographers, grammarians, and critics, to whose writings copious references are made in the notes.

Deism refuted, or Plain Reasons for being a Christian. By T. H. HORNE, M. A. duod. price 1s.—We have on a former occasion expressed our obligations to Mr. Horne for his "Introduction to Bibliography," a work, which ought to be in the hands of every student in that interesting science. We have lately noticed another work of his, which is calculated to confer the most signal services on students in divinity. The object of the present little work is to guard the minds of those who are entering into life against the insidious attacks of infidelity, and to furnish in clear and simple, but elegant language, a cheap, concise and useful manual of the evidence for the truth and inspiration of the sacred scriptures.

Théagène, par Mlle. GALLIEN 12mo. Paris. 1815.

Banquet de Leontis, par Mme. WYTTEBACH, née GALLIEN, 12mo. Paris. 1817.

Professor Schleusner has just published a new edition (the fourth) of his *Lex. in N. Test.* Sixty new words are introduced, which we shall extract into our next No.

Hermès Classique; *Journal Philologique*, principalement consacré à l'explication claire et méthodique de la valeur des mots, en latin, en grec et en français; à l'examen et à la discussion des différentes leçons admises dans le texte des auteurs anciens; à l'interprétation des passages difficiles des auteurs classiques: et contenant en même temps une Annonce et une Notice des Livres nouveaux relatifs aux langues anciennes, et à la Philologie en général.

Œuvres de Démosthène et d'Eschine en Grec et en Français; traduction de l'Abbé Auger; nouvelle édition, revue et corrigée par J. Planche, professeur, etc. Paris. 1819. 8vo. Tome premier.

Latin Prosody made easy. The Third Edition, enlarged, materially improved, and accompanied with the Poetic Treatise of Terentianus Maurus de Metris. By JOHN CAREY, LL.D. &c. &c. 1819. We shall return to this in our next No.

Reasons in favor of a New Translation of the Holy Scriptures, by Sir JAMES BLAND BURGESS, Bart. 8vo. 7s.

This is a work of great learning and ingenuity in proof of the necessity of a new Translation of the Holy Scriptures. It is an answer to the attack in the *Quarterly Review*, on Mr. BELLAMY. "I thought it my duty," says the Author, "to bestow considerable attention on these animadversions; the result of which was that, of eighteen distinct propositions laid down by the Critic, every one is either positively false, or such a misrepresentation of the truth, as in no wise to authorise the conclusion attempted to be drawn from it." This will widen the sphere of the controversy, as we doubt not that a reply will be made by the Critic; and thus from the collision of different opinions and arguments the truth will be elicited.

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PREPARING FOR PUBLICATION.

Analecta Poëmatum Latinorum Saculi Decimi Noni.

QUANQUAM hac nostra ætate veterum poëtarum græcorum et latinorum opera acerrimo studio et antea vix audita subtilitate illustrantur, emendantur, perpoliuntur, tamen rarius, quam superioribus sæculis, reperias, qui, illorum usi dicendi genere, poëmata condant: sive quod antiquarum gentium sermo diutius ex ore hominum evanuisse perhibetur, quam ut ad sensus nostrorum animorum exprimendos accommodatus esse videatur, sive quod eiusmodi exercitationes, utpote puerilibus tantum ingeniis formandis aptæ, scholarum fere discipulis ac magistris relinquuntur. Quo errore abreptos vidi egomet multos, odio magis quam veritate, fastidiosius de tota hac re iudicare, tanquam de nimis artificiosa ingenii ostentatione. Ne tamen harum aliarumque opinionum, levitatem longius hic persequar, facit partim exemplum summorum virorum, qui in iis, quas dixi, exercitationibus non solum iuventutis habuerunt oblectamenta, sed etiam hodieque maturioris ætatis ornamenta quaerenda esse putant, partim summus hominum ardor, quo antiquitatis studia non paucis privatim coluntur, sed publice ubique nunc impensius, quam ullo tempore factum est, incenduntur, aluntur, promoventur, ita, ut osorum numerus nunquam ad maiorem paucitatem redactus videri possit.

Itaque spero, fore, ut opera, quam in *analecta poëmatum latinorum huius sæculi* edenda conferre constitui, non solum philologis et liberalium artium studiosis in scholis et academiis, verum etiam quibuscunque antiquarum litterarum amatoribus ac patronis grata

et accepta accidat. Sicuti enim olim variis temporibus præstantissima carmina latina recentiorum auctorum collecta sunt, et superiore quoque sæculo nonnulli exstiterunt, qui in gratiam hominum litteratorum, quos non solum in scholis et academiis reperiri, sed etiam variis muneribus publicis præesse, vel in otio litterarum vitam degere constat, tales collectiones susciperent; ita neminem, quoad equidem sciam, hoc sæculo idem fecisse mirum videri posset, nisi summa turbulentissimorum temporum miseria eiusmodi consilii fugam satis excusaret. Iam vero, orbe pacato ac litteris lætius efflorescentibus, ne careat ætas nostra opere omnibus bonarum artium studiosis, ut opinor, iucundo, summa, qua possum, diligentia curabo, et efficiam, ut *carmina latina hominum doctorum, et nostratum et exterorum, duobus prioribus huius sæculi decenniis emissa*, non quotquot edita sunt, sed quæ lectu digniora videntur, *uno volumine comprehensa* evulgentur. Atque ut vetis multorum VV. DD. obtemperem, *græca* quoque carmina, quæ non abhorrent ab instituto meo, coronidis loco addentur.

Quod consilium ut rite exsequar, etsi satis materiæ collegi, fieri tamen solet, ut præstantissima carmina, dum sparsa feruntur, multorum notitiam effugiant, vel, dum in scriniis retenta delitescent, lucem prorsus non adspiciant. Innuo potissimum ea poemata, quæ per varias occasiones e typis prodeunt, et in quibus sæpe numero haud vulgaris ingenii vis elucet. Hinc omnes omnino, quibus pœsis latina in deliciis est, enixe rogatos cupio, ut, quidquid vel ab ipsis vel ab aliis profectum in rem meam fore viderint, benevole ad me transmittant et assensu iudicioque suo, quibus possunt modis, inceptum meum adiuvere velint, quemadmodum ex eruditissimorum virorum numero plures iamiam consilii mei fautores et adiutores venisse lætus gratusque profiteor. Præcipue vero Societatis Latinæ Ducalis Ienensis, quæ latissime patet, sodales ornatissimos, quibus hæc studia potissimum curæ cordique esse suspicari licet ex honorificentissimi sodalitiî appellatione, precibus adeo humanissimis, ut sociali amicitia susceptum negotium ornent atque augeant.

Sed ne ullo modo iniuste videar irruere in alienarum rerum possessionem, sciant lectores, *nihil omnino invitis auctoribus superstitionibus receptum iri*. Quorum assensum ut ferrem, adii iam partim multos non sine fructu, partim mox adibo; sed si qui forte, conspecta hac tabula, nundinis auctumnalibus a. 1819 nondum fuerint a me salutati, nolint me negligentiae vel superbiae accusare, sed litteris potius amissis vel ullis casibus id tribuere, ac nihilo minus gratus fore sibi persuadeant, quidquid symbolarum mihi obtulerint. Nam quum liber sub finem huius decenniî proditurus sit, nihil est, quod festinare cogat. Continebit autem *odas, elegias, epigrammata et carmina varii argumenti*. Litteras ad me dadas

curabit *Cnoblochii*, librarii Lipsiensis, humanitas, cui velim committantur.

Dab. Wittenbergæ, d. 15. Novemb. 1818.

Frid. Tr. Friedemann,
Philos. Doct. Lyc. Correct.
Societ. Ieu. Lat. Sod. Hon.

Operi per se satis quidem laudabili ut respondeat habitus externus, curabo, ut ne typi grandiores sint, qui molem libri præter necessitatem augeant, neve nimis pusilli, qui oculorum aciem fatigent, sed formæ novitate pariter ac puritate commendentur. Quanquam vero, propter crescentem in dies materiem, neque ambitum libri, quem viginti circiter plagulis octonis contineri posse suspicamur, neque pretium nunc constituere licet, hanc tamen fero emtoribus conditionem, ut iis, qui ab hoc tempore usque ad finem anni 1819 nomina sua, quorum index præfigetur, *subscribendo* apud me professi fuerint, tertia pars pretii futuri remittatur, et, qui decem subscribentium nomina collegerint, undecimum libri exemplum *gratis* tradatur.

Dab. Wittenbergæ, d. 15. Novemb. 1818.

Sam. Godofr. Zimmermann,
Bibliopola.

LITERARY HISTORY.

A list of the edited Works of J. MORELLI, late keeper of the Venetian Library.

1. Biblioteca manoscritta del Bali Thom. Gius. Farsetti. Venet. 1771 e 1780. t. 2. 12mo.

2. Dissertazione storica intorno alla pubblica Libreria di San Marco in Venezia. Venez. 1774. 8vo.

3. Fr. Prendilacque Dialogus de vita Victorini Feltrensis, ex cod. Vaticano, cum annotatiunculis Morellii, edente Nat. Lastesio. Patav. 1774. 8vo.

4. Codices MSS. Latini Bibl. Nanianæ relati, cum opusculis ex iisdem depromptis. Venet. 1776. 4to.

5. I codici manoscritti volgari della Libreria Namiana riferiti, con alcune operette inedite da essi tratte. Venez. 1776. 4to.

6. Catalogo di Commedie Italiane raccolte da Bali Farsetti, con annotazioni. Venez. 1776. 12mo.

7. Vite di Ant. Fr. Farsetti, e di Maffeo Nicc. Farsetti, arcivescovo di Ravenna. Stanno nel libro intitolato Notizie della Famiglia Farsetti Cosmopoli (Venezia 1778) 4to.

8. Catalogo di storie generali e particolari d'Italia, quanto a città, luoghi e famiglie, raccolte da Bali Farsetti, con annotazioni. Venez. 1782. 12mo.

9. Lettera al Senatore Angelo Quirini sopra due antiche iscrizioni spettanti alla città di Salona, poste nella villa Altichiera. Venez. 1784. Sta nel t. 16. della raccolta Ferrareze.

10. Aristidis Oratio adversus Leptinem; Libanii Declamatio pro Socrate; Aristoxeni Rhythmicorum Elementorum Fragmenta; ex Bibl. Veneta D. Marci nunc primum edita Gr. Lat. cum annotationibus. Venet. 1785. 8vo.

11. Catalogo di libri Italiani raccolti da Bali Farsetti, con annotazioni. Venet. 1785. 12mo.

12. Lettere di Apostolo Zeno emendate e accresciute di molte inedite. Venez. 1785. t. 6. 8vo.

13. Bibliotheca Maffei Pinelli Veneti magno jam studio collecta, descripta et annotationibus illustrata. Venet. 1787. t. 6, 8vo.

14. Catalogo di libri Latini raccolti da Bali Farsetti, con annotazioni. Venez. 1788. 12mo.

15. Vita di Ia. Sansovino descritta da G. Vasari, e da lui medesimo riformata, corretta e continuata. Venez. 1789. 4to.

16. Della istoria Viniziana di P. Bembo Cardinale da lui vulgarizzata libri xii, ora per la prima volta secondo l'originale pubblicati. Venez. 1790. t. 2. 4to.

17. Epistola ad Chr. Frid. Ammonium de nova versione Gr. Librorum quorundam Veteris P. in codice Ms. Bibl. Venetæ D. Marci servata. Exstat cum versione eadem Pentateuchi Erlangæ impressa a. 1791. t. 3. p. 104. iterum infra No. 53.

18. Epistola ad Am. G. Camus de cod. Ms. Græco Historiæ Anim. Aristotelis in Bibl. Marciana servato, data Venetiis a. 1791. Exstat in opere: Notices et Extraits des Mss. Paris. t. 5. p. 435.

19. Andr. Gritti Principis Venetiarum Vita, Nic. Barbadico auctore. Venet. 1792. 4to.

20. Componimenti poetici Latini e volgari di varii autori de' passati tempi in lode di Venezia, scelti &c. Venez. 1792. 4to.

21. Epistola ad Io. B. C. de Anse de Villosion, qua tragediam *Tereus* inscriptam, nuper inventam, et L. Vario adjudicatam, Prognem Gr. Corradii esse demonstratur: data Venetiis x. Kal. Oct. 1792. folio volanti impressa; iterum edita ab Harlesio in Supplem. ad brevioram notitiam Litter. Rom. part. i. 1. p. 494. ac tertio a Simone Chardon de la Rochette in Magasin Encyclop. an. ix. t. 5. p. 95, &c. Recusa in No. 53. infra.

22. Epistola ad Jos. de Retzer de Operr. Hier. Balbi Veneti ab eo Vindobonæ an. 1792 editis. Exstat in Mercurio Italiano di Vienna an. 1792. t. 8. p. 202.

23. Dissertazione delle solennità e pompe nuziali già usate presso li Veneziani, &c. Venez. 1793. 4to.

24. Monumenti del principio della stampa in Venezia. Venez.

1793. 4to. foglio volante. Da questi monumenti risolta la falsità dell' anno 1461, nel famoso libro *Decor puellarum*. Furono essi ristampati nel *Giornale Veneto* intitolato *Genio letterario d' Europa* Gennaro 1794, nei Supplementi citati dell' *Harles P.* 1. p. 11. e in altri libri ancora.

25. Monumenti Veneziani di varia letteratura per la prima volta pubblicati. Venez. 1796. 4to.

26. Delle guerre de' Veneziani nell' Asia dall' anno 1470. al 1474, libri iii. di Coriolano Cippico, riprodotti con illustrazioni. Venez. 1796. 4to.

27. Dissertazione storica della cultura della poesia presso li Veneziani, dalli più rimoti tempi fino alli moderni. Sta col *Parnaso Veneziano* dell' Ab. Bettinelli. Venez. 1796. 4to.

28. Lettera sopra una statua con iscrizione, all' insigne scultore Canova. Sta nel *Mercurio d'Italia* Venez. 1796. t. 1. p. 96.

29. *Dionis Cassii Histor. Fragmenta cum novis earumdem lectionibus, nunc primum edita et annotationibus illustrata* Gr. Lat. Bassani 1798. 8vo.

30. *Eadem castigatius formaque majori ad Reimarianam editionem accommodata*, Paris. 1800. fol. (cura Chardonii a Rochetta.)

31. Lettera al Conte A. Bartolini sopra due sconosciute edizioni di Tibullo e di Claudiano fatte nel sec. xv. Sta col saggio dello stesso Bartolini sopra la tipografia del Friuli nel sec. xv. Udine 1798. 4to.

32. Le rime di Petrarca tratte da' migliori esemplari con illustrazioni inedite di Lod. Beccadelli. Verona 1799 t. 2. 16mo.

33. Notizia d'opere di disegno nella prima metà del sec. xvi. esistenti in Padova, Cremona, Milano, Pavia, Bergamo, Crema, e Venezia; scritta da un Anonimo di quel tempo, pubblicata e con copiose annotazioni illustrata. Bassan. 1800. 8vo.

34. *Bibliotheca Manuscripta Græca et Latina*. t. 1. Bass. 1802. 8vo.

35. *J. Cottæ Ligniacensis carmina recognita et aucta*. Bass. 1802. 4to.

36. Dissertazione intorno ad alcuni Viaggiatori eruditi Veneziani poco noti. Venez. 1803. 4to.

37. Memoriale di Ag. Valerio cardinale a L. Contarini sopra gli studii ad un senatore Veneziano convenienti: con annotazioni. Venez. 1803. 4to.

38. Lettere famigliari dell' Ab. Nat. Lastesio per la prima volta pubblicate con una narrazione intorno all' autore. Bassan. 1804. 8vo.

39. *Aldi Pii Manutii scripta tria longe rarissima denuo edita et annotationibus illustrata*. Bass. 1806. 8vo.

40. *Descrizione delle feste celebrate in Venezia l'a. 1807.* per

la venuta dell' Imperatore de' Francesi e Re d'Italia. Venez. 1808. 4to. fig.

41. Stanze inedite di A. de' Pozzi in biasimo delle donne, e di Torq. Tasso in lode di esse. Venez. 1810.

42. Notizie intorno all' introduzione alle virtù, tetso sin ora inedito. Firenz. 1810. 8vo.

43. Amore fuggitivo, Idillio di Mosco tradotto da Ben. Varchi, e rime burlesche di Agnolo Bronzino. Venez. 1810. 8vo.

44. Lettera rarissima di Crist. Colombo, scritta dalla Giamaica nel 1503. alli re e regina di Spagna, riprodotta e illustrata con annotazioni. Bass. 1810. 8vo.

45. Notizia di un' operetta latina a stampa appena nota di Cl. Tolomei. Sta nel Poligrafo Giornale di Milano 1812. No. 19. 20.

46. Epistolæ duæ ad Dan. Wytttenbachium an. 1784. et 1806. de versione Latina Phædonis, quæ putari solet facta ab H. Aristippo Atheniensi. Exstant cum Phædone a Wytttenbachio edito Leid. 1810. p. 103. 105.

47. Lettere due al cav. Ph. Re, sopra l'opera Ruralium Commodorum di P. Crescenzio. Stanuo nell' elogio del Crescenzio. Bologn. 1812. 8vo.

48. Rime inedite di A. M. de Pozzi, con notizie intorno all' autore. Nel Poligrafo sopra detto 1812. No. 32. 37. e 1812. No. 48.

49. Lettera a Lor. Pignotti sopra la prima edizione del Sinodo di Firenze celebrato nel 1478. Sta nel t. 6. p. vi. 21. dell' Istoria della Toscana del Pignotti. Firenz. 1813.

50. Epistola ad Albin. L. Millinum de Inscriptione Græca quæ Venetiis in Museo Grimmanorum exstat. In Magasin Encyclop. Avril 1814. p. 281.; recusa in No. 53. infra.

51. Epistola ad Dan. Wytttenbachium de Davide Armeno ejusque Commentario Græco in Aristotelis Categorias. Exstat in Philomathia Wytttenbachii. iii. p. 317.

52. Notitia Codd. Mss. Venetorum Hesiodi, in qua Trincarel-lipæ editionis Venetæ fontes indicantur. Exstat in Analectis variæ eruditionis Fr. A. Wolfii Berol. 1818. t. 2. p. 263.

53. Epistolæ VII. variæ eruditionis. Patav. 1819. 8vo. Memorie tre dello stesso Morelli, lette nelle sezione dell' Istituto Italiano in Venezia, già scelte per la stampa da farsene negli atti del medesimo:

I. Osservazioni Filologiche intorno alle descrizioni di alcune statue dettate da Callistrato; con la notizia dello studio della critica incominciato in Italia dal Petrarca, e felicemente poi in essa coltivato.

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III. Di un' orazione Greca inedita di esso P. Bembo, come se fosse da recitarsi alla Signoria di Venezia per muoverla a favorire e fare che rifiorisca la letteratura Greca.

NOTES TO CORRESPONDENTS.

We shall attend to the suggestion of D. L. and insert in a future No. Professor REUVENS's *Disputatio de Linguae Graecae pronuntiatione*.

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Mr. Hoblyn's article shall appear in our next.

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A NEW THEORY OF THE HEMISPHERES,

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* * * Subscriptions for the above are received by Messrs. Carpenter, Mr. Valpy, and by the Author, 1, Lambeth Terrace.

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DIRECTIONS TO THE BINDER.

Do not bind this XXth Vol. till No. XLI. appears, as the Index to follow this No. will be published with it.

THE
CLASSICAL JOURNAL.

NO. XL.

DECEMBER, 1819.

Thoughts on a Revision of the Translation of various passages in the Old Testament, by ARCHBISHOP SECKER, in a series of letters addressed to the Rev. Mr. Pilkington, author of Remarks, &c. &c.

PART II. [Continued from NO. XXXIX. p. 198.]

Deanery of St. Paul's, Jan. 6, 1757.

SIR,

Your kind manner of receiving my remarks encourages me to say, that I am willing to see the rest of your papers and to give you my general opinion concerning them, though I cannot enter into particulars. Yet I would mention a few concerning those which are now before me.—It doth not seem to me that *ו* signifies *more-over*, Gen. xliv, 32; but expresses a reason either why Jacob will be more grieved at Benjamin's not returning, or why Judah is peculiarly solicitous that he should return, which is that he had engaged and promised it to his father. There may be something of ellipsis in this; but no more than is in our common speech perpetually. And surely if the Bible had been written originally in English, it would not have been thought that *for* signified *more-over* in this passage. I do not apprehend Noldius to have mistaken the import of the particles by giving the words of any Latin version, but from want of critical judgment, or desire of multiplying senses. They have undoubtedly some of them many; but fewer and those reducible in a greater degree to one original meaning of each particle than he imagined: as the notes at the bottom

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CL. JI.

NO. XL.

P

of the pages of the second edition have shown in the first sheets; but I think have carried the matter too far the other way.

On your first section I would observe, that we need not undertake to defend the correctness of scripture as distinct from its consistency. Inspiration doth not imply necessarily any more than such influence of God's spirit as was requisite to attain his purpose. And this might well be attained by a superintendence, which left the writer at liberty to use his own style and manner of expressing many things, though not the most accurate or elegant. There may have been considerable reasons for not extending the divine assistance further. And if we undertake to prove the correctness of scripture language according to critical rules; we should first enter a protest that its authority doth not depend on that point, and we should be very cautious of altering its text in a prosecution of this design. Archbishop Potter in the 3d volume of his works, published three years ago, hath written very well on the subject of Inspiration; and so indeed hath Dr. Doddridge in his Family Expositor.

Remarks have been written on Mr. Kennicott's book, and some of them published, and others privately communicated, which I think have shown that he hath been too bold in a good many of his proposed alterations, though by no means in all. His antagonists in print scarce allow any of them to be right.

I do not understand the six last lines of your fourth section.

All persons allow that there are various readings in the Hebrew copies. But the defenders of the present text say, that it is not credible that the true reading should have been lost out of them all.

How doth any change in the manner of writing Hebrew make variations in the text necessary?

You seem to speak of the points as first added to Hebrew by some persons not Masorites, and then confirmed by Masorite authority. It is not safe to be over particular in a matter about which we know so little.

You say the transcribers were to write in a more contracted form: and the ' and) were frequently to be omitted. There was no need of omitting them for the points. Only transcribers might be tempted to omit them for expedition as they were become less necessary.

There are quiescent and defective verbs in Chaldee and Syriac, as well as in Hebrew, and most of them are common to the three languages. Therefore it is evident that they were not contracted by Masoritick rules. And though there had been no proof that they were not thus contracted, it ought not to be supposed or imagined that they were, without proof or probability.

If translators can be in no fault when they render the word which they find written, though a wrong one, transcribers are in no fault when they write the word which they find written. Both indeed might do well to correct the mistake where it is extremely plain, only giving notice of it. But the superstition both of transcribing and translating the text as it stands, is much safer than the boldness of altering it rashly. And many wrong alterations have been proposed.

In all languages more mistakes are made in transcribing proper names which do not occur frequently, than in transcribing any other words, excepting numbers. Errors in these, therefore, are no proofs that the Jewish transcribers were more careless than others. I believe most of the variations, which you set down here, have been already mentioned by the criticks and commentators.

I am with all good wishes, Sir,

Your loving Brother and Servant,

Thos. Oxford.

Remarks forwarded

by Archb. Secker, afterwards under date January 13, 1757.

Joshua might originally be called, in Deuteronomy xxxii, 44, by his old name. See Numbers xiii, 8, 16. And the versions might choose to call him by his more usual name.

Probably בשת 2 Samuel ii, 8, and elsewhere, is אשבעל 1 Chron. viii, 33; ix, 39, as ירבשת is ירבעל. For בעל the false deity is nicknamed בשת Jerem. ix, 13; Hosea ix, 10. Le Clerc hath noted the omission of יואל after הבכר.

כלאב 2 Samuel iii, 3, in the Greek is Δαλουία. And דניאל, 1 Chron. iii, 2, in the Vatican copy of the Greek is Δαμνηλ, the Alexandrine Δαλουία. And in both places, Syriac and Arabic, have not, as you have by a slip of your pen, written it Chabeb, but כלב. This shows that all persons are prone to mistake in uncommon proper names. Some will say that this son of David had two names.

אבישולם and אבשלום, יואש and יואש seem only different manners of speaking or spelling.

In Gen. xx, 6, Samarit. hath מכתמה. The versions might add the pronoun for clearness, without reading it in the Hebrew, as our version hath done often. And מכתו may have been the original reading. For that form is frequent in verbs ending with ת, and there is a great affinity between them and verbs ending with ת. Indeed the Chaldee and Syriac confound them entirely one with the other.

As ראש in Chaldee is ריש, and we find in Hebrew ראש and ראש, so possibly ראשית may be only a still more contracted ראש.

ing. And who can be sure whether **נחץ** is not another? So on the contrary side **נאש** for poor may be the ancient orthography preserved here. The suffix **ה** is found so often instead of **ן** that I cannot think it a mistake in transcribing, but rather a part of the ancient language: which is confirmed by the constant use of it in the kindred languages. I see not why **נאלה** and **נאלה** may not have been indifferently used. **נל** is found again 1 Chron. xx, 8. As **נער** signifies a young woman 21 times in the Pentateuch, and **נערה** but once, Deut. xxii, 19, where also some MSS. have **נער**, I take the former to be the true reading, and apprehend it to signify in the Pentateuch a young person of either sex, as girl did in old English. In the other books it never signifies a female without the feminine termination. **נערה** is female in near 200 places in the Pentateuch, and never in any other book: And **נל** is but about 11 times in the Pentateuch: therefore I conceive that the former is right throughout those 5 books; which is the only probable reason of its being found so often in them, and only in them as a feminine; still it might be pronounced differently when male and when female.

These differences between the Pentateuch and the other books prove that they are not of the same age, and since the Samaritan hath always **נערה** and **נעל**, I conclude it hath been altered by an injudicious critic; of which there seem to be several other marks.

נעל is as true a Hebrew root as **נערה** and occurs several times; and **נערה** is derived from it.

You might have added Ps. lix, 10, that **נשמונה** should be **נשמוה**, for so Syriac translates it here and so it is v. 18.

Παραγενόμενοι is not a proper translation of **נענו**, but agrees with **קרבו** which the Syriac hath Gen. 1, 16. However, if both read **נענו** it seems not preferable to **נעו** which Samaritan hath, for by verse 18 the conference was not personal, but his brethren went to him after sending the message.

I see no need of altering **מלך** Genes. xiv, 10, into **מלכי**. The vulgate translation *Rex Sodomorum et Gomorrhæ terga vertunt* is true Latin: but the Samaritan, Septuagint, and Syriac repeat **מלך**. This therefore, if any, is the proper change.

יושב is collectively taken Genes. 1, 10, 11, as Is. ix, 8, 9, xx, 6, and elsewhere, and as **רכב** is taken in Gen. but two verses before;

There is no necessity of changing **מלאך** into **מלאכי**, Exod. xxiii, 20. But the Samarit., Septuag., Vulgate have the latter. The Syriac and Chaldee agree with the present text.

בניך may stand very well Gen. xvi, 15, because that particle sometimes receives suffixes in the form of a Plural. **בית** is in Is. xxxvii, as well as 2 Kings xix, and no one version hath **בת** in either place; nor doth it seem in any respect preferable.

I suspect חסדיח Ps. xvi, 10, to be an old form of the singular number. Mr. Comings in his answer to Mr. Kennicott hath cited like instances from Gen. xxvii, 29 ; Numbers xxiv, 9 ; Deuter. xxiii, 14, 15 אב and אח always assume ' in the singular number before a suffix. Nouns in regimine sometimes do it, as מלכי צדק ; and there are other footsteps of this ancient usage.

Most of the remarks which you have made in these sheets are already made in print. And I do not perceive the use of repeating them for the purpose which you have in view : unbelievers will not say that the transcribers of the Hebrew Bible have made no mistakes ; and we shall get no good by telling every body how many they have made ; much less by laboring to prove them more than they are : when in the places to which infidels make objections we can make no other fair answer, than by alleging that the text hath suffered, it will be useful to show the probability of a corruption. But furnishing them, especially in small pieces written in our own tongue, with more instances of corruption, though casual only, and still worse if designed ones, than we need, will only tempt them to say, and others to imagine, that almost every thing in the Old Testament is uncertain. And it will contribute to this, if we say, what I think we have no ground to say, that the Hebrew transcribers were less careful than others.

Schulten's *Institutiones ad Fundamenta Linguae Hebraeae* 4to. L. B. 1756. is an excellent book for explaining such forms of words as seem to be irregular and to want correction : though he scarce allows any to want correction and so carries the matter too far.

January 13, 1757.

Dr. Gregory Sharpe, in a Dissertation printed a few years ago, hath made it probable that the Masoritick number of letters in the Old Testament is too small by above 350,000.

Not only ארבעים must be changed into ארבע, but שנה into שנים.

The court seems to have resided at Jesreel. The principal persons of that place, who had the King's children under their care, might have fled with them to Samaria. This Le Clerc observes, and adds that, if any change be made, the least is from ירעאל to ישראל.

Houbigant, though fond of emendations, makes none Numb. xxxv, 4, but translates v. 5, Ye shall measure on the outside of the city. For a line of 1000 cubits each way from the city would produce a suburb of 2000 cubits square.

Codex Alexandrinus hath Absalom 1 Kings ii, 28. You will do well to compute by the lowest talent. Genes. iv, 8 may be translated, " And Cain sold it, &c." as Exodus xix, 25.

Houbigant thinks there is something wanting, 1 Kings viii, 65, to be supplied, from 2 Chron. vii, 9, 10. You would do well to compare these texts.

The Vatican and Alexandrine copies are too much alike to be two versions. And one version cannot be made from 2 Hebrew copies. Things have been afterwards added in one Greek copy, or omitted in the other from various reasons.

The best way to attain this design would be only to show the mistakes of transcribers, in passages against which objections, otherwise unanswerable, have been made, not to produce without need, especially to every reader of pamphlets, yet more instances of mistakes than have been commonly imagined.

It should be shown, if it can, from what Hebrew words the translation *σῶμα δὲ κατηρίσθη* may be derived. For *σῶμα* Grotius thought should be read *ἀκούσμα*, and Bos conjectures more probably *ἀρία*, especially as *σ* precedes.¹

Omissions should not without some justifiable cause be imputed to unjustifiable causes.

The whole of this quotation is found in the same words or nearly the same in different parts of the Old Testament; and therefore St. Paul truly saith, it is written; and he doth not say it is written all in the same place: and different texts are joined without any marks of distinction in other parts of the New Testament and in Clem. Rom. and the succeeding fathers, and sometimes without strict accuracy in words. And therefore I rather conceive an addition to have been made from the Apostle to some copies of the Greek of the Psalms, and thence taken into the Latin version, than that so much is lost out of the Hebrew and other versions of Ps. xiv.

The Greek and Latin versions might easily have their addition to the end of Psalm xiii from Ps. vii, 17, or ix, 2.

Words originally written in the margin by design might be inserted into the text by negligence or mistake.

The book of Jasher might for aught we know be written before that of Joshua. And therefore the authority of the Greek against this quotation seems not greater than that of the Hebrew and all other versions for it.

Repetitions are common in Scripture.—And the Greek translator or his transcriber might omit Joshua xiii, 33, to save trouble, as unnecessary, the substance of it having been already in v. 14. Probably Saul's age is dropt out of 1 Sam. xiii, 1. There

¹ See a better conjecture in Doddridge, vi, p. 87. Note by Mr. Pilkington.

is a fragment of a Greek version which puts 30. The LXX. might omit it because they knew not what to make of it.

There are strange omissions in the Vatican copy in and about 1 Kings viii, xii, xiii. But it hath these very two verses against which you object, 2 Chron. vi, 1, 2. And in different senses. God did and did not dwell in his temple. Probably Solomon had in his view Lev. xvi, 2.

In 1 Kings xxii, 46, 49 every verse tells us something which we are not told elsewhere. And v. 49 hath the appearance of disagreeing with 2 Chron. xx, 35, &c. There is a marginal note to reconcile them. Houbig. would read *ולא אבה* for *ולא אבה*. But *אבה* is never joined with *ולא* but always with *לא*, except in two or three places where also a negative is implied.

I have already said what occurred to me on this part. Only I would observe further on p. 50 in regard to the word *ען* that, whoever wrote this, undoubtedly understood Hebrew.

Some transcriber of the Greek version might leave out what would at once shorten the story and free it from difficulties.

Cler. supposes that *התבאר* and Houb. that *אתה באר* should be written for *התפאר*.

The Chaldee as well as Vulg. understood the Hebrew word to mean the dung; and so *פדש* signifies. The Syriac probably read some word which he derived from the Syr. and Chaldee.

There is a remarkable similitude between the last part of v. 22, and the first part of v. 23; perhaps the one is a corruption of the other, or perhaps both corrupt. The Alexandrine copy hath only one.

נא is only in Hiphil, and signifies to make void or break off, and *תנאח*, in the only two places where it occurs, may naturally signify a breach, i. e. of friendship; though in the first with good cause. All Hebrew idioms, which by long use are naturalised amongst us, and commonly understood, may as well be preserved now in a translation of the Bible, as if they had originally belonged to our language.

על פני seems properly translated, before my face, just as *על פניכם* v. 10. The former phrase intimates that God would see and avenge their transgression in this point. They were not only forbidden to have Gods in preference or opposition, but in conjunction or subordination to Jehovah.

Soul hath acquired nearly the same latitude with *עצם השמים* *עצם השמים* may be the substance of the upper air or blue sky; or only the sky, or Heaven itself, as *עצם היום הזה* that self same day; Exodus xii, 41. *עצם* is never rendered *σῶμα* by the LXX. And therefore it seems improper to explain *σῶμα* by it in the New Testament, where the body of Sin is a figurative organised body, otherwise called the Old Man; and the body of death, the fallen man.

corrupt nature, from the influences of which we want to be delivered.

I have not been able to look upon your papers till this day. As soon as I have leisure I shall proceed to the rest.

February 3, 1757.

The phrase, "And it came to pass," in the translation of the Bible, I think is sufficiently naturalised, and gives in most places a kind of dignity to the narration, which would be missed if it were left out.

This observation about the relatives rather tends to depreciate than illustrate Scripture language, and is I think too *strongly expressed*. Scripture and profane writers seem to be nearly on a level in this respect. Porter may be collectively for porters, as horse and ass in the same verse for horses and asses.

But probably v. 11, נִפְּנָה should be נִפְּנָה as Cler. and Houbig. have conjectured, and be translated, "And the Porters called;"—or possibly, it may mean, that one of them called, or that they all called with one united voice—

Shall *he* go up, is right. For so they said, 1 Sam. iv, 7. God is come into the camp.

Heal them—perhaps the inhabitants of the towns mentioned in the same verse.

Their cities—perhaps to which his disciples belonged.

In Matth. v, 11, 12, is an ellipsis of the nominative to the verb persecute, which is to be supplied here and elsewhere by *men*.

I have not time now to consider what you say of the Women in Matthew xxviii and Mark xvi, and have not your Harmony here.

Relatives are frequently omitted in Latin and Greek.

The title of Psalm iii is when he fled בָּרַח, and it appears by the beginning of v. 7, 8, that the danger was not over.

I see not the need of putting *had* in Genesis ii, 8, &c.

Ps. vi. 10 is in the Bible translated as you propose, but needs not, as v. 8, 9 show. He was in distress, prayed, and was satisfied that his prayer would be effectual.

In Psalm xxi, 1 מִלֵּא shows it not to be a petition.

Ps. lxxix, 10 is translated *should* in the Bible.

Here also I think in most, if not all, places, the present tense is as well or better than the future; but particularly Matthew xviii, 1; where I take the Kingdom of Heaven to mean the Gospel staté. Conjugation and tenses are by no means always determined by the points; and commentators have made to serve their turns more irregularities and exceptions than they ought: and some of them may be corruptions in the text.—And it must

not be too hastily concluded from one verb's having an uncommon sense in such or such a conjugation that another hath or may have the like.

יָמִים is the dual of יוֹם, and used only in 4 or 5 places, of which Numbers xi, 19 is one : יָמִים is the constant plural.

שָׁבַע is never used for a week, but שָׁבָע. In the plural it hath both the masculine and feminine termination.

That יָמִים sometimes signifies a week is a very ingenious and I believe new conjecture, and would suit Genesis-xxiv, 55 very well, if עֶשֶׂר did but elsewhere signify 10 days. However joined with נָבֵל it signifies an instrument of 10 strings. But that sense in Numb. ix, 22, is inconvenient, because אֵין יָמִים comes twice over, and the first time it must be read in the dual, else the same phrase must have two senses in the same verse, or there must be an abrupt repetition. Now in the dual it cannot signify a week. Some would be for blotting out one אֵין יָמִים.

The dual אֵלֶּפֶים must surely have been a different word and differently pronounced from the plural.

That יָמִים sometimes signifies a year, is generally allowed.

It hath long been observed by learned men that אֲשֵׁרָה could not in several places signify a grove, where our translation renders it so. But they have generally taken it to mean an idol of some deity ; and you will do well to consider whether it may not mean so in all the places where you think it means a building. It must sometimes mean a statue. And one sense is preferable to two. It is an objection against reading עֲשֵׂתֵרֶת Judges iii, 7 that Baal and אֲשֵׁרָה are joined, 2 Kings xxi, 3.

I think סֶלֶל every where signifies a bank or mount. For that is the sense of סָלַל and its other derivatives : and the verb שָׁפַךְ confirms it. For a bank, or what the Romans called vallum, is made by bringing earth and pouring it out in an heap. On this heap engines might be erected.

Many have imagined that David's lamentation was entitled the bow. Yet it might as well have been called the sword, to say nothing of many other names. The Vatican copy omits this word.

קֹדֶשׁ I take to be a He-prostitute, as קֹדֶשֶׁה a she one, consecrated (whence the word) to the lewd service of some impure deity. This was common amongst idolators.

The reins and inward parts are terms so well understood in Scripture, that there seems no need of changing them. The precision of a language depends on the use not of a few or a good many, but of the generality of the words and phrases in it. But in how great or small degree soever it may have this good quality, fixing the exact sense of such terms and expressions as one can in the language of Scripture is a very useful work.

אֶרֶץ signifies a particular country, Isaiah xix, 17. And מִשְׁפָּחֹת are the families of the earth, not the ground, Genes. xxviii, 14. You will do well to inquire whether there may not be more such instances. On the other hand אֶרֶץ צִדָּה is a dry soil Isaiah liii, 2.

Perhaps the exacter observation would be that אֶרֶץ relates to a person or part of it כֶּסֶם to clothes. Yet in a metaphorical sense David uses the latter of himself, Ps. li, 4, 9.

מָכָה is to kill not for food. Lam. ii, 12—נָכַה is also to kill as a private enemy or as an executioner of justice.

מָוֶה is used of killing a Beast. Lev. xxii, 16.¹

Oblation is used only in a religious sense.

The verb שָׁלַח is used of a gift in general, Job, vi, 22. Ezek. xvi, 33. the only two places in which it is found. And the noun, 1 Kings xv, 19. 2 Kings xvi, 8. Prov. xvii, 8. Ia. xlv, 13.

Feb. 5, 1757.

I suppose עָנִי to signify properly, afflicted; דָּל attenuated; אֲבִיּוֹן earnestly desirous. But these and דָּל may all signify the same rank and sort of persons, though in points of view somewhat different: and even that difference may be a good deal disregarded, and the words used promiscuously, without respect to their origin. I cannot discern in your instances the gradations which you make; דָּל and אֲבִיּוֹן are placed on a level, 1 Sam. ii, 8; and so of the rest. חָטָא hath been generally understood to mean, like ἀμαρτάνω, erring from the mark. And it doth not include the notion of peculiar wilfulness. For the case is put Lev. v, 15. If a soul—חָטָא בְשֹׁמֵר. And צָדִיק is opposed not only to רָשָׁע but to חָטָא as Prov. xiii, 22. So that which is worse cannot be concluded from that opposition, nor perhaps from any thing else. It would be extremely useful to settle the distinction between words of like meaning, where it can be done on solid grounds: but to imagine arbitrarily, or guess at random, and lay stress on such uncertainties, will do harm.

Not אֶשֶׁת but אֶשָּׁה is a sacrifice by fire.

I should rather translate נֹגַב the south, meaning of Canaan. Another part is called by a word of the sense דֶּרֶם Deuter. xxxiii, 23. And the two words seem to be alike appellatives. The country meant by these and the other appellatives, which you would convert into proper names, was doubtless well known then: and it is somewhat better known to us now by the appellatives translated, than by the proper names preserved: which method I

¹ Not true. Note by Mr. Pilkington.

think few will approve. Concerning גוים Gen. xiv, 1, I doubt whether it be as several have thought, a proper name; or whether it refers to some early mixture of nations in one place and under one government: as perhaps Josh. xii, 23. Judg. iv, 2. Is. viii, 23, do likewise.

Brethren, or as Houbigant translates it, brother, seems right. Saul is never named in any other Psalm, and I believe לעי never signifies elsewhere, by order of. And there seems to be no objection against the present translation.

Ἐν πυλῶνι αἰγλας, Jud. xiv. seems to refer to Deuter. xxxiii, 9..

How you would translate the two expressions in Josh. xiii, I know not: Houbigant would read הועיר the wood, instead of הועיר the city, and בחר ובעמק in the hill and vale country, instead of בחר העמק.

רח expresses also courage. Josh. ii, 11.

Ovid makes no mention of a wind. It no more appears to what purpose the wind moved, than the spirit. And the latter might move to good purposes unknown to us.

The different senses of the verb חסא are in different conjugations. Though ἀμαρτία is a sin-offering, yet ᾗ ἀμαρτία ἀπέθανεν cannot, I think, be translated, he died as a sin-offering. At least I remember no such construction.

ברך in these places seems an Euphemismus. They were not willing to say *Curse*, but were understood to mean it when they said *Bless*. We sometimes use blessing or benediction ironically, different to.....from.

The common translation of Genesis xli, 29, is authorised by Exodus xxiii, 27, and other places. I remember no authority for yours.

If you translate returned, you must read ממצרים.

It doth not appear that our translators took שנת for a verb. They probably thought it a noun, and the sentence elliptical. The old translation of Ps. lxii, 4 is too lax to deserve notice here.

לך in these places seems to be a pleonastick pronoun. There are like ones, Job vii, 3. Psal. lvi, 8. Ezek. xxxvii, 11. Cant. ii, 11. Jerem. v, 5.

Feb. 12, 1757.

I know not whether there be any intermediate pages which I have not examined.

בנפשו signifies against his own life, or to his own destruction. 1 Kings ii, 23. Prov. vii, 23. Comp. Prov. xx, 2. So that the right translation seems to be either; for the censurers of these sinners against their own souls are hallowed or consecrated; or else changing the points of קדש. For these sinners against their

own souls have consecrated the censers. **אֵת** is not so commonly, though several times joined with a nominative. But a less change will do, without running the verses one into another. 'Take up the censers, &c. (for they are hallowed,) *even* the censers, &c. and let them make them.

Mr. Heath, in his translation of Job hath, like you, joined **יָכֹל** v. 9. to **שָׂאֲנָה** &c. v. 10. And it avoids at the expense of a harsh concord a harsh idea. Yet often in a compound sentence the verb suits well only to the noun next adjoining to it. The distinctions of Lyons, I presume, will be best taken from Bochart's Hierozoicon.

Many critics have proposed, and rightly, to join **διὰ τοῦτο** with **ταυμάζεσθαι**. John xix, 11. may be understood, that because Pilate had the power of life and death, which he had just before asserted, they who put Jesus into his hands were the more guilty.

As the old versions had no points, we cannot judge from the modern manner of pointing them, where they would have put points if they had put any. I believe Dan. ix, 25, if I remember right, is ambiguous in them, as it is in Heb. Joining 7. and 62. seems much the best, if we can give a reason for the singularity of the phrase.

There are learned men who defend the translation which you propose. But **נִקְרָא שְׁמֵי** and **קָרָא בְּשֵׁם** are different phrases. **קָרָא בְּשֵׁם** is called by the name, yet in Kal **קָרָא בְּשֵׁם** I fear never signifies elsewhere to call him or themselves by the name of. But **לִקְרָא** may be Jaf-Nephal, instead of **לְהִקְרָא**. For such contractions are found, Exod. x, 3. xxxiv, 24. and elsewhere. But indeed calling on the name of the Lord may mean public worship, as distinguished from separate and family prayer: and public worship would naturally begin when mankind divided into families. For **דְּחָל** the Samaritan copy hath **דְּחָל**; others seem to have read **יָחַל** and **וָחַ** for **אָחַן**.

Of common prostitutes.....rather of old maids. For they might have avoided the former reproach without marrying; and the latter was no small one amongst the Jews.

In Genes. xiv, 22, the literal translation I imagine is rightly understood by most persons.

Your translation of Ezek. xliii, 26, is certainly right. Houbigant, whom you have not seen, translates so. But perhaps no one before him.

I am rather inclined to keep original phrases where they will probably be understood, or are pretty easily explained. They give an antique air to the Scripture, which carries in it much dignity and solemnity, and should not be lost. If Psalm cxix, 109

were translated "my life is always in thy hand," it would be understood.

שלח יד seems an indeterminate phrase. On whomsoever God's hand hath been, in whatsoever degree he hath stretched it forth upon them. In Gen. xxii, 12 other words are added to signify killing: in Job i, 12. ii, 5. it plainly doth not signify to kill, and where it does, it is not so much by virtue of the phrase as of the circumstances of the case. And it seems right for the translator to render it literally and generally: and for the commentator to fix the particular meaning.

Watering with the foot, Deuter. xi, 10 may be either watering it with an engine worked by the foot, described by Philo de Conf. Ling. whom Grotius cites here: or turning this way and that, the little rivulets made purposely for watering the ground, stopping or opening them by removing the moist earth with the foot; which Dr. Shaw, in his Travels, p. 431. saith, is the Egyptian method now. Is. lviii, 13 seems to mean only so as not to trample upon it, i. e. profane it. Compare Eccl. iv, 17, perhaps peculiarly by journeys. In Gen. xxx, 30, לרגלי may mean after me, i. e. since my coming. Comp. Hab. iii, 5, where לפיו and לרגליו are opposed, as in Gen. לרגלי and לפני. See also 1 Sam. xxv.

Is. xxxii, 20. the feet of the ox and the ass may be only a periphrasis for the ox and the ass: as how beautiful are the feet of him that bringeth good tidings. Or it may refer more particularly to the track made by the feet of these animals: a joyful sight, where before all was desolate. Houbigant understands it of setting their feet at liberty to range at large, agreeably to the Septuagint which have οὗ βοῦς καὶ ὄνος πατεῖ.

In 2 Chron. xxix, 6, the Jews are said to give the neck: and Exod. xxiii, 27. Ps. xviii, 41. God is said to give or make the enemies of his people the neck. The phrases are somewhat different. But the idea of turning the back, as we call it, is in both, only for different purposes; one of showing a sullen disobedience, the other of running away, which is an act of fear not of submission. Hardening the neck is a different idea from turning it, and expresses a bolder and more obstinate disobedience.

Smiting upon the thigh is a present as well as ancient expression of a sudden conviction of having forgot something which should have been remembered, or done something wrong.

Waxing fat, &c. rather signifies that luxuriance of health and prosperity, which is too commonly attended with profane haughtiness. It would scarcely be said of a man who was wasting his flesh and spirits by sensual indulgences, that he was waxen fat.

It should be observed that *brawn* is not in the last translation of

Psalm cxix, 70. The old versions there mean, not turned sour, but coagulated into cheese : which notion is not very different from being hardened into gross, insensible fat, or stupified. And this is the sense of *שָׁמַן* in Chaldee.

Built up or prospered their families, would be the right translation, and family should be put for house in several of the places cited.

If the phrase, covenant of salt, were more generally understood, it would have been naturalised before now. But as it hath not, it should be altered.

I do not understand Exodus iv, 26 at all.

In Nehem. vi, 10, *אֶתֵּן* seems to signify, confined to his house on some account: as Jer. xxxvi, 5. *אֶתֵּן* when he was confined by imprisonment. Some have translated the phrase precious or vile. But though *אֶתֵּן* doth signify to treasure up as a thing of value, yet *אֶתֵּן* never doth. Perhaps therefore the meaning is only to include the whole by mentioning the two opposites, confined and left at liberty; as elsewhere great and small, young and old, good and evil. And thus Deut. xxxii, 36. and 2 Kings xiv, 26. will express a great desolation, no one remaining, worth being named; of any sort.

2 Sam. viii, 13. *עָמַד* seems better explained by c. vii, 9, 23. 1 Chron. xiv, 17. Is. lxiii, 12, 14. Jerem. xxxii, 20. Dan. ix, 15. And Zeph. iii, 20. doth not mean a visible monument, but an extensive fame. And I am not willing to interpret Gen. xi, 4. in a sense different from so many parallel instances, and which hath no one parallel. They hoped, by building the tower, to raise them a great reputation, and that their city would be considered the seat of empire, to which mankind as they increased would on all occasions have recourse; and remove no further from its dominion than was approved, nor from its protection than was necessary. Yet I think the other opinion hath been very ingeniously defended: and particularly by deducing *σῆμα* and *σημεῖον* from *עָמַד*.

Readers of our literal versions have learnt the meaning of many Hebrew phrases. And whether it was right to translate them so at first or not, it is needless to alter them now.

I approve in general the five subsequent observations which you intimate in your Letter, but have not yet drawn out in form. To what passages particularly you may apply them, I know not. I dare not undertake to examine your translation of Genesis: publishing a new translation of a whole book, especially such a one as that, is an affair of much greater moment, than proposing a number of separate conjectures and remarks; and ought to be preceded by

long consideration first, then by the assistance of many learned men, and lastly, by an accurate re-consideration of the original work, compared with their suggestions. Else a version, which is better in some parts, may be worse in others. And though it be better on the whole, I doubt whether versions should be multiplied for the sake of but a few improvements; especially in the Old Testament, which hath had so much less pains taken upon it than the New. I had rather have one a good while hence done very well, though I shall not live to see it, than several quickly done each pretty well. But I readily allow others to be of a different opinion.

In Gen. ii, 6. the verb is different from the preceding one, to which the negative is joined; and this makes it somewhat harsher to supply the negative, than in 2 Sam. i. 21. There must of course rise a mist from the moist ground.

The Book of Proverbs was not intended as a test whether men were wise, but an instruction to make them so; and therefore Prov. i. 2. the common of לדעת to know is the proper one: and it no more means a test, than להבין which follows doth. In Jerem. xxii, 16. דעת אורי signifies as ix, 5, 6. to know me or the knowledge of me. It may be said that doing justice is not the knowledge of God, but a proof of men's knowing God. But still the word *proof* should not be put into the translation, but understood by the reader. And thus the tree of knowledge should not be translated the tree of the test of knowledge, and yet less, the tree of the test, omitting knowledge, even though it could not be called the tree of knowledge in any other sense, than as it was a test, whether our first parents knew good from evil: but it might be called so because it proved, and God foresaw it would, the occasion of their knowing experimentally evil as well as good. Indeed they probably knew not themselves before their fall the reason of the name. And therefore the serpent gave it another turn, and persuaded them that it signified the tree to be the means of their acquiring the knowledge of good and evil, that is, of every thing. See Gen. xxxi, 24, 29. 2 Sam. xiii, 22. xiv, 17, 20. Surely for these reasons דעת should be interpreted in its most general sense.

The word, Gen. ii, 23, is דפעים. And it doth not follow that this signifies *formerly*, because כפעם בפעם signifies *formerly*. Yet indeed these two words signify not at one, but at several former times.* In Neh. vi, 5 פעם doth not signify *formerly*; but פעם חמישית signifies the fifth time.

Probably מוֹדֵד Gen. iii, 8, belongs to God, of whom it is used Deuter. xxiii. 14, 15. 2 Sam. vii, 6, and of men elsewhere; but never, I believe, of a voice or sound. Yet דוֹד is Exod. xix, יב.

'Excuse the freedom and pass over the mistakes of these well-meant remarks, written in the utmost haste.

I have this evening received your present, and am very much obliged to you for it : but must beg leave to insist, as I do with all my friends, that you shall not repeat any thing of that kind.

March 5, 1757.

Deanery of St. Paul's, March 15, 1757.

Sir,

If I have made no remarks on any of the papers which I have seen, it is because I found no occasion. I return you thanks for the candour with which you have received those which I have made. And I beg you not to be biassed in any thing against your own judgment by the opinion of

Your loving Brother and Servant,
Thos. Oxford.

Cuddesden, Nov. 5, 1757.

Sir,

I am glad, if you have found my Observations of any use, and obliged to you for your proposal of dedicating your remarks to me. But as I have never given that permission to any one, though application hath been made to me for it by persons whom I have esteemed very much, I hope you will excuse

Your loving Brother and Servant,
Thos. Oxford.

Deanery of St. Paul's, April 4, 1758.

Good Mr.—

I thank you heartily for your congratulations. It is a comfort to me that I have not sought this promotion. I shall have cause to be glad of, only in proportion as God enables and inclines me to perform the duties belonging to it : for which purpose the prayers of all good people are much needed by

Your loving Brother and Servant,
Thos. Oxford.

Rev. Mr. Pilkington,
at Stanton,
near Nottingham.

¹ It is rather singular that Numb. xxiii, 20, which in our Bible translation Bp. Horsley observes, "expresses a very different sentiment from the original, according to the reading of the best Mss. and the Septuagint," is not noticed either by the Archbishop or Mr. Pilkington. EDITOR.

Good Mr. Pilkington, Lambeth, Jan 1, 1759.

I thank you for your book, in which there are many things that I approve; but I thought you would like that I should mark down, as I went along, some of those in which I differ from you.

I have not re-examined that part of David's History, against which you object; but continue to hope and think it is reconcilable to the rest. For indeed I should be afraid that very bad consequences would be plausibly drawn, if it were not. And I cannot but ——— that you had taken such consequences into your particular consideration, and said more to obviate them. However, the goodness of your intention throughout, as well as the usefulness of your performance in many parts, is very visible. When you have looked over these papers I desire you would return them to

Your loving brother,
Thos. Cant.

The Rev. Mr. Pilkington,
at Stanton, near Nottingham.

The two following Letters were sewn together with the preceding in the collection of MSS. from which the Editor has made the selection now presented to the public. As the first is very short, and the second contains the opinion of the Archbishop on an important point, the Editor has not hesitated to add them.

Good Mr. Pilkington, Lambeth, Oct. 16, 1759.

I thank you for your Letter, and shall be glad of more particular information both concerning Mr. Berridge, and concerning the quarrel between Mr. Kendrick and Mr. Sellon: for I know nothing of it, and very little of them. I pray God to bless you, and am

Your loving Brother,
Thos. Cant.

Good Mr. Pilkington, Lambeth, Sept. 19, 1760.

I heartily beg your pardon that, being engaged in other matters, I have omitted so long to thank you for your Letter, and kind offer in relation to the copies of your Sermon. But my own bookseller having furnished me with one, I thought it unreasonable to make use of the order which you sent me for more. Authors in these days should not be put to unnecessary expenses.

¹ The word is torn off in the MS. It is easily supplied.

I think you have fully proved your several points : and hope many will be convinced by the texts which you have produced. Yet I wish you had not asserted, without any intimation of doubt, that our Saviour is said, John xiii, 1, &c. to have baptised his disciples and authorised them to baptise converts. The notion is new to me ; and I much question whether it will bear examination. I wish also that you had prefixed to your discourse a passage of Scripture directly relating to baptism, though I approve entirely of your connecting it with circumcision. And as the case of those who say they believe in Christ and omit water baptism, only because they cannot see it to be commanded by him, is very different from those who profess not to believe in him : so, if the former can be sincere in denying so plain a point, I would willingly persuade myself that though they are not within the letter of the covenant, they may possibly be considered as within the equity of it, in such a degree at least, as advantageously to be distinguished from total unbelievers. But whether it be on the whole expedient to express this charitable hope, is a question that should be considered.

I am, Sir,

Your loving Brother,

Thos. Cant.

COMMENTARY

On the Description of Ardent Fever given by Aretæus.

PART I.

THE short chapter on the symptoms of ardent or burning fever by Aretæus is highly deserving of the attention of the physician, the philosopher, and the student of natural theology. To those who would acquire an accurate knowledge of the true import of Greek words, this short chapter will also prove a most useful exercise, for the terms are exquisitely well chosen, and the language beautiful, rising even to sublimity. The disease, as here described, is of rare occurrence in our times, and the method of cure is unfortunately amongst the *desiderata* of this excellent author ; we may, however, from other passages of his works, infer what his treatment of the disease would have been ; and farther information upon the subject

is derived from the works of Hippocrates and Galen. The correct text is believed to be the following, some obviously necessary emendations having been made by Petit and others, which will be particularly noticed.

Πῦρ μὲν πάντῃ, καὶ δριμύ, καὶ λεπτόν· μάλιστα δὲ τὰ εἶσω· ἀναπνοὴ θερμὴ ὡς ἐκ πυρός· ἥρος ὀλκὴ μεγάλη, ψυχροῦ ἐπιθυμίη, γλώσσης ξηρότης, αὔασμὸς χειλέων καὶ δέρματος, ἄκρεα ψυχρὰ, οὖρα χολοβαφέα κατακορέως, ἀγρυπνίη, σφυγμοὶ πυκνοὶ, σμίκροί, ἐκλυτοί· ὀφθαλμοὶ εὐαγέες, λαμπροί, ὑπέρυθροί· προσώπου εὐχροίη· ἦν δ' ἐπὶ μᾶλλον αὐτῇ τὸ πάθος, μίζω τὰ πάντα καὶ κακίω· σφυγμοὶ σμικρότατοι καὶ πυκνότατοι· πῦρ ξηρότατον, δριμύτατον· γνῶμὴ παράφορος, πάντων ἀγνωσίη· διψῶδες, ψαῦσαι ψυχροῦ ἐπιθυμίη, τοίχου, ἐσθῆτος, ἐδάφους, ὑγροῦ· χεῖρες ψυχραὶ, θέναρα θερμότατα, ὄνυχες πελιδνοί, ἀναπνοὴ πυκινὴ, νότις περὶ μέτωπα, καὶ κνήδας. Ἦν δ' ἐς ἄκρον ξηρότητος καὶ θερμασίης ἦκε ἡ φύσις, τὸ μὲν θερμὸν ἐς ψυχρὸν, ὃ δὲ αὐχμὸς ἐς ἐπομβρίην τρέπεται· αἱ γὰρ τῶν πρηγμάτων ἐς τὸ ἔσχατον ἐπιτάσεις ἐς τὴν ἐναντίην μεταβάλλουσιν ἰδέην. Ἐπὴν οὖν λύθῃ τῆς φύσις τὰ δέσμα, τότε ἐστὶ ἡ συγκοπὴ· τότε ἴδρως ἄσχετος πάντῃ τοῦ σώματος, ἀναπνοὴ ψυχρὴ, ἄπρος ἀνὰ ῥίνας πολὺς· ἄδιψοι, ἐξήρανται γὰρ τὰλλα· ἀτὰρ τὰ ἄλλα διψάλαα ὄργανα, στόμα, στῶαχος· οὖρα λεπτά, ὕδατῳ δέα· κοιλίη τὰ πολλὰ μὲν ξηρή· ἐστὶ δὲ καὶ οἷτι ὑποφέρει βράχαια χολαδέα· πολὺς πλάδος διαβρῆει δὲ καὶ τὰ ὅστωα λυόμενα, καὶ ἀπὸ πάντων ὡς ἐν ποταμῷ ἐς τὰ ἔξω ἡ φορὴ.

Ψυχῆς κατὰστάσις, αἰσθησις ξυμπασα καθαρὴ, διάνοια λεπτὴ, γνῶμη μαρτικὴ. Προγιγνώσκουσι μὲν οὖν πρῶτιστα αὐτίτοις τοῦ βίου τὴν μεταλλήγην· ἔπειτα τοῖσι παρέουσι προλέγουσι τὰ αὐτίς ἐσόμενα· οἱ δὲ αὐτίους μὲν, ἔσθ' ὅτε, καὶ ἀλλοφάσσειν δοκεῖουσι· τῇ ἀπόβασει δὲ τῶν εἰρημένων θωμμάξουσιν ἄνθρωποι. Μετεξέτεροι δὲ καὶ προσλαλέουσι τῶν κατοικομένων τισὶ, τάχα μὲν παρίοντας ὀρεῦντες αὐτοὶ μούνοι, ὑπὸ λεπτῆς καὶ καθαρῆς αἰσθήσεως, τάχα δ' αὐτοῦ τῆς ψυχῆς προγιγνώσκουσιν καὶ διηγευμένης τοὺς ἄνδρας οἷσι ξυνέσονται. Πρόσθεν μὲν γὰρ ἐν ἰλύι, τοῖσι ὑγροῖσι ἦν, καὶ ζῶφῃ ἔπει δὲ ταῖς ἐξήντησε ἡ νοῦσος, καὶ ἀπὸ τῶν ὀφθαλμῶν τὴν ἀχλὺν ἔλε, ὀρέουσι τὰ τε ἐν τῇ ἡέρι, καὶ γυμνῇ τῇ ψυχῇ γίνονται μάντιες ἀτρεκέες· οἱ δὲ ἐς τόσονδε λεπτότητος ὑγρῶν καὶ τῆς γνῶμης ἀφιγμένοι, οὐ μάλα τοὶ περιγίγονται, ἐξηγεωμένης ἡδὲ τῆς ζωτικῆς δυνάμειος.

The chapter is thus rendered by Crassus, according to the best edition of Aretæus, edited under the superintendence of Boerhaave.

Ignis passim, et acer, et tenuis est: sed intus maxime. Spiritus tanquam ab igne calidus: aëris vehemens attractio, frigidi cupiditas, lingua arida, in labiis et cute squalor: algent extrema,

¹ There is here a very great error in punctuation; the stop ought to be after *χολαδέα*. Πουλὺς πλάδος has no reference to the bowels but to the surface of the body, and ought to begin the next sentence.

lotium quam biliosissimum, insomnietas, arteriarum motus crebri; parvi, imbecilli; oculi puri, lucentes, subrubri: facies bene colorata. Quod si morbus ulterius crescat, omnia majora et sæviora fiunt. Arteriæ minimis motibus et creberrimis agitantur: ignis aridissimus et acerrimus, mens delirat, omnia ignorat. Siticulosi fiunt; omnia frigida attrectare cupiunt, parietem, vestem, pavimentum, humorem. Manus frigidæ, sed palmæ perquam calidæ: ungues livent: spiratio crebra est, roscidus humor circa frontem et jugula. Cum ad summam ariditatem, caloremque corporis, natura pervenerit, tum calidum in frigidum, squalor in imbrem convertitur. Rerum namque ad maximam inolementia in contrarium statum prolabantur. Ubi ergo naturæ nexus soluti fuerint, ea syncope est. Tunc sudor ingens toto corpore funditur, et nullo pacto compescitur. Spiratio frigida est, vapor e naribus multus exhalat, sili non vexantur: cætera enim exaruerunt, quin etiam alia instrumenta sitiunt, os et gula: urina tenuis et aquea redditur, alvus plurimum adstricta est: nonnunquam tamen pauca quædam biliosa descendunt. Copiosa et aliena humiditas redundat; ossa quoque tabescentia defluunt: et undique, ut in flumine, ad extrema omnia dilabuntur.

Animus stabilis et constans est: sensus omnis purus et integer, subtile ingenium, mens vaticinando idonea. Primum quidem se ipsos de vita migraturos præsentiant: deinde præsentibus futura denuntiant. Nonnulli vero interdum eorum dictis fidem non habendam putant; sed dictorum eventus homines in eorum admirationem concitat. Aliqui præterea ex his cum quibusdam vita defunctis sermonem habent; fortasse quidem ipsi soli, præ sensus acumine et puritate, eos adesse cernentes; aut forte ipsorum animo viros cum quibus versaturi sint prænoscente atque enarrant. Quippe antea in lutulentis humoribus, et caligine demersus erat; quos ubi morbus exhaustit, et ab oculis tenebras deterisit, quæ in aëre fiunt prædicunt; exutoque sordibus animo, veracissimi vates efficiuntur. Sed quorum succi et ingenium ita extenuati sunt, non diu admodum solent esse superstites, cum eorum vitalis potentia jam in aërem cesserit atque abierit.

This translation is in many respects faulty; and as it is proposed to consider the chapter sentence by sentence, some inaccuracies of the text and the errors of the translation will the more evidently appear.

The first sentence appears to me to be improperly pointed, and ought to stand thus:

Πῦρ μὲν πάντα, καὶ δριμύ καὶ λεπτόν, μάλιστα δὲ τὰ εἶσω. In the conclusion of the chapter immediately preceding, concerning Syncope, the author mentions that *Causus* is frequently the cause of that disease, and he here proceeds to enumerate the symptoms. In

punctuation the Editors appear to have overlooked the constant relation of the particles *μὲν* and *δὲ*, and have divided them by a colon, which is rather unusual, while the translator passes over the *μὲν* as a mere unmeaning expletive. "*Ignis passim, et acer, et tenuis est: sed intus maxime.*" The obvious meaning of the author is "A fierce and subtle fever pervades *indeed* the whole system, *but* chiefly affects the internal parts."—*Πῦρ* and *πυρετός* express fever in the Greek medical authors, but to render either of these words by *ignis* in Latin is scarcely allowable unless in poetic language, as when Virgil says of Dido, who was wasting away in consequence of her unhappy passion for Æneas, "*Cæco carpitur igni.*" *Febris*, a word derived from the Celtic, and literally signifying quickness of pulse, is always used by the Latin writers.

The learned *Petit* says of this sentence, that he cannot divine what the word *λεπτόν* can here signify unless it may be rendered *acute*.—The *Febris passim et acris* would, however, give the idea of *acute*, and the *λεπτόν* appears to be used in the same sense, as when Plato calls light *φλόξ μανὴ καὶ λεπτόν*, "a rare and *subtle* flame."—In the following enumeration of symptoms the *ἀναπνοὴ θερμὴ ὡς ἐκ πυρός* refers to *expiration ἐκπνευσίς*; but as the qualities of air expired are only perceptible to those about the sick, the word *ἀναπνοή* may be used without impropriety. The raging heat about the heart and lungs necessarily occasions a vehement effort to procure fresh and cool air, *ἥερος ὀλκὴ μεγάλη*, and a strong desire for whatever by its *coldness* may allay the preternatural heat.—The tongue in such a case is dry and the lips and skin shrunk and as it were *withered*. *Λάσμος*, which the translator renders *squalor*, *shrunk*, *shriveled*, signifies literally a *withering* or *drying up*, and we find it opposed as we proceed to an excess of moisture *ἐπομβρία*. The *ἄκραι ψυχρά* cannot be construed to mean that the extremities are in reality cold, because we have already been informed that fever pervades the whole system, but they are comparatively cold, because the heat chiefly affects the thorax and trunk of the body. The urine is most abundantly tinged with bile, *Οὐρά χολοβαφεὰ κατακορέως*, the translator says, *lotium quam biliosissimum*; the patient cannot sleep, the pulse is quick, small and weak: and this, Galen assures us, will always be the case when the heart is affected by an unnatural degree of heat. The epithet *εὐαγέες* applied to the eyes, the translator renders *puri*. It is true that the adjective *εὐαγής* has different significations, as it is derived from *ἄγος* or *ἄγω* *duco*: derived from the first it may in a figurative sense be rendered *purus*; but no such meaning can be attached to the word in this place, as it can in no respect be applicable, and were it otherwise, the *λαμπροί* immediately following conveys the idea of *bright* and *glistening* much more completely. *Ὀφθαλμοὶ εὐαγέες*

lotium quæ
parvi, in
rata. Quæ
fiunt. Quæ
aridissimæ
fiunt; o
tum, hor
ungues
et jugu
natura;
convert
contrari
fuerint.
et null
multus
etiam
redditu
quæda
dat; e
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selves, and a title to what remains of the chapter, thus; *Ψυχῆς κατάστασις*. *Αἴσθησις* ξύμπασα καθαρή, διάνοια λεπτή, γνώμη μαντική. The *κατάστασις* is here in construction with a genitive, while all the other qualities are in the nominative case, agreeing with their respective substantives. Translating *animus stabilis* into Greek, we should probably render the words *ψυχῇ βέβαια*, but nothing can justify the rendering *Ψυχῆς κατάστασις*, *animus stabilis*. Petit, and, perhaps, the translator, may have been misled in this instance by the authority of Celsus, for Petit quotes the Greek words, and immediately subjoins, *Mentem constare dicit Celsus*. l. iii. c. 19.—Aretæus immediately after these words gives the state of the *αἴσθησις*, *νοῦς* and *γνώμη*. *Αἴσθησις*, or *sensation*, is what the soul immediately perceives through corporeal organs, and this, says Aristotle, is evident by reason, and even without the aid of reasoning: ἡ δ' αἴσθησις, ὅτι διὰ σώματος γίνεται, τῇ ψυχῇ δῆλον διὰ τε λόγου, καὶ τοῦ λόγου χάρις. *Διάνοια* is the exercise of the mind, the *discursus mentis* concerning the information received by the senses, by means of which we increase our knowledge, by ulterior conclusions drawn from that information; and *Γνώμη* is the judgment formed after due exercise of the mind, which in this case, we are informed, is correct, and relating to future events, is called *prophetic*.

A LETTER

To the Rev. Mr. JOSEPH WARTON, chiefly relating to the Composition of Greek Indexes, and the advantage to be received from it in learning the Greek Language.

* * * To this we prefix an Extract from the Bishop of St. David's Preface to the *Lexicon Græcum* of the Pentalogia.

“INDICES Græci solerter constituti quam vere usui Tyronum sint accommodati, quantumque ad linguæ scientiam comparandam pertineant, et apud eruditos constat, et a Jacobo Merrick, viro doctissimo, in mature rebus humanis non ita pridem erepto, dilucidius in Epistola ad virum reverendum, et merito celeberrimum,

Josephum Warton, exponi dicitur. Merrickii Epiſtolam diu et frustra conquisivi: quare non habeo, quod de ea clare pronuntiem. At si id solum spectavit, ut designaret Indices ad normam quorundam Indicum singulis vocibus constantium compositos, quos nuper vidimus, verendum est ut ad componentem (quod in primis velle perhibetur vir doctus) multum redundet emolumenti. Præterea, id quod non nihil est, incredibilis lectoribus molestia inde fit, qui tædio perquirendi (cum nihil sit, quod, ex multis quid seligendum, dirigat,) ab eo, quod velint, assequendo statim deterrentur. Qui vero facit ut Indices locutionibus integris constant, ac verbis difficilioribus, quibus interpretatio adjungatur, et sibi et lectori consulit: penitentiorem ipse linguæ cognitionem diligenti observatione consequitur, et lectori vis atque elegantia sermonis, et cujusque scriptorum proprietates, in oculos incurrunt. Adde hoc, in singulis vocibus recensendis nihil esse, ne vel minimum quidem, quo animus exercentur, et oblectetur: quod in illustrandis exquisitioribus, difficilioribusque explicandis, et præcipue in affinibus discernendis ac definiendis, non fieri non potest. Jam in hoc genere excellentes sunt non pauci, quos habeant tanquam normam Editores sibi propositam, ad quam suos dirigant. Hi sunt Kuhnii, Reizii, Raphelii, Forsteri nostri, et nonnullorum aliorum, Fischeri etiam, cujus Indices Græci merito dicuntur linguæ Thesauri: qui, editione operum Platonis absoluta, Clavem Platonice publicam facere promisit, quæ ut edatur vehementer est optandum. In Latinis, instar omnium est Ernesti Clavis Ciceroniana. Talibus scilicet Indicibus confectis, quin linguæ Græcæ ingenium magis perspectum esset nihil dubii videtur, cum non amplius necesse foret Lexicis vulgaribus confidere, auxiliis plerumque suspiciosi, quippe ex versionibus Græcorum scriptorum collectis, idque priusquam eorum textus satis esset emendatus; et e recentioribus Grammaticis, qui somniis inconditis suæ ipsorum linguæ ignorationem non semel prodidisse jamdudum docuerunt viri eruditi. Dixi modo Indices singulis vocibus constantes lectori molestiam facessere: atque aliud est peccatum fere in omnibus conspicuum: in *particulis* nos omnino destituunt, neque etiam optimi Indices hac re satis faciunt. Potest vero, qui totum animo complectitur Græcum vocabularium, parum tamen linguæ indolem perspicere. Nominum igitur et verborum variæ variatis casibus significationes notari debent, tum vis præpositionum, et particularum, quæ falso *expletivæ*, et *formales notæ*, nominantur, expendi et explicari. Hac autem parte omittenda quam peccent Indices nemo non agnoscet, qui viderit, quam multis modis quamque subtiliter sententiam afficiant particulæ. Docendum igitur, verba et præpositiones utrum absolute, an cum casu, et quo casu, adhibeantur. Particulæ quales, *ἀν*, *γὰρ*, *γάρ*, *ἵνα*, *καί*, ceteræ, utrum simpliciter

asurpentur, an cum aliis conjunctæ, ut οὐ πρὶν καὶ, οὐ φθάσειν καὶ, καὶ δὲ, δὲ καὶ, καὶ δὴ, καὶ δὴ καὶ, &c. quarum potestates in universum parum animadvertuntur; in quibus ostendendis narrandisque peritissimum περιηγητὴν se præbebit Hoogveenius. In præpositionibus quidem optime rem administravit Seberus Homeri et Theognidis Indicibus: in particulis non item. Sed hæc hactenus."

Reading, Oct. 11, 1764.

DEAR SIR,

I send you with these lines a few printed pages of a work¹ which I entered upon some years since, with a view of assisting young persons in their study of the Greek language, by explaining to them such words, phrases, and constructions, in the gospel of St. John, as are likely to appear difficult to them. You will see, Sir, that I have been very minute in my observations, and have taken notice of some particulars with which none can be unacquainted, but those who are quite novices in this study, or who, through disuse, have almost forgot the first rudiments of the Greek tongue. To the notes of this sort I have prefixed an asterisk, in order that persons more advanced in the language may, if they please, pass them over. But, indeed, I find it difficult to distinguish with exactness what remarks, in this kind, are material, and what are not so; as a phrase or construction sufficiently common may have escaped the notice of some who write on these subjects, and may furnish matter for very exceptionable criticisms. We have an instance of this in the words καὶ Θεὸς ἦν ὁ Λόγος, St. John i. 1. I had at first marked my note on the construction of those words with an asterisk; but the mistake which has been made with regard to them, by a writer whom I have since thought proper to quote in a marginal annotation, will, I apprehend, show the expediency of pointing out the regular construction of them, and of confirming it by such authorities as I have there produced. In several other notes, which may seem of little consequence, an inquisitive reader will perhaps find that the quotations brought from heathen authors obviate and confute some remarks made by writers of considerable note, whose criticisms I have not thought it necessary to recite, and will help to decide disputes which the reader may not know to have existed, until he looks into other com-

¹ Annotations, critical and grammatical, on the Gospel according to St. John, &c.

ments. The specimen which I now put into your hands, Sir, takes into observation only a part of the first chapter: I could have been glad to have extended it to the end of the second chapter, as I fear that the annotations on the beginning of this gospel may appear so numerous, as to make the reader expect a much more bulky comment on the remainder of it than I intend to trouble him with. Had not the only press, which my present situation allows me conveniently to make use of, been very much engaged by other works, and my health too infirm to let me think of transcribing my papers (in the midst of other employment) for a distant press, it would, I hope, have appeared that the whole work might be contained in one octavo volume. My annotations on all the chapters after the second are at present drawn up in a much less compass, having not many marginal references added to them. The judgment of my friends, and among them yours, Sir, in particular, may determine me either to publish them in that contracted form, or to subjoin at the bottom of the page such corroborating authorities or incidental remarks as I have given in the printed specimen which I send you. If the latter method of publication (which might perhaps be of service to those who aim at a critical knowledge of the Greek language, by enlarging their materials for observation in the pursuit of it) were judged proper, an abridgment of the whole might hereafter be made for the use of the younger students.

I have been willing, Sir, to give you in the preceding account some view of a design which, after all, neither my continual indispositions nor my situation may permit me to accomplish: but my chief intention in writing to you was to lay before you another scheme; the execution of which has been in part undertaken by persons much more able to pursue it, and will, I am persuaded, afford great assistance to all who are desirous of applying the language of heathen writers to the explication of the New Testament, and at the same time improve them very speedily in the general knowledge of the Greek tongue. The learned Bishop Huetius, in his account of his own life, informs us that, when the Latin Classics were published for the use of the Dauphin, the very copious Indexes of words subjoined to those editions were wholly added by his proposal: for he had, as he assures us, himself found great advantage from such Indexes, of that kind, as had already been published with some of the principal Latin Authors, and from Seberus's Index to Homer. Others of the Greek poets, particularly Pindar, Lycophron, Callimachus, Theognis, and Dionysius, have been published with Indexes of the same sort, and I am informed that a gentleman of eminent note in the learned world is now making the same provision for all the poets of that language. You will, I believe, Sir, agree with me in thinking that, if such In-

dexes were composed for most of the Greek writers in prose, a collection of them would be a very great acquisition to the public, as it would, besides directing us to every passage in every author, enable us in a few minutes to fix the sense of Greek words and phrases, both in the Scripture and in heathen authors, with greater exactness than could otherwise be hoped for in as many months or perhaps years. The defect of the Lexicons might by this means be in a great measure supplied, and the phrases peculiar to each Science, Philosophy, Rhetoric, History, and the rest, readily ascertained by investigating and comparing the several passages of the ancient writers in which they occur. For reasons of this kind I have long wished to see the most valuable of the Greek authors provided with such Indexes, and having read the account given by a learned foreigner, Balthazar Scheidius, of the method by which the large and very useful Index to Herodian, with which he has obliged the world, was composed, I had, some time since, pleased myself with the hope that persons might be found who would take their part in a labor of this sort. On applying to some gentlemen within my reach, about the middle of last year, and on representing to them the advantage which might arise, not only to the republic of letters, but to themselves also in particular, by attempting it in the manner most conducive to their own improvement, I have had the pleasure of meeting with a degree of success beyond my expectation. Many Indexes have been composed, and many others are now composing, which are calculated to answer all the purposes above-mentioned, in such a manner as will satisfy every reasonable examiner; and several of the persons who have engaged in forming them have given me such proofs of their own rapid progress in the study of the Greek language, as make me hope that those who have only learned the first elements of it may, in a year or two, acquire, by an application to this employment, a more extensive knowledge of it than is usually obtained in five or six years. One chief reason why, among the many who understand the Latin language, we meet with comparatively very few who are masters of the Greek, I take to be this; that, whereas most persons of education have been frequently exercised in writing Latin, either in original compositions or in translations, few have been practised in the writing of Greek. Experience tells us that one of the most ready methods of fixing words or phrases in the memory is to transcribe them; which kind of exercise is the principal part of the labor employed in composing the Indexes which I speak of; as you will see, Sir, when I describe the several steps which are taken in order to render the work complete. The facility of the method proposed will appear when I inform you that, in less than a year and a half, twelve or fourteen Indexes, which will, I hope, find their way into the

press, have been made by persons under the age of seventeen; among which is an Index to the Select Dialogues of Plato, published by Dr. Forster. Aristeas's History of the Septuagint, (though, with the Latin translation, it fills one hundred pages, in the Oxford octavo edition,) has been voluntarily transcribed by a young gentleman of fourteen, who has already finished three Indexes: and another, of eleven years, has composed an Index to the Monumentum Adulitanum, and transcribed the greater part of the Greek Epigrams collected by Mr. Johnson for the same purpose. In a Latin Preface, designed for the above-mentioned Index to Plato, (the author of which is Mr. William Etwall, who composed it while he was at the Grammar School of this place, but has lately been elected into Magdalen College, Oxford,) I have endeavoured to show the usefulness of such repertories by an instance drawn from Scheidius's Index to Herodian in support of the common reading *Πρεσβύτης*, (in the ninth verse of St. Paul's epistle to Philemon,) which Dr. Bentley, (as we are informed by my late honored friend Dr. Ward, Professor of Gresham College,) was for altering into *Πρεσβευτής*. Some of the Indexes hereafter to be made, if they preserve the pronoun *τοιοῦτος*, may perhaps help us to defend another part of that text against Dr. Bentley's criticism. *Yet for love's sake I rather beseech thee*, says the apostle, *being such a one as Paul the aged*, *τοιοῦτος ὡς Πάυλος πρεσβύτης*. Till some passage more exactly parallel be found, the following sentence of Demosthenes may be worth attending to, as it may incline a cautious critic, (and such one would wish every interpreter of Scripture,) at least to question the necessity of altering the text of St. Paul. *Εἰ μὲν γὰρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς Οἱ'Ος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμία πάντας ἀπαθεῖν αὐτὸν ἔφη*, &c. Demosth. Olynth. 1. p. 60. Ed. Mounteney.

There are other texts of the New Testament, the sense of which, though the reading be not controverted, cannot perhaps be well settled, till some particular words have, by the help of a large number of indexes, been traced out in the other Greek books in which they are to be found, and their several situations thoroughly examined.

With regard to this point, as well as to other particulars in which Greek literature is concerned, the information which we might hope to receive from a collection of such indexes, if published, would in all probability be very extensive. Of the benefit which each person may promise himself who undertakes to compose a few indexes of that kind, I have received the strongest testimony from the experience of persons who have for some time past employed themselves in this manner: one of whom, in particular, Mr. Robert Robinson, though possessed of uncommon

abilities, and educated in a liberal manner, occupies at present a station in a shop, and, after having, in a situation so unfavorable to literary pursuits, applied himself to the study of Hebrew as well as of Greek, was easily prevailed on, about the middle of last year, to compose an index to Longinus: he has since transcribed the first volume of Plutarch's Lives from Mr. Bryan's magnificent edition in quarto, and already digested into order all the words beginning with *A*, *B*, and *Γ*. He informs me that, in cutting the words asunder which he had written out, he seemed to recollect every passage in the book; and whereas, just before the proposal of making an index was mentioned to him, he was upon the point of laying aside his study of the Greek language, as despairing of acquiring it, he seems now to be such a proficient in it as might do honor to any learned society. He has assured me that he is well satisfied with the fruits of his labor, yet not so far satisfied as to decline the farther labor of composing indexes to the other four volumes of the Greek author above-mentioned. I am confirmed in my hope that this method of study will prove acceptable and useful to the younger students in our two universities and in our schools, by the approbation which it has received, as from several eminent persons to whom it has been mentioned, so particularly from a gentleman of excellent learning and abilities residing in Oxford, who has informed me by letter, that it seems to him the right method of attaining the knowledge of the Greek tongue; and adds: "I think it a pity that every reader does not make for himself an index of every author he reads, if his time will permit: by that means Greek would be as well known as Latin." It is no small addition to my satisfaction to know that you, Sir, as I was lately informed, have entertained a very favorable opinion of this method, and have expressed a desire of being made acquainted with the whole process of it. You may possibly, in case you should choose to recommend this exercise to any young persons, find it convenient to have a view of the method drawn up in writing, which may be occasionally put into any person's hands who shall be inclined to learn it. Give me leave, therefore, to set down the chief particulars which I have found useful to be observed on this occasion.

A Method of composing an Index to a Greek Author.

All the words which are to have a place in the index (i. e. all the substantives and adjectives, except proper names,¹ and

¹ Proper Names may be usefully, and without much trouble, inserted in an Index to a small piece, but, in an Index to a large work, may with the less inconvenience be omitted, as they may be supposed to have their place,

all the verbs except *Εἶμι*, *sum*, which is to be omitted in all its moods and tenses, and also in its participles *ων* and *ισέμενος* are first to be written down as often as they occur, in the order in which they stand in the author. All the prepositions are to be omitted,¹ and all the most common adverbs² and pronouns, as well as the articles and conjunctions.³ After each word the number of the page and line in which the word occurs is to be set down : in order to which, it may be well to mark with a pen or pencil the number of every fifth line in the margin of your book (I speak, as addressing myself to the young compiler) before you begin your index. A transcript of Polybius, adapted to Gronovius's edition, would,

wherever the mention of them is material, in the historical Indexes which are subjoined to the principal Authors in the best editions of them.

¹ I am well aware that the insertion of the Prepositions, whenever they are used in an uncommon signification, would be a very useful addition to a Greek Index ; as would also that of the phrases and idioms : but I know few persons who are so accurately skilled in the Greek Language as to be qualified for such a task, and fewer yet, if any, who would be ready to undertake it. The Indexes above described, though consisting of single words, will not only be extremely useful in themselves, but will also afford such assistance towards any work relating to the Greek Phraseology as may perhaps hereafter encourage some able and experienced Critic or Lexicographer to present the public with a general collection of the Greek Phrases ; the want of which may at present be in a good measure supplied by Vigerus's excellent Treatise on that subject, published with M. Hoozeveen's Annotations, and by Posselius's *Calligraphia Oratoria Linguæ Græcæ*.

² It is neither easy nor necessary to say exactly what Adverbs are to be left out ; as some of the common ones, such as *ἄρα*, *νυν*, *ἐτι*, and the like, may deserve a place in a small Index, but may occur too frequently to be inserted in a large one. It is therefore not to be expected that all the Indexes formed on the plan which we propose, should exactly agree with each other in this point. The case is much the same with regard to the Pronouns.

³ The accents will deserve a particular attention, in the composition of an Index, as they may often prevent the disorder which would arise from confounding very different words, which, when all the words of the Book have been cut asunder, could not otherwise be distinguished without very great labor. The young student should therefore take care to accent each word as he finds it in the volume from which he transcribes, never varying from the printed copy but on such occasions as are comprehended under the two following rules ; the observance of which will, I hope, be sufficient to preserve those who are wholly unacquainted with the method of accenting from any inconvenience.

Rule I. In transcribing words for an Index, when an acute Accent stands on the last syllable of a word that has but one Accent, turn it into a grave : Thus, instead of *ψυχᾶς*, write *ψυχὰς* in the Index.

Rule II. When two Accents stand on one word, omit the latter. Thus instead of *ἐνθάδε* write *ἐνθάδ*.

if an index of the words used by that author were to be made according to this plan, begin thus :

	page	line		page	line
ἀναγράφαι	1,	1.	ἔπαινον	1,	5.
πράξεις	1,	2.	ἰσως	1,	6.
παρὰλελειφθαι	1,	3.	ἀναγκαῖον	1,	6.
συνέβαινε	1,	4.	προτρέπεισθαι	1,	6.
ἱστορίας	1,	5.	αἵρεσιν	1,	7.

When the whole book has been transcribed in this manner, (one side of the paper being always left blank,) the words are to be cut apart, and to be dropped into a box divided into twenty-four partitions, which are first to be marked with the Greek letters. Thus, (to instance in the words transcribed above from Polybius,) ἀναγράφαι is to be dropped into the partition marked with Α, πράξεις and παρὰλελειφθαι into the partition marked with Β, συνέβαινε into that marked with Γ, and so on. When by this means all the words that begin with Α lie together in the first partition, all with Β in the second, and the rest in their order, the words beginning with Α are to be taken out of their cell, and to be spread on a large sheet of light brown paper, which paper is first to be marked at equal distances with the letters of the Greek alphabet, so that the sheet may appear in this form :

N	E	O	Π	P	Σ	T	T	Φ	X	Ψ	Ω
A	B	Γ	Δ	E	Z	H	Θ	I	K	Λ	M

The convenience of placing the first series of letters below the second, as in this scheme, will be soon found by experience. Excuse me therefore from the trouble of explaining the reasons of it. In laying the words on the sheet thus marked, you are to place them according to their second letter. Thus, if, among the words beginning with Α, ἀγαθός should happen to come first to hand, it is to be placed under Γ, if ἀρχαῖος, under Π. When the words be-

ginning with *A* are thus respectively laid in heaps under their second letter, the first heap, if not too large, may be extended, by the eye, in exact alphabetical order, and being transcribed in that order, will make the beginning of your index : if the heap be too large to be easily spread out without a farther division, you may take it off from your first sheet of paper, and drop the words of which it consists on another sheet marked with the Greek alphabet, under their third letter. In which case, if ἀγέλη, ἀγαθός, ἀγορά, and ἄγῃ were a part of the words which are to be subdivided, ἀγέλη would be placed under *E*, ἀγαθός under *A*, ἀγορά under *O*, and ἄγῃ under *H*. The heaps of words, being thus thinned, might easily be put into exact order as they lie, if the index were of a moderate size ; but if it were designed for a large book, a second box might be used in order to the second division of the words, instead of a sheet of paper, and the third division, and perhaps a fourth, be made by the help of such a sheet. When all the words beginning with *A* are thus transcribed in an order strictly alphabetical, (so that ἀγαθή should stand before ἀγαθόν, and ἀγαθόν before ἀγαθός,) the words beginning with *B* are to be taken out of the second partition of the box, and to be alphabetically ranged by the same method. When you have gone through all the partitions of your box, and have thus subdivided the contents of it, your index is complete.

The method here recommended is very much the same with that which Scheidius followed in preparing his index to Herodian ; as we learn from his preface to that work : but if it be inconvenient to procure, or to make use of, a box in order to the distributing of the words under their first letter, they may, as they are cut asunder, be dropped on one of the sheets of paper described above, and the heap of words dropped under each letter may, when it grows large, be taken up and put into a paper bag marked with the correspondent letter. Twenty-four such bags should therefore be provided, answering to the letters of the alphabet. As this kind of exercise seems particularly proper for persons newly entered at the university, or advancing towards the senior part of a school, (though the service which it promises to religion and learning may reasonably engage older persons to take a share of it,) it may be proper to give some very minute directions on the subject.

Let it therefore be observed that, in numbering the lines of each book, the title of the work is not to be considered as making a part of the book, nor is it to be taken notice of in the index.

If a word happens to be divided at the end of a line, the word is considered as belonging to that line in which the first half of it stands : thus πρᾶξις, one part of which, (πρά-) happens to stand at the end of the second line of the first page of Polybius, should, in the index, be referred to that line.

If the latter half of a word make a whole line in the book, (which sometimes happens at the end of a paragraph,) that line is to be regarded in numbering the lines of a page. For instance; when -λιπεῖν, (the latter half of καταλιπεῖν,) is found by itself next after the sixth line of the 92d page of Isocrates, (vol. i. ed. Battie.) -λιπεῖν itself is to be considered as the seventh line, and ἀβλιπτάτους, (which immediately follows,) begins the eighth line.

Though it may be given as a general rule that each word which comes into the index shall, in transcribing the book, be set down as often as it occurs, it should in the index be set down but once: yet the number of every page and line in which it occurs should be added, in this manner:

Ἀγαθὰ, 9, 2. 13, 3. 17, 4, 7, 10.

In which instance I have placed a comma after the page, and a full stop after the line, if the word ἀγαθὰ has occurred but in one line of the page. But in the 17th page, where I have supposed it to occur in three different lines, (viz. the 4th, 7th, and 10th,) I have placed a comma after the number of the page, and after the number of each line, (without repeating the number of the page,) except the last: whereas a person not used to this exercise might be apt to have made the reference thus: 17, 4. 17, 7. 17, 10.

How far the composition of indexes may be admitted into any of our public schools, without interfering with more useful exercises, must be left to the determination of those learned gentlemen who preside over them, and who do honor to themselves, and a most signal service to their country, by the judicious discharge of so important a trust. But as I have lately more than once been desired by gentlemen concerned in the education of youth, to point out a method in which the young students under their care might with most advantage apply themselves to the making of indexes, I shall, I hope, be acquitted of presumption, if, with due submission to persons of better judgment, I offer my sentiments on that head.

As the chief design of making an index is, with regard to the immediate improvement of the person who makes it, the imprinting of the words in his memory, no very young person should, I think, at first be employed in making an index to any book, or part of a book, which he has not construed to his master or tutor. It might be well therefore if any scholar, when he has construed one chapter of the Greek Testament, were directed to make an index to all the nouns and verbs, (and to them only,) which occur in that chapter. After having made indexes of this kind to a competent number of chapters, he may be employed in the same manner with regard to any other Greek book that he learns at school, whether in prose or verse: and when by this kind of exercise he has acquired some knowledge

of the language, he may, according to his instructor's discretion, be encouraged to undertake the making of an index to some considerable Greek author; the publication of which index will be a real service to the learned world. While young persons are composing an index only with a view to their own improvement, several of them may very properly be employed in making an index to the same book. But when they employ themselves in the same kind of work with a design of publishing their performances, it may be most advisable that each of them should take a different author: for which reason I beg leave to set down a list of some Greek books to which I have known indexes already composed. Such are the following:

Plato's Select Dialogues. Ed. <i>Forster</i> .	Ejusdem et Democraticæ Sententiæ.
Longinus. Ed. <i>Pearce</i> . 8vo.	Agathemeri Geographica.
Cebes. Ed. <i>Gronov</i> .	Marmora Oxoniensia. ¹
Epictetus.	Olympiodorus de Vita Platonis.
Theophrastus de Lapidibus. Ed. <i>Hill</i> .	Albini Introductio ad Platonis Dialogos.
Lycurgus. Ed. <i>Taylor</i> .	Sallustius de Diis et Mundo.
Erastosthenes. Ed. <i>Amst</i> . 1688.	Secundi Philosophi Sententiæ. Ed. <i>Fabricii</i> .
Heraclius de Incredibilibus. <i>ibid</i> .	Anatolii Fragm. Ed. <i>Fabricii</i> .
Anonymus de Incredibilibus. <i>ibid</i> .	Hieroclis <i>ASTELA</i> . Ed. <i>Needham</i> .
Porphyrius de Vita Pythagoræ. Ed. <i>Kuster</i> .	Monumentum Adulitanum Ptolemæi Evergetæ. Ed. <i>Fabricii</i> .
Speusippi Definitiones.	Juliani Imp. Epistolæ Quatuor. Ed. <i>Fabricii</i> .
Demophili Similitudines.	

Greek Books already transcribed in order to an Index.

Aristeas	Soranus de Vita Hippocratis.
Onosander	Phalaridis Epistolæ.
Exc. ex Heraclide de Polit.	Plutarchi Vitæ. vol. i.

¹ The Verbal Index to the Marmora Oxoniensia was composed by my learned and very valuable friend Mr. John Loveday, of Magdalen College, Oxford, and has lately been published in the same volume with the Marbles themselves, together with eight Indexes more, composed by the same accurate hand, which may greatly assist in explaining other ancient Monuments.

Indexes begun or designed, to

Diodorus Siculus. Ed. <i>Wesseling</i> .	Xenophontis Memorabilia.
Simplicius in Epictetum.	Vita Homeri (inter Galei Opusc. Mythol., &c.)
M. Antoninus.	Epigrammata Græca. Ed. <i>Johnson</i> .
Hieroclis Comm. in Aurea Carmina.	Theophrasti Characteres.
P. P. Apostolici.	Aphthonius.
Athenagoras.	Alcinous.
Tatianus.	Plutarch. de Aud. Poëtis.
Theophilus Antiochenus.	Eunapius.
Xenophontis Cyropædia.	Æneas Tacticus.
———— Cyri Exped.	Antiquitates Asiaticæ Edmundi Chishull. ¹
———— Agesilaus.	

The preceptor, in examining his scholar's index, need not, as I apprehend, take the trouble of reading the whole of it, but may, in a competent degree, judge whether it be so far exact as is necessary in order to the composer's own improvement, by dipping casually into distant parts of it, and comparing a few of the words with the place in the book to which they are referred: or he may, *vice versâ*, take a few lines that lie in distant parts of the book, and see whether the words of those lines are rightly set down in the index. When an index composed by a young person is designed for the press, it will be necessary that some person more intimately acquainted with the Greek language should read over the words of the index before it be published, or that the maker of it should keep

¹ A learned and ingenious Gentleman, the Rev. Mr. Whalley, Master of Christ-church School, London, (one of whose Scholars has, at the age of fifteen, voluntarily composed an Index to Dr. Gale's Anonymous Writer de Incredibilibus, and has transcribed the Excerpta de Politis for the same purpose,) has enabled me to enlarge the List of Books to which Indexes are begun or designed, by the following passage in a Letter with which he has lately favored me: "—Your Index-compilation is certainly a very useful and improving method. I have strongly recommended it to the Boys under my care designed for the University. Into the hands of one I have put Aristotle's Poetics; of another, the last Oxford Edition of Moschus and Bion, by a Gentleman of Christ-church. And to others I propose giving Mounteney's Select Orationes of Demosthenes, Aristotle's Ethics by Wilkin-son, Plato's Republic in 2 vols. by Ma-sey, who was educated on this foundation," &c.—The Rev. Dr. Hunt, the celebrated Professor of the Hebrew and Arabic Languages, (a Gentleman to whom I have many and singular obligations,) has intimated to me the usefulness of such an Index with regard to the latter of those Languages, if composed for some valuable Arabic Writer.

it by him, till he is so far improved as to be capable of correcting it himself.

The employment which I have been recommending, if it were only enjoined to persons at school instead of some other task or lesson, and never as an additional exercise, would, I am apt to imagine, be rather acceptable than disagreeable to the generality of them; and, when they have for some time willingly applied themselves to it, there is reason to hope that the sense of the advantage arising from it will incline many to undertake some considerable work of this sort for their farther improvement. Few, I believe, who are really desirous of learning the Greek language, would be deterred from such an attempt by the degree of labor which attends it, were they sensible how much both of labor and time is saved by it in the acquisition of that kind of knowledge. Add to this, that the assistance which every student in the language may hope to receive, (when he is farther improved in it,) from the use of the indexes themselves, is such as a well-disposed person cannot but greatly value, were it only confined to the illustration of the Sacred Writings; for, though this branch of literature ought most particularly to be cultivated by those who are designed for holy orders, there is no profession or rank to which it can justly be thought foreign or unimportant: as the only circumstance that discriminates a clergyman from other men is this; that it is his peculiar employment to teach what it is every man's concern to know.

I am, Dear Sir,

Your very humble Servant,

JAMES MERRICK.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. V.—[Continued from No. XXXIX. p. 172.]

LETTER VIII.

DISGUISE OF WORDS—DIGAMMA.

THE disguise of words, to which I have often had occasion to allude, is a matter of the highest importance in the theory and the structure of language. It is also an object of difficulty, as in their transition from foreign languages the original primitives can be scarcely recognised. It is, however, a long and intricate subject, and which would require to be discussed in a separate treatise, and with the greatest accuracy. It would be thus that many philological affinities, might

be discovered, which are not even supposed to exist. The following observations are rather made with a view to vindicate myself than otherwise, as many of my derivations would perhaps appear fanciful without such an explanation.

1. The disguise of some words consists a great deal more in the spelling than in the pronunciation; and thus an Englishman, when he meets with foreign words, will naturally articulate the letters according to his own language, and destroy whatever similarity might have still remained. What can be more different than *journal* and *day*, *young* and *juvenis*? and yet there can be no doubt of their common origin. This becomes much more probable, when we recollect, that the Roman *j* and *v* were pronounced like our English *y* and *w*. The Italians have retained the sound of *y* to their *j*, as in *Jaspide*, *Jasper*, *tempj*, times; while the Spaniards have nearly digammated it into an aspirate, as in *Boda'os*; *Junta*, A Junta. The variations of *Young* are *Giovane*, It.; *Joven*, Sp.; *Jeune*, French; and *Jevan*, Cornish; all of which have the same origin as *Juvenis*; and though they are totally different, when pronounced in English according to their orthography, yet they evidently retain a certain resemblance as they are pronounced by those different nations.

2. Foreigners will not express the same words alike in writing; but will modify them in some measure according to the sounds, to which they have been accustomed. This accounts for the extraordinary discrepancies of navigators, when they give us the same appellations derived from barbarous and unwritten languages. This is remarkably striking in the imitation of the sounds of animals, and indeed in none more than in the discrepant similarity in the name of the *cuckoo*; ¹ *κόκκυξ*; *cuculus*; *cuculo* and *cucù*, It.; *Coucou*, Fr.; *Cucillo*, Sp.; *Cucò*, Port.; *Gôg*, Corn. Is it then wonderful, when there is such a variety in expressing a sound, which is annually repeated in the ears of millions, that travellers should disagree in reporting words, which they may have never heard pronounced but once?

3. Foreign words have often in themselves something, which cannot be pronounced in the language of the countries, where they become naturalised. Having never been accustomed to corresponding sounds, the South-Sea Islanders could imitate no nearer the names of *Cook* and an *axe*, than *tootee* and *opyss*; thus contrary to all the usual substitutions of letters turning the *c* into a *t*, and the *x* into *yss*; and yet however strange this perversion, and distant the resemblance, there can be no doubt of the derivation. We may also suppose that our navigators, on the other hand, did not corrupt their words less. Even nearer home to us, the French turn the *th* into *d* and *t* and the

¹ The Hebrew word for a cuckoo is *קִקְלִיז*, which is thus rendered in our translation; but it may also mean a *sea-mew*, which I should prefer, as the word *קִקְלִיז* bears no analogy whatever to the note of the bird, contrary to what is the case in so many other languages. (Lev. xi. 16.)

ω into υ ; or like the Greeks in Οὐρανός and Σεβήρος into ου and θ, as in *ouest*, *bicêtre*, &c.

4. Another cause of the disguise of foreign words, is when there exists a natural impediment to the pronunciation of the people, I mean when they are called on to imitate sounds which are unknown to their language. An immediate corruption follows; the nearest sounds can only be had recourse to, and the words become totally different from their original, though the constant regularity of their deviation indicates the particular letters which could not be pronounced. Thus some modern nations, unable to articulate the Roman *pl*, have adopted other letters, as for *placere* and *plangere*, we have *piovere*, and *piangere*, It.; *llover* and *llorar*, Sp.; and *chover* and *chorar*, Port. These nations, therefore, finding this difficulty in the *pl*, expressed it in the best way they could, and employed those letters, which seemed to their ear to approximate most to the original sound. But nothing can be more dissimilar to the eye, or as read by an Englishman; and I confess, that unless I had paid attention to the subject, I could not have guessed that these letters were substituted for each other. The Greeks and Romans could express the *s* followed by a consonant, as in *σέλος*, *spondeo*, and in this they are followed by the English, Italians, and Cornish in *spunge*, *spongia*, *spong*; *spirit*, *spirito*, *spiris*; *star*, *stella*, *stera*; which in French, Spanish, and Portuguese, make *éponge*, *esponja*; *esprit*, *espiritu*, *espírito*, *étoile*, *estrella*.

5. Words are not only disguised when they lose or alter some of their letters; but this likewise happens, when the original pronunciation remains the same throughout several languages. Different nations employ different symbols to represent similar sounds. It is thus that what is in fact similar in sound and signification, loses every trace of its former appearance, so that it cannot even be suspected, what it originally was, except by those who have studied the subject. Even many who understand the languages, and are acquainted with the synonyms and their meanings, have no idea that, when they are analysed, they spring from one common origin. It only happens, however, when the languages have corresponding sounds; for if they have not, the words either change their letters as *cilium*; It. *ciglio*; or else they retain their form, without any attempt to designate the pronunciation, as in the Italian, *certo* and *cima*, which are in French *certain* and *cime*. Of different but similarly pronounced symbols, we have *major*; It. *maggiore*; *giudizio*, *judgement*, *judgment*. The correspondents of *gn* in It. *compagno*, are in the Hebrew *נָפֶחַ*, *he upheld*; Sp. *compañero*. Port. *companheiro*, and the English *companion*. Again, *Vermiglio*, It.; *bermello*, Sp.; *vermelho*, Port.; and *vermillion*, French and English, are all nearly symbols of the same sounds. It is therefore plain, without an unnecessary multiplication of examples, that this disguise of the letters is not less common, or less intricate to be discovered, than that of the others, which depend on a combined alteration of the letters and the pronunciation.

6. When the disguise is constant, there is no difficulty in restoring

words to their original state, as *plorare* and *plueri*, from *lloar* and *llover*; or *stagnum* and *spica*, from *estanque* and *espiga*. This is one of the most easy, and yet most important points to acquire in the study of languages, as after having detected the several disguises, the affinity of the different phraseology becomes such, that the memory is materially assisted, and that some appear to be but dialects of each other; as is observable in the Hebrew, the Chaldee, and the Syriac; the Latin and its cognate tongues; the English and the Saxon.

7. Some languages have the peculiarity of shortening their derivatives. Thus the French and Portuguese say *seul*, *so*,¹ alone; *voir*, *ver*, to see; *lire*, *ler*, to read; *mal*, *ma*, bad; *nu*, *nu*, naked. It is also a peculiarity of this latter language, that it strikes off, or digammates consonants in the middle of words, as in *coroa*, a crown; *cea*, a supper; *fea*, foul; *nao*, a ship; *voar*, to fly, and *bateis*, boats. The Portuguese also, in subservience to the genius of their language, turn the *l* into *r*, as in *cravo*, a nail; *pranto*, (planctus,) weeping, and *praya*, a coast. The Cornish, unable to express the initial *v*, compensated it by *gu*, as in *guer*, true; *guenuy*, poison, and *guest*, a garment; or they articulated the English *ch* by *Tsh*, as in *Tshappal*, a chapel; or the *v* again by *th* as in *seithyn*, a week, and *ethen*, a bird, from *septem* and *avis*. They also assume the aspirate for the loss of the Latin *s* in *Helik*, a willow, and *Huigeren*, a father-in-law, from *salix* and *socer*, thus returning to the Greek undigammated words in *ἐλξ* and *ἐκνρός*. The *s*, the English *y*,² and the aspirate are nearly allied, and it is but according to the nature of the sound, that they should be often corrupted and substituted for each other. The Cornish seem also sometimes to pronounce the *w* like the Welsh, as in *lew*, a lion, and *tarw*, a bull. It is, in shape as in sound, nothing but the Greek *ω*. The substitutions of the several other letters in Cornish are almost endless, and will be better understood from the extracts I have already given from the vocabulary, than from any more detailed account in this place.

8. There are sometimes sounds which, in the course of permutation into their own language, foreigners cannot pronounce; and which instead of corrupting, they entirely omit. Thus the Italian *c* and the English *ch* have no correspondent in French, when we say *cerass*, *cherry*, *cerise*; nor have the Italians a sound like *ch* in *charbon*. The English combines the three sounds of *c* in *chess*, *card*, and *censor*.

9. The disguise of words is almost infinite, and cannot be reduced to any general rule. Some words are disguised to an extent, that could not have even been conjectured. Many of these instances, however, can admit of no doubt; and I think that many of those who use

¹ This, together with the diphthong *ou*, and the soft *e* with a *cedilla*, seem to prove an affinity between the French and the Portuguese, which must be as ancient as Count Henry, a Burgundian prince, who with a body of military adventurers, founded the latter monarchy about the end of the eleventh century.

² Thus vulgarly *gate* for *gate*.

either *sherry* or *jalap* do not know that they are indebted for both to the districts of Xeres and Xalapa. The mistake arises from the Spanish *x*, which is a guttural, and pronounced something like our *ch*; and we have expressed that *x* by a similarly sounding symbol in our language. It is impossible that the disguise of words should be any where more striking than in religious appellatives. Thus from יְהוּדִי, יְהוּדִי we have in English, *Jew*; *Juif*, French; *Giudeo*, It., and Cornish *Jedhewon*. It would be tedious to follow the same, if not greater, variations, in the words *ἐπίσκοπος*, *ἐκκλησία*, *μοναχός*, &c.¹

10. The disguise of words is not confined to their spelling, but also extends to their meaning, though this latter is much less subject to variation than mere sounds. Most words impart their original signification to their derivatives; but still the exceptions are numerous, and therefore one cannot be too cautious in the interpretation of one language by another. Thus *copy*, *evidence*, *reflect*, *repair*, and *supply*, convey very different ideas in English from what they do in Latin. Some of the German Biblical commentators have fallen into this mistake, when they met with difficult words, or with such as occur but once in the sacred text, and had recourse to the synonyms in Arabic, and advanced interpretations from it, which are at variance with the most valuable translations.

11. Though it is one of the essential properties of languages, that their pronunciation should be different, yet sometimes they have features of resemblance in that respect, and where it might have been the least expected. Particular sounds in one language thus become common to another, as has been already observed in the Italian *c* and the English *ch*, and it is not improbable, that the *r* so frequent in Portuguese, is the Hebrew ר derived to it from the Moors. The most striking feature of the kind, however, is the aversion of the Spanish language from the letter *f*, a circumstance well known to every scholar, as being common to the Greek in the disappearance of its digamma. Possibly the Spaniards experience the same difficulty in pronouncing that letter, which the Greeks did; and if so, it must have been from their long familiarity to the same sounds, and incapability of uttering any other. Be it as it may, the coincidence is most complete. Thus we have *hacer*, to do; *hijo*, a fig; *hoja*, a leaf; *honda*, a sling; *horca*, a fork; *hoscó*, dark; *huir*, to fly; *humo*, smoke; *hierro*, iron, and several others which are derived from the Latin *f*. Those words which begin with two consonants retain the *f*; as in *flagrar*, to sparkle; *frangir*, to break; and this is also observable in the Greek as in *φρίσσω*, to tremble, and *φρονέω*, to be wise. From

¹ By a most strange perversion we have *bottega* from *ἀποθήκη*, which the Italians borrowed from the Greeks; called also by the French *boutique*; and as men in similar circumstances have recourse to the same means, the Americans call a *shop*, a *store*; and the Spaniards give the name of *lavaderos* to the places, where the gold dust is collected, like the Cornish miners, who call the corresponding places for tin, *stream works*.

filum we have *hilo* and *filo*; and *vids*, after having been disfigured in *filius* and all its derivatives, is at length found again in Spanish in almost its primitive form in *hij'o*.

12. Words are still more highly disfigured, when adopted in the dialects of a barbarous age. Under some of the foregoing heads, I have considered words as reported by voyagers, who accommodated them as much as they could to sounds in their own language. Little dependence can be placed on their accuracy. But how much more inaccurate must be the derivatives, which are found in the modern languages! The influx of rude and barbarous nations into the Roman empire corrupted the Latin; or, to speak more accurately, it began to be pronounced according to the particular accent of the invaders. This change of pronunciation necessarily created a disguise which from its combination with continual solecisms produced a new dialect. This new production for a long time was despised, and being neither committed to writing, nor having any other fixed standard, became subject to still greater vicissitudes. Words, which were at first but slightly altered, at length became so disguised, as to lose every type of their original resemblance. While they borrowed from foreign languages, the vulgar did it in the most ignorant way, so as to be even ridiculous, as in the Spaniards mistaking the Arabic article for a part of the word itself, in nearly all they took from the Moors, as in *algodon*, cotton; *alcalde*, a magistrate; *alchymia*, alchymy, &c. Thus they wrote a solecism and a disguise in the very same word. After these alterations of the common people, another important change still remained, when the language began to be cultivated. With a view to be polished, and reduced to a grammatical system, the words still underwent a much greater aberration from their roots. All these processes are so many different steps, which account for a more considerable corruption than when words are reported according to the ear of a traveller, or when common use transplants them from a living tongue, retaining the orthography, if not the pronunciation. The modern languages, French and Italian, were in their infancy much less disguised in their Latin derivatives, than they are at present. Petrarch spelled much nearer Latin than the modern Italians; and the French have since dropped many unpronounced letters, though some are still retained in the plural of their verbs. The pronunciation may also be supposed to have participated in the deterioration of orthography; and what was still articulated with a Roman accent in the fifth century, gradually departed from it, so as to leave us no doubt, that the former is not less corrupted than the latter.

13. The reverse of the above is true with respect to words, which are but of late introduction into modern languages. They are indeed the words which are the least disguised, as they labor under the disadvantage neither of having descended to us through distant ages, nor of having been imported from unwritten dialects by the deceitful ear of travellers. Of this number may be reckoned the Greek names, which have been adopted by the moderns to designate particular arts and sciences. Thus *polity*, *philosophy*, *physic*, &c. have been altered

in nothing but the termination; and the same rule also holds good with respect to the Latin words which have been lately naturalised among us, and which eminent authors have recommended for the sake of elegance and energy, as in to *concede*, to *interpolate* and to *lubricate*; and in *conciliation*, *detraction*, *obliquity*, and *recrimination*. From this we may infer that it is by foreign conquests, and in barbarous ages, that languages become corrupted; and that on the other hand, whatever learned or fixed languages borrow from each other, is but comparatively little altered in the transition.

14. Languages either add or take away letters from words for the sake of softening the pronunciation, or to be adapted to the national idiom. The theory of the Greek digamma, about which so much has been written, and which, it must be allowed, was a fortunate discovery, amounts to no more than this definition. It is in fact not peculiar to the Greek; but traces of it may be discovered in all languages; and though it may chiefly affect the *f* and *v*, yet it is also sometimes applied to other letters. I take the digamma to be nothing more than a suppressed consonant, whatever it may be. A very short discussion will render this evident. The Greek, like other smooth languages, dropped harsh or sibilant letters, for the sake of a concourse of vowels, as in ὦν and ἦλος, while the Latin retained the primitive forms in *ovum* and *sol*. The Greek words, as they now are, have been, if the expression can be allowed, truncated and smoothed down. The reason is plainly this, that finding it difficult and unmusical to articulate particular letters, the Greeks either removed them, or sometimes compensated them by an aspirate, as in οἶνος, and ἑσπέρα, *Heper* and *Vesper*. Even the *k* may be a substitute of the Digamma, as the Hebrew קָרְנִי; Greek, κέρας; Latin, cornu; English, *horn*. From the Hebrew כַּף, the Greeks have digammated their ἄλος, and the English their *whole*; and from ἑκαστός, it is thus that we have *each*. The Cornish also has brohal' and brochal, a sleeve; and carhar and carchar, a prison. Next to the *f* and *v*, the *s* seems to have been oftenest struck out by the Greeks, as in εἶμι, *sum*, I am; ἐκυρὸς, *socer*; ἐρπω, *serpo*; ἄλς, *sal*; ἕξ, *six*; ἑπτὰ,² *seven*, &c. Again, ἰδω, takes the *v* in the Latin *video*, and the *s*, as in the English, to *see*; or as ἵημι, to *send*. The Greeks do not always reject the *γ*, since they have retained it in γαῖα, and not in αἶα. The *t* and the *d* are also signs of the digamma, since the Hebrews say γִּנְיָ, the Greeks ἔρα, and the English, *earth*; instead of what the Latin and its cognates have expressed by *terra*, and the Cornish by dôr and *tyr*. The

¹ Thus the Hebrew קָרְנִי is expressed in Roman characters by *k* and *ch*, as קָרְנִי is in the Septuagint Ἀχάβ, and in our English translation, *Ahab*.

² *Umbra* resumes its digamma in the Spanish *sombra*. The following word has taken at different times the three cognate digammatic letters, *f*, *s*, and *h*, σῖχος, *figus*, and *higo*. Andalusia has lost the digamma from *Vandalusia*. The *Indus* is now the *Sinde*.

Hebrew קבר in קבר , the grave, disappears in its English derivate *hell*. The Romans unable to pronounce the harsh and guttural γ in העץ , *he made*, approximated to it in *facio*, which from the genius of the Spanish language, is restored to something like its original form in *hacer*. I have already observed that *vids* returns at length to *hij'o*; but in Latin the digamma is expressed in that very word by *f* and *l*. The Italians and the Portuguese, in imitation of the Greeks, have dropped the *l* for the sake of a more pleasing concourse of vowels, as the poetic plurals of the former have *augel*, birds; *cavai*, horses; *strai*, arrows; for *augelli*, *cavalli*, and *strali*; while the latter have in the plural, *baris*, barrels; and *bateis*, boats, instead of *bariles*, *bateles*. *Naüs* after having retained its digamma in Latin, resumes its Grecian softness in the Spanish *nao*; and I apprehend also that $\alpha\lambda\mu\alpha$ is a digammatized form of the Hebrew דם , blood.

I have just observed that the γ is sometimes the letter restored in Greek for the digamma, as in *γαῖα*; and the parallel also holds out through the modern languages, as *γέρεος* gives us in Cornish *kenath*; August in French is *Août*; ¹ Germanus makes in Spanish *hermano*, and in Portuguese *irmam*, a brother. The transitions of $\epsilon\lambda\mu$ are remarkable; in Latin *eo*, in Italian, pres. *vo*, 3d of the perfect poetic, *gio*, inf. *gire* and *ire* in English *go*; in Spanish *ir*, and in Portuguese *hir*; all of which, varied as they are, leave no room to doubt of their common origin. The Greeks generally omitted the γ , for which they had no equivalent, as in Ἡσαῦ , and Ἦγ ; except in a few proper names, in which they expressed it by γ , as in $\Gamma\acute{\alpha}\lambda\alpha$, $\Gamma\epsilon\beta\acute{\alpha}\lambda$; but it is not so commonly known, that they had before employed the κ for the same purpose, as from קָרַב , ² they made $\kappa\acute{o}\rho\alpha\zeta$, from which have sprung the several derivatives of *corvus*, *corvo*, *corbeau*, and *crow*. Some Portuguese words want the *n* to be restored to their digammatized form, as in *peessoa*, a person; some the *d*, as *nua* and *crua*; some the final vowel, as *acçoens* and *varoens*, heroes; and some even substitute nothing for a vowel, but an aspirate, as *folho*, a leaf, and *molher*, a woman; or after losing a syllable and its consonant they contract it into a circumflex monosyllable, as *iór*, a color, *dór*, grief, and *mór*, greater. I should therefore be induced to conclude from these observations, that the digamma is nothing more than a particular disguise of words, and that there is perhaps no language from which instances of it might not be selected. It is also evident that the modern languages have had largely recourse to the expedient of truncating, or digammatizing their words like the Greeks, and that in that

¹ Voltaire retains the Latin form, and writes it *Auguste*.

² It has frequently been observed that stammerers find a particular difficulty in pronouncing the *s* and *k*. Such persons therefore are exactly in the situation of the Greeks and Hebrews, who digammatized words beginning with those letters owing to an imperfect pronunciation. The *c* in the French *recif*, is lost in our English *reef*.

respect, they have a nearer affinity to Greek than this last has to the Latin.

Besides some of the more common changes of letters, the Cornish, in common with the above-mentioned languages, is materially affected by the digamma. It is thus that we find *bara*, bread, from *far*; *haloin*, from *ἅλς*, salt; *houl*, from *ἥλιος*, the sun; and *huigeren*, a father-in-law, from *ἐκυρός*. It is, however, in compound words that it is most conspicuous, as *fymara*, my head, where *m* is substituted for *b*, to suit the euphony of the Cornish; or where the *I* vanishes in composition, as in *Boscawenún*, *Boscawen downs*; *Lan-y-ún*, the church on the downs; or where the *b* and *g* disappear in certain words, as in *Goonhilly*, the colt's downs; and in *streil*,¹ *strigil*, a flesh brush. The *f* and *c* are also removed in *hoarn*, iron; *halan*, the calends; and *horf*, from *corpus*. The *l* is sometimes prefixed for euphony, as *lavalu*, instead of *avalu*, an apple-tree. The *b*, *f*, *m*, and *p*, are changed into *v* in composition, and thus *bara*, bread; *fos*, a ditch; *mean*, a stone; and *penedh* a hill, become *vara*, *vos*, *vean*, and *venedh*. The *s* after having been removed is compensated by an aspirate, as in *henn*, senex; *hoch*, sus; and *huil* sex.

15. The digamma is found in the middle of words, or as I mean by the term, when any letter is suppressed. This happens to several Greek words, which in Latin assume the *v*, as *βόες*, *boves*; *λεῖος*, *lævis*; and *ὄϊς*, *ocis*. This also applies to other letters, and it is on this principle that I take the Portuguese, *Lisboa* and *coroa*, to be digammated; and as when the Attics drop the *σ* in *νομῶ*, *οἰκτιῶ*. The *l* disappears in Portuguese as in *coor*, *door*, which have been since circumflexed in *côr* and *dôr*; so does the *g*, as in *ler*, and the *d*, as in *crer*; or the *b* in Cornish, as in *Gooncilly*,² which is now contracted and Anglicised into *Goon-hilly*. It is therefore obvious that the digamma is expressed by different letters in the middle, as well as in the beginning of words; so that those scholars are by no means to be depended on who invariably reduce words to their primitive form by adding to them an *f* or a *v*, which, on the contrary, often prevents them from arriving at the true derivation.

16. The application of the digamma to Homer was a lucky thought, and the metre itself is the best guide where it ought to be inserted. This brings it to a degree of certainty which could not have been attained if the Iliad had been in prose. I am of opinion that the poet wrote the words complete, but that they have been since modified and altered by the same genius, which has made *horf* of *corpus*, *hermano* of *germanus*, and *voar* of *volare*. The consonants having since

¹ The digamma of *ego* is remarkable throughout the modern languages; *Io*, It.; *yo*, Sp.; *eu*, Port.; *je*, French; *ich*, German; and *I*, Eng.

² Originally *Goonebilly*, from *goon*, a downs, and *ebol*, a colt. It is a down of some miles in extent, not far from the Lizard, and formerly celebrated for its small and hardy horses, the breed of which was destroyed by some regulations of Henry VIII. The down took its name from the horses, and has since been made into an awkward English compound, *Goon-hilly*.

been left out in pronunciation, Homer began to be written as he is now. The consequence of this would be, and it so happened, that the metre should become defective, so that it could be restored only by reverting to the old orthography and pronunciation. The application of the digamma has afforded a most ingenious approximation to this point.¹

17. It may be remarked, that this discrepancy in the Greek pronunciation affords an additional argument for the antiquity of Homer. In the time of Herodotus, Greek was written as at present; revolutions in language require ages to be effected, and therefore since the digamma had ~~so~~ early disappeared from pronunciation and writing, it is a very natural conjecture that a long period must have already elapsed between Homer and Herodotus. It is thus that philology supports chronology, from which we learn that the former lived 900 years before Christ, and more than 450 before the latter. The digamma also affords an indirect proof that the poems of Homer could not have been the work of some more recent writer, as it is not likely that any literary impostor could have made so many deviations from the common prosody. Though apparently irregularities, these, when examined by means of the digammatic principle, appear to be free from every anomaly.

18. The Homeric digamma differs from that in the modern languages, because it was inserted at an ancient, and afterwards omitted at a more recent period; while in these it is very recent, and only of the same age with their formation from barbarous dialects. The digamma was lost in Greek after that language had attained its highest purity; but the Spanish one has not only been adopted in that country, but it still continues in use. Where nothing has been lost, no deficiency can be felt, and therefore no inquiry is made. It is the truncated state of Homer's verses, which led the critic to this discovery; but in the modern languages, where the digammated letters were lost at their first formation, that has not been perceived, the disguise has been uninvestigated, and therefore it has not been established that the present modern digamma, which, by vanishing, has disfigured so many Latin and other foreign words, has acted on the same principle as that which has disappeared from the orthography of Homer.

19. The following remarkable passage occurs in the preface to Lhuyd's Cornish Grammar, and which is the more valuable for an illustration, as he cannot be supposed to have been making in it the most distant allusion to our digammatic theory. "When you see that we turn the English words, to *laugh*, to *play*, to *whistle*, *bitter*, *six*, *sister*, in the language of Guench, *xuerthin*, *xuare*, *xuibany*, *xuerù*, *xuex*, *xuner*; and in the Armoric, *xoasin*, *xoari*, *xuibanat*, *xuero*,

¹ It would appear from the following passage, that the digamma or truncating of words was already beginning to be introduced in the age of Homer.

Ὦς Ὀδυσσεύς, ἐλευνὸν ὅτ' ἀπρόσι δάκρυον ΕΙΒΕΝ.

Ἐπὶ ἅλλους μὲν πάντας ἐλάνθανε δάκρυα ΛΕΙΒΩΝ.

Οδυσ. θ. στ. χ. 531.

270 *On the Ancient British Language, &c.*

seuz, sœr ; but in the Cornish, *huerthin, quare, huihanat, hucro, hui, hor*, we know then very easily that the Cornish is changed. For the like passages are never thus turned by the people of the Welsh *Guenex* and the people of *Lezou* have learned from them." It seems, then, that the Welsh and Armoric *x* has been in Cornish changed into *h* ; but *x* in some languages is either turned into *s*, or pronounced as such, as in *Seræ, Alessandro, Xabon, Xerings*, instead of *Xerxes, Alexander, sapo, syrina*. By applying this rule to the Welsh, its *x* will then be to be only considered as a differently shaped *s*, the hissing sound of which was afterwards changed for a cognate aspirate in Cornish. Next to the *f* and *v*, there is not a letter that more often supplies the place of the digamma in Greek than *s*, thus, *ἄλς, sal* ; *ἐκός, socer* ; *ἄρπυ, serpo* ; *ὑλη, sylva* ; *ῥι, rus*, &c. It is rightly observed in *Valpy's Greek Grammar*, p. 193, "The aspirate is generally expressed in Latin by *s*," or, in other words, that the aspirate becomes *s*, and that at a further remove it may be written, if not pronounced, *x*. It is therefore a striking affinity that Cornish and common Greek should have removed the *s* to compensate it by an aspirate.

But there is still another point of view. The Cornish bears nearly the same relation to Welsh, or its derivate, which the common tongue of Greece does to the diction of Homer. The old Greeks and the language of *Guench* wrote their words complete, which in cognate dialects, and at more recent periods, were truncated of their digammata. The Cornish and the common Greek are therefore nothing but modernised forms of the two more ancient languages. There are no languages that have not some sounds which are common and the same in each, and therefore since the disappearance of the digammatic *s* is so evident in Cornish, the parallel in Greek must have happened from the same cause, a difficulty of pronouncing the *s* ; so that this structure of Cornish words, as remarked by Mr. Llyd, materially confirms the conjectures of former critics concerning the Homeric digamma.

These are a few of the numerous aspects under which words appear to have been corrupted in different languages. I have treated the subject only cursorily, and no farther than my present object required, that I might vindicate myself from the imputation of having been perhaps whimsical in some of my derivations. It is, however, of that importance in a philological point of view, and is calculated to throw so much light on the origin, the pursuits, and the history of nations, that it would deserve to be discussed in a separate essay, and by a more learned, acute, and able pen than mine. It is, however, with reluctance that I close my observations on this part of the subject.

D.

IN EURIPIDEM COMMENTARII

Joannis SEAGER, A. B. Bicknor. Wallicæ in comitatu
Monumethiæ Rectoris.

No. II. [Continued from No. XXXIX, p. 87.]

Iphig. in Taur. v. 1288.

NUNTIUS. Ὡνα θρύλακες, βώμιοί τ' ἐπιστάται,
Θόας, ἀναξ γῆς τῆσδε, ποῦ κυρεῖ βεβώς;
Καλεῖτ', ἀναπτύξαντες εὐγόμφους πύλας,
Ἐξω μελάρων τῶνδε κοίρανον χθονός.

Chorus. Τί δ' ἐστίν; εἰ χρὴ μὴ καλευσθεῖσαν λέγειν;

En alius locus, quem, post inanes interpretum et emendatorum curas, restituisse me confido: sic enim constituo, Τί δ' ἐστίν; εἰ *ME* χρὴ καλευσθεῖσαν λέγειν. Quid vero est? si opus sit *me jussam dicere*. (Thoanti scilt.)—*ut, si jubeam, possim Thoanti dicere, quid sit, quare illo convento opus est tibi.*

Iphig. in Taur. v. 1388 et 1389.

Pyladem et Orestem qui jam navem conscendissent, in Græciam e Taurica Chersoneso reversuri, alloquitur signum quod secum rapuissent:

Τόδ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης
Ἀγαλμα, νηὸς ἐκ μέσης ἐφθίγξατο
Βοήν τιν' ὃ γῆς Ἑλλάδος ναῦται, νεῶς
Λάβεσθε κόπαις, ῥοθιά τε λευκαίνετε
Ἐχομεν γάρ, ὅνπερ οὐνεκ' Εὐξενον πόρον
Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.

Atqui Dianæ statua cum Pylade et Oreste non navigaverat. Reponendum profecto, *ΕΧΕΤΕ γὰρ ὅνπερ οὐνεκ' Εὐξενον πόρον Συμπληγάδων ἔσωθεν ΕΙΣΕΠΑΕΤΣΑΤΕ.*

Iphigenia in Tauris. v. 1414.

Nuntius Thoantem, Tauricæ tyrannum, certiore facit, Pyladem et Orestem, rapta Dianæ statua, cum Iphigenia in altum provectos esse; additque,

Ἄλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῖν
Εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
Οὐκ ἐστὶν ἐλπίς τοῖς ξένοις σωτηρίας.
Πόντου δ' ἀνάκτωρ Ἴλιόν τ' ἐπισκοπεῖ,
Σεμνὸς Ποσειδῶν, Πελοπίδαις τ' ἐναντίος.

Trojæ inimicus fuerat Neptunus: sed si maxime dilexisset, tunc ejus non potuit curam gerere, quæ jam ante perierat: *Le-*

gendum igitur puto, Πόντου δ' ἀνάκτωρ ἸΑΕΩΣ Σ ἐπισκοπεῖ, *Rex maris tibi fuit, propitius est*;—te placido lumine videt. Prima syllaba τοῦ Ἰλαῶς longa est in Iphig. Taur. v. 271.

Iphigenia in Tauris. v. 1470.

Τάσδε δ' ἐκπέμπειν χθονὸς

Ἑλληνίδας γυναῖκας ἐξεφίεμαι

Γνώμης δικαίας, οὔνεκ' ἐκώσασά σε,

Καὶ πρὶν γ' Ἀρείοις ἐν πάγοις ψήφους ἴσας

Κρίνας', Ὀρίστα, καὶ νόμισμ' εἰς ταυτό γε,

Νικάῃν, ἰσῆρεις ὅστις ἂν ψήφους λάβῃ.

Canterus, probante Marklando, legit ἐξέσωσα, quod probat et Heathius, qui omnia credit fore integra, si plene distinguatur post οὔνεκ', ita ut hæc particula cum γνώμης δικαίας jungatur, et ad Græcas mulieres, ex quibus constabat chorus, referatur. Restituo itaque,

Τάσδε δ' ἐκπέμπειν χθονὸς

Ἑλληνίδας γυναῖκας ἐξεφίεμαι,

Γνώμης δικαίας, οὔνεκ' ἐξέσωσα ΔΕ

Καὶ πρὶν Σ' Ἀρείοις ἐν πάγοις, ψήφους ἴσας

Κρίνας', Ὀρίστα, καὶ, νόμισμ' εἰς ταυτό γε,

Νικάτ', (pro νικάτω) ἰσῆρεις ὅστις ἂν ψήφους λάβῃ.

Rhesus. v. 43.

Πυραῖδαι στρατὸς Ἀργόλας, Ἑκτορ, Πᾶσαν ἂν ὄρφναν,

Δίϊπετῇ δε νεῶν πυρσοὶ σταθμά.

Quia fluvii διῖπετεῖς dicuntur, ea re idem epitheton adjungit Euripides stationibus navium, quæ ad ostia fluviorum Trojanorum erant.

Rhesus. v. 304.

Ὀρῶ δὲ Ῥῆσον, ὥστε δαίμονα, Ἐστῶτ' ἐν ἵπποις Θρηκίοις τ' ὀχλήμασιν. Χρυσῇ δὲ πλάστιγξ ἀύχένα ζυγηφόρων Πώλων ἔκλεψε, χιόνος ἐξαυγεστέρων.

Πλάστιγξ Hesychio est μάστιξ. Malim itaque Χρυσῇ δὲ πλάστιγξ ἀύχένα ζυγηφόρων Πώλων ἘΠΛΗΞΕ χιόνος ἐξαυγεστέρων.

Rhesus. v. 323.

Ἄλλ' οὐδὲν αὐτῶν δεόμεθ', οἵτινες πάλαι

Μὴ ξυμπονῶσιν, ἡνίκ' ἐξώστης Ἀρης

Ἐφάυσε λαίφῃ τῇσδε γῆς μέγας πνέων.

Inter alias conjecturas poni potuisset, ἘΘΛΑΣΣΕ λαίφῃ τῇσδε γῆς.

Rhesus v. 480.

Rhesus. Οὐ τοῦσδ' ἀριστείας φασὶν Ἑλλήνων μολεῖν;

Hector. Κού μεμφόμεσθά γ', ἀλλὰ δὴν ἐλαύνομέν.

Passiva voce legendum videtur, Κοῦ μεμφόμεσθ' ἄν, ἀλλὰ δὴν
ΕΛΑΤΝΟΜΕΘ'.

Rhes. v. 600.

ἄνδρα δ' οὐ πέπυσθα σύμμαχον
Τροίᾳ μολόντα Ῥῆσον, οὐ φαύλῳ τρόπῳ;
Ὅς εἰ διοίσει νύκτα τὴν ἐς αὐρίον
Οὔτε σφ' Ἀχιλλέως, οὔτ' ἂν Αἴαντος δόρυ,
Μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων, σχήθοι.

Recte Musgravius et Reiskius τὴνδ' : sed interpungendum,

Ὅς εἰ διοίσει νύκτα τὴνδ', ἐσαύριον
Οὔτε σφ' Ἀχιλλέως οὔτ' ἂν Αἴαντος δόρυ,
Μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων, σχήθοι.

Rhesus. v. 835.

Σὺ ταῦτ' ἔδρασας· οὐδέν' ἂν δεξαίμεθα
Οὐδ' οἱ θανόντες, οὔτ' ἂν οἱ τετρωμένοι,
Ἄλλον· μακροῦ γε δεῖ σε, καὶ σοφοῦ λόγου,
Ὅτ' αὖ με πείσεις μὴ φίλους κατακτανεῖν,
Ἰππων ἑρασθεῖς,—

Foras. οὐδέν' ἂν ΜΕΜΨΑΙΜΕΘΑ

Οὐδ' οἱ θανόντες, οὔτ' ἂν οἱ τετρωμένοι,
Ἄλλον·

Rhesus. v. 871.

Ποῖ δὲ τράπωμαι δεσποτῶν μονούμενος;

Leg. Ποῖ ΔΗ τράπωμαι δεσποτῶν μονούμενος;

Rhesus. v. 875.

Ὅλοιθ' ὁ δράσας· οὐ γὰρ εἰς σὲ τείνεται
Γλῶσσ', ὡς σὺ κομπεῖς·

Pereat qui fecit. Cum enim te insontem jactes, ad te verba
mea non pertinent.

Rhesus. v. 945.

Rhesi mortem Minervæ exprobrans Musa,

Καίτοι (ait) πόλιν σὴν σύγγονοι πρεσβεύομεν
Μοῦσαι μάλιστα, καπιχρώμεθα χθονὶ,
Μυστηρίων τε τῶν ἀπορρήτων φάνας
Ἐδειξεν Ὀρφεύς, αὐτανέψιος νεκροῦ
Τοῦδ', οὐνεκα κτείναςα, Μουσαιὸν τε, σὸν
Σεμνὸν πολίτην.

Reiskius conjicit Τοῦδ' ὃν γελαῖς κτείναςα. Heathius Τοῦδ' ὃν νῦν
ἔκτεινας σύ.—Verisimilius puto Τοῦδ' ὅΝ ΚΑΤΕΚΤΑΝΕΣ ΣΤ,
Μουσαιὸν τε, σὸν Σεμνὸν πολίτην.

Rhesus. v. 975.

Βαῖον δὲ πένθος τῆς θαλασσίας θεοῦ
Οἶσ'· θανεῖν γὰρ καὶ τὸν ἐκ κείνης χρεῶν.

Fors. Βαὶν δὲ πίνθης τῆς θαλασσίας θεῷ ΕΙΣΩ. Videbo. Sentiam. Sciam. vid. H. Steph. Thes. I. 1103. g.] Debut esse εἶσομαι. Ed.]

Troades. v. 633.

Τὸ μὴ γενέσθαι, τῷ θανεῖν ἴσον λέγω.
Τοῦ ζῆν δὲ λυπρῶς κρείσσον ἔστι κατθανεῖν.
'Αλγεῖ γὰρ οὐδὲν τῶν κακῶν ἥσθημένος.

Vera lectio: ΑΡΓΕΙ γὰρ, οὐδὲν τῶν κακῶν ἥσθημένος. ἀργεῖ, Quiescit. Otiatur. οὐδὲν adverbialiter pro οὐδαμῶς.

Troades. v. 721.

'Αλλ' ὡς γενέσθαι, καὶ σοφωτέρα φανῇ,
Μήτ' ἀντέχου τοῦ γ', εὐγυνῶς δ' ἄλγει κακοῖς,
Μήτε σθίνουσα μηδὲν ἰσχύειν δοῦναι.

Tollenda subdistinctio post γενέσθαι. Constructio enim est 'Αλλ' (ὡς φανῇ γενέσθαι καὶ σοφωτέρα) Μήτ' ἀντέχου τοῦ γ', κ. τ. λ. καὶ abundat, ut sæpe.

Troades. v. 1051.

Οὐκ ἔστ' ἐραστῆς, ὅστις οὐκ αἰεὶ φιλεῖ.

Qui vere amavit, amabit semper. Illam amare nunquam desines.

Troades. v. 1173.

Δύστηνε κρατὸς, (Astyanactis) ὡς σ' ἔκλειρεν ἀθλίως
Τείχη πατρῶα, Δοξίου πυργώματα.

Legendum credo, ὡς σ' ΕΡΕΙΞΕΝ ἀθλίως Τείχη πατρῶα.

Troades. v. 1206.

Θνητῶν δὲ μῶρος, ὅστις εὐ πράσσειν δοκῶν,
'Εμπληκτος ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε
Βέβαια χαίρει τοῖς τρόποις γὰρ αἱ τύχαι
Πηδῶσι, κούδεις αὐτὸς εὐτυχεῖ ποτε.

Heath. cum Valckenaer. αὐτὸς εὐτυχεῖ. Attamen interpretatio mutationi præstat. Significare potest αὐτὸς, Suo Marte, propriis viribus, nullis fortunæ adminiculis.

Bacchæ. v. 209.

Οὐ γὰρ διήρηχ' ὁ θεὸς, εἴτε τὸν νεὸν
'Εχρῆν χορεύειν, εἴτε τὸν γεραίτερον,
'Αλλ' ἐξ ἀπάντων βούλεται τιμὰς ἔχειν
Κοινάς. δι' ἀριθμῶν δ' οὐδὲν αὐξέσθαι θέλει.

Forsitan δι' ἀριθμῶν ΤΟΤΡΓΟΝ αὐξέσθαι θέλει vel δι' ἀριθμῶν δ' ὈΡΓΙ' αὐξέσθαι θέλει.

Bacchæ. v. 506.

Pentheus. Λάξυσθε καταφρονεῖ με καὶ θήβας ὄδε.
Bacchus. Λύδῳ με μὴ δεῖν, σαφρονῶν οὐ σώφροσιν.
Penth. 'Εγὼ δὲ δεῖν σι, κυριώτερος σέθεν.
Bacch. Οὐκ οἶσθ', ὅτι ζῆς, οὐδ' ὀρεᾶς, οὐδ' ὅστις εἰ.

Pro ridendis illis vocibus Οὐκ οἶσθ', ὅτι ζῆς, repono, certissima, ut mihi quidem videtur, emendatione Οὐκ οἶσθ' Ὁ ΔΙΖΗΣ. *Nescis quid quæras.* [At διζήμι est verbum Tragicis vix notum. Ed.]

Bacchæ. v. 617.

Οὐτ' ἐθιγεν, οὐδ' ἦλθατ' ἡμῶν, ἐλπίσιν δ' ἐβόσκετο.

Metrum postulat, Οὐτ' ἐθιγεν Γ', οὐδ' ἦλθατ' ἡμῶν.

Bacchæ. v. 1003.

Τὸν σοφὸν οὐ φθόνῳ χαίρω θηρεύουσα.

Fors. Τὸν σοφὸν οὐ φθόνῳ ΚΑΙΡΟΤ' θηρεύουσα.

Bacchæ. v. 1065.

Κυκλοῦτο δ', ὥστε τόξον, ἢ κυρτὰς τροχούς,

Τόρνῳ γραφόμενος, περιφορὰν ἔλκη δρόμον.

Leg. ἘΛΚΕΙ.

Bacchæ. v. 1074.

᾽Ωφθη δὲ μᾶλλον, ἢ κατεῖδε Μαινάδας.

᾽Οσον γὰρ οὐπω, δῆλος ἦν θάσσαν ἄνω.

Καὶ τὸν ξένον μὲν οὐκίτ' εἰσορᾶν παρῆν.

Hunc locum non intellexit interpres; vertit: *Quantum enim nunquam antea, visibilis erat sedens supra ramum arboris Et hospitem quidem illum non jam amplius videre licuit.* Pro plena distinctione ponenda est subdistinctio post ἄνω. ᾽Οσον οὐπω est *Vix dum*: cui respondet καί, significans *Quum*. *Vix dum enim apparuerat sublimis sedens, quum jam hospitem quidem illum amplius videre non erat.* Eodem sensu dicitur Οὐκ ἔρθη καί. Vid. Aristoph. Nub. v. 1384.

Cyclops. v. 244.

ὥς σφαγέντες αὐτίκα,

Πλήσουσι νηδὺν τὴν ἐμὴν ἐπ' ἀνθρακος

Θεσμὴν ἔδοντος δαῖτα τῷ κρεανόμῳ;

ἔδοντος, μοῦ scil.

Cyclops. v. 270.

ἔγωγε τοῖς ξένοις τὰ χρήματα

Περνάντα σ' εἶδον

Ed. Ald. περάντα. Sub quo latere mihi videtur ΠΕΡΩΝΤΑ. Περάω, μεταβατικόν, interdum simpliciter *Transfero* significat.

Cyclops. v. 273.

Ψεύδεσθ'· ἔγωγε τῶδε τοῦ Ῥαδαμάνθυος

Πολλῷ πέποιθα, καὶ δικαιότερον λέγω.

MSS. Steph. τόνδε. Forte legendum: ἔγωγε τόνδε τοῦ Ῥαδαμάνθυος Πολλῷ ΜΕΝ ὄΝΤΑ καὶ ΔΙΚΑΙΤΕΡΟΝ λέγω.—Abundat καί.—δικαιτέρον Attice, ut vitetur anapaustus in quinta sede: sic παλαίτερος, γραιότερος.

Forc. Βαὶν δὲ πένθος τῆς θαλασσίας θεῶ ΕΙΣΩ. *Videbo. Sentiam. Sciam.* vid. H. Steph. Thes. I. 1103. g.] *Debutit esse. ἦτορ. μαί.* Ed.]

Troades. v. 633.

Τὸ μὴ γενέσθαι, τῷ θανεῖν ἴσον λέγω.
Τοῦ ζῆν δὲ λυπρῶς κρείσσον ἔστι κατθανεῖν.
Ἄλγῃ γὰρ οὐδὲν τῶν κακῶν ἡσθημένος.

Vera lectio: *ΑΡΓΕΙ* γὰρ, οὐδὲν τῶν κακῶν ἡσθημένος. *ἀργεῖ, Qui-escit. Otiatur.* οὐδὲν adverbialiter pro οὐδαμῶς.

Troades. v. 721.

Ἄλλ' ὡς γενέσθαι, καὶ σοφωτέρα φανῇ,
Μήτ' ἀντέχου τοῦ γ', εὐγνωσῶς δ' ἄλγῃ κακοῖς,
Μήτε σθίνουσα μηδὲν ἰσχύειν δάκει.

Tollenda subdistinctio post γενέσθαι. Constructio enim est Ἄλλ' (ὡς φανῇ γενέσθαι καὶ σοφωτέρα) Μήτ' ἀντέχου τοῦ γ', κ. τ. λ. καὶ abundat, ut sæpe.

Troades. v. 1051.

Οὐκ ἔστ' ἐραστής, ὅστις οὐκ αἰεὶ φιλεῖ.

Qui vere amavit, amabit semper. Illam amare nunquam desines.

Troades. v. 1173.

Δύστηνε κρατὸς, (Astyanactis) ὡς σ' ἔκειρεν ἀθλίως
Τείχη πατρῶα, Λοξίου πυργώματα.

Legendum credo, ὡς σ' *ΕΡΕΙΞΕΝ* ἀθλίως Τείχη πατρῶα.

Troades. v. 1206.

Θνητῶν δὲ μῶρος, ὅστις εὐ πράσσειν δοκῶν,
Ἐμπληκτος ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε
Βέβαια χαίρει τοῖς τρόποις γὰρ αἱ τύχαι
Πηδῶσι, κούδεις αὐτὸς εὐτυχεῖ ποτε.

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Ἐχρῆν χορεύειν, ἤτε τὸν γεραίτερον,
Ἄλλ' ἐξ ἀπάντων βούλεται τιμὰς ἔχειν
Κοινάς. δι' ἀριθμῶν δ' οὐδὲν αὖξέσθαι θέλει.

Forsitan δι' ἀριθμῶν *TOTPON* αὖξέσθαι θέλει vel δι' ἀριθμῶν δ' *OPIT'* αὖξέσθαι θέλει.

Bacchæ. v. 506.

Pentheus. Λάχυσθε· καταφρονεῖ με καὶ Θήβας ὁδε.
Bacchus. Αὐδῶ με μὴ δεῖν, σαφρονῶν οὐ σάφροσιν.
Penth. Ἐγὼ δὲ δεῖν σε, κυριώτερος σέθεν.
Bacch. Οὐκ οἶσθ', ὅτι ζῆς, οὐδ' ὀρεῖς, οὐδ' ὅστις εἶ.

Pro ridendis illis vocibus Οὐκ οἶσθ', ὅτι ζῆς, repono, certissima, ut mihi quidem videtur, emendatione Οὐκ οἶσθ' Ὁ ΔΙΖΗΣ. *Nescis quid quæras.* [At δίζημι est verbum Tragicis vix notum. Ed.]

Bacchæ. v. 617.

Οὐτ' εἰργεν, οὐδ' ἦψαθ' ἡμῶν, ἐλπίσιν δ' ἐβόσκετο.

Metrum postulat, Οὐτ' εἰργεν Γ', οὐδ' ἦψαθ' ἡμῶν.

Bacchæ. v. 1003.

Τὸν σοφὸν οὐ φθόνῳ χαίρω θηρεύουσα.

Fors. Τὸν σοφὸν οὐ φθόνῳ ΚΑΙΡΟΤ' θηρεύουσα.

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Κυκλοῦτο δ', ὥστε τόξον, ἢ κυρτὰς τροχούς,

Τόρνω γραφόμενος, περιφορὰν ἔλκη δρόμον.

Leg. ἘΛΚΕΙ.

Bacchæ. v. 1074.

ᾠφθῇ δὲ μᾶλλον, ἢ κατεῖδε Μαινάδας.

Ὅσον γὰρ οὐπω, δηλὸς ἦν θάσσαν ἄνω.

Καὶ τὸν ξένον μὲν οὐκ ἐτ' εἰσορᾶν παρῆν.

Hunc locum non intellexit interpres; vertit: *Quantum enim nunquam antea, visibilis erat sedens supra ramum arboris Et hospitem quidem illum non jam amplius videre licuit.* Pro plena distinctione ponenda est subdistinctio post ἄνω. Ὅσον οὐπω est *Vix dum*: cui respondet καί, significans *Quum*. *Vix dum enim apparuerat sublimis sedens, quum jam hospitem quidem illum amplius videre non erat.* Eodem sensu dicitur Οὐκ ἔρβη καί. Vid. Aristoph. Nub. v. 1384.

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ὥς σφαγάντες αὐτίκα,

Πλήσουσι νηδὺν τὴν ἐμὴν ἐπ' ἀνδρακός

Θεσμὴν ἔδοντος δαῖτα τῷ κραινόμῳ;

ἔδοντος, μοῦ scil.

Cyclops. v. 270.

ἔγωγε τοῖς ξένοις τὰ χεῖματα

Περνάντα σ' εἶδον

Ed. Ald. περάντα. Sub quo latere mihi videtur ΠΕΡΩΝΤΑ. Περᾶω, μεταβατικόν, interdum simpliciter *Transfero* significat.

Cyclops. v. 273.

Ψεύδεσθ'· ἔγωγε τᾶδε τοῦ Ῥαδαμάνθυος

Πολλῶ πέποιθα, καὶ δικαιοτέρον λέγω.

MSS. Steph. τόνδε. Forte legendum: ἔγωγε τόνδε τοῦ Ῥαδαμάνθυος Πολλῶ ΜΕΝ ὄΝΤΑ καὶ ΔΙΚΑΙΤΕΡΟΝ λέγω.—Abundat καί.—δικαιότερον Attice, ut vitetur anapaustus in quinta sede: sic παλαιότερος, γεραιότερος.

Cyclops. v. 291.

Οἱ τὸν σὸν, ὦ 'ναξ, πατέρ' ἔχουσιν ναῶν ἱδρας
 Ἰδρυσάμεσθα γῆς ἐν Ἑλλάδος μυχοῖς.
 Ἰερός τ' ἄδραυστος Ταινάρου μένει λιμὴν,
 Μαλίας τ' ἄκροι κευθμῶνες.

Ed. Ald. *ιερός τ'*. et sic MS. bibliothecæ Regiæ Parisiens.
 No. 2817.—Rescribo *ἸΕΡΕΑΣ τ'*. cum plena distinctione, sub-
 distinctione posita post *μυχοῖς* συνίζησις est vocalium *ea*.

Cyclops. v. 424.

ἰγὼ δ' ἐπερχίαν
 Ἄλλην ἐπ' ἄλλῃ σπλάγχν' ἐθέρμαινον ποτῶ.
 Αἶδει δὲ παρὰ κλαίοισι συνναυταῖς ἑμοῖς
 Ἄμουσ', ἐπηχεῖ δ' ἄντρον.

Fors. παρακλαίοισι: una voce. *Adflentibus. Fletu consonan-*
tibus.

Heraclidæ. v. 165.

Ἦν δ' εἰς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
 Βλέψας πεπανθῆς, εἰς πάλιν καθίσταται
 Δορὸς τὸ πρᾶγμα· μὴ γὰρ ὡς μεθήσομεν
 Δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.
 Τί δῆτα φήσεις; ποῖα πεδὶ ἀφαιρεθεῖς,
 Τιγυνθίοις θῆς, πόλεμον Ἀργείοις ἔχειν;
 Ποίοις δ' ἀμύνων συμμαχοῖς; τίνος δ' ὕπερ
 Θάψεις νεκροὺς πεσόντας;

Coprei verba, Demophontem obtestantis, ne bellum pro sup-
 plicibus Herculis liberis suscipiat. Illa, τίνος δ' ὕπερ Θάψεις νεκ-
 ροὺς πεσόντας, non intellecta sunt: τίνος δ' ὕπερ cum πεσόντας con-
 struendum, non cum Θάψεις. Qualis vero rei gratia ceciderint
 mortui quos sepelies!

Heraclidæ. v. 170.

Sequitur, Ἐρεῖς τὸ λῶστον ἐλπιδ' εὐρήσειν μόνον.
 Malim, ΑΙΡΗΣΕΙΝ.

Heraclidæ. v. 176.

Pergit Copreus: ἄλλ' ἑμοὶ πιθοῦ.
 Δὸς μηδὲν, ἀλλὰ τᾶμ' ἐὼν ἄγειν ἐμὲ,
 Κτῆσαι Μυκήνας.

Forsan, ΔΟΤΣ μηδέν. [Ita G. Burges in *Classical Journal*,
 No. XVI. p. 395. Ed.]

Heraclidæ. v. 219.

φημι γάρ ποτε
 Σύνπλους γενέσθαι, τῶνδ' ὑπασπίζων πατρί,

Ζωστῆρα Θησεῖ τὸν πολυκτόνον μετὰ,
Λίδου τ' ἑρεμῶν ἐξανήγαγεν μυχῶν
Πατέρα σόν.

Reiskius, ut non solum constructionem nihil sublevaret, sed et metrum etiam pessundaret, conjecit ἐξανηγόμεν μυχῶν. Illis temporibus critico pronom erat legere, ΕΞΑΝΑΓΑΓΕΙΝ ΕΚ ΜΤ-ΧΩΝ, nos meliora docuit Porsonus. Quum enim ἐξαναγαγεῖν hypermonosyllabon sit, et præpositio ἐκ ad sequentia potius quam præcedentia pertineat, quintus pes iambus vel tribrachys esse debet.

Heraclidæ. v. 419.

Καὶ νῦν, πικρὸν ὄν, συστάσεις ἂν εἰσίδοις,
Τῶν μὲν λεγόντων ὡς δίκαιον ἢ ξένοις
Ἰκέταις ἀρήγειν, τῶν δὲ μαρίαν ἐμὴν
Κατηγορούντων. ἦν δὲ μὴ δράσω τότε,
Οἰκείος ἤδη πόλεμος ἐξαγύεται.

Opus esse emendatione viderunt Heathius et Musgravius, sed legendum esse, ἦν δὲ μὴ δράσω ΤΙ ΔΗ, non viderunt.

Heraclidæ. v. 465.

Γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.

Hoc versu Iolaum alloquitur Demophon.

Heraclidæ. v. 684.

Iolaum senem, ad prælium se accingentem, dehortatur Famulus: Fam. Οὐκ ἔστ' ἐν ὄφει τραῦμα, μὴ δρώσης χερσός. Iol. Τί δ' ; οὐ σθένειμι καὶ ἐγὼ δι' ἀσπίδος ;

Reponendum videtur, Οὐκ ἔστ' ἐν ὄφει τραῦμα. μὴ ΤΡΩΘΗΣ χερσός. Vulnera ante oculos non habes ; timendum est ne alicujus manu saucieris.

Heraclidæ. v. 805.

Ἐκβὰς τεθρίππων Τλλος ἀρμάτων πόδα,
Ἔστη μέσοισιν ἐν μεταιχμίοις δορός.
Κάπειτ' ἔλεξεν ὦ στρατήγ', ὅς Ἀργόθεν
Ἦκεις ἐπὶ τήνδε γαῖαν, οὐκ ἔα σά μιν,
Καὶ τὰς Μυκήνας οὐδὲν ἐργάσῃ κακόν,
Ἀνδρὸς στερήσας· ἀλλ' ἔμοι μόνος μόνω
Μάχῃ συνάψας, ἢ κτανὼν, αἰγού λαβῶν
Τις Ἦρακλείους παῖδας, ἢ θανῶν, ἔμοι
Τιμὰς πατρῶους καὶ δόμους ἔχειν ἄφες.

Corruptos versus ita sano : ὦ στρατήγ', ὅς Ἀργόθεν

Ἐπὶ τήνδε γ' Ἦκεις γαῖαν· οὐκ ἐάσομεν·

(justa acie, signis collatis, decertare, scil.) Καὶ τὰς Μυκήνας οὐδὲν ἐργάσῃ κακόν,

Ἄνδρῶν στερήσας· ἀλλ' ἔμοι μόνος μένη
Μάχην συνάψας, ἥ κταπὼν, ——— κ. τ. λ.

ἐάσομεν Heathio debetur; μάχην, Reiskio.

Helena. v. 80.

Ἡμαρτον ὄργῃ δ' εἶξα μᾶλλον, ἥ μ' ἔχρην.
Μισοί γὰρ Ἑλλάς πᾶσα τὴν Διδὸς κόρην.

Hoc versu (80.) causam affert Teucer iræ quā se efferri passus esset.

Helena. v. 198.

Τὶς ἔμολεν, ἔμολεν, Δάκρυα δάκρυσί μοι φέρον, Ἰλίου κατασκαφῶν,
Πυρὶ μέλουσαν Ἰδαίῳ, Δί' ἐμὲ τὰν πολυκτόνον, Δί' ἐμὸν ὄνομα πουλύπονον.

Fors. πυρὶ ΜΟΛΟΤΣΑΝ Ἰδαίῳ. [At μολοῦσαν hic intelligi nequit. Ed.]

Helena. v. 271.

Helena. Εἴθ' ἐξαλειφθεῖς, ὡς ἀγαλμ', αὐθις πάλιν,
Διόσχιον εἶδος ἀντὶ τοῦ καλοῦ λάβω.

Καὶ τὰς τύχας μὲν τὰς καλὰς ἄς νῦν ἔχω,

Ἑλληνες ἐπελάθοντο· τὰς δὲ μὴ καλὰς

Ἔσωζον, ὥσπερ τὰς κακὰς σώζουσί μου.

Rescribendum puto Καὶ (εἴθε scilt.) τὰς τύχας ΤΑΣ ΜΗ καλὰς
ἄς νῦν ἔχω Ἑλληνες ἐπελάθοντο, τὰς δὲ ΔΗ καλὰς Ἔσωζον, ὥσπερ τὰς
κακὰς σώζουσί μου. Legi quoque posset ΕΠΙΑΛΘΟΙΝΤΟ et ΣΩ-
ΖΟΙΕΝ, nisi εἴθε interdum indicativo jungeretur.

Helena. v. 447.

Τίς πρὸς πύλαισιν; οὐκ ἀπαλλάξῃ δόμων,

Καὶ μὴ πρὸς αὐλείοισιν ἐσθνηκῶς πύλαις,

Ὅχλον παρέξεις δεσπότηαις; ἥ κατθανῇ

Ἑλλήν πεφυκῶς, οἷσιν οὐκ ἐπιστροφαί:

Fors. οἷσιν οὐκ ΤΠΟΣΤΡΟΦΑΙ. Rediit.

Helena. v. 584.

Σκέψαι· τί σου δεῖ; τίς ἐστὶ σου σοφώτερος;

Fors. Σκέψαι· τί σοι δεῖ; τίς ΔΕ σου σοφώτερος;

Helena. v. 648.

Πρὸς ἄλλαν δ' ἐλαύνει θεὸς συμφορὰν τᾶσδε κρείσσω.

Constructio videtur: θεὸς δ' ἐλαύνει (ἐμὲ vel σὲ) κρείσσω τᾶσδε
(συμφορᾶς) πρὸς ἄλλαν συμφορὰν.

Helena. v. 715.

Ἡ δ' οὖν ἀληθῶς, ἐστὶν ἥδε σὴ δάμαρ;

Lege: Ἡ δ' ΩΣ ἀληθῶς ἐστὶν ἥδε σὴ δάμαρ;

Helena. v. 809.

Ξίφος μενεΐ σε μάλλον, ἢ τοῦμὲν λέχος.

Ed. Ald. et MSS. μὲν εἰσι: vera igitur lectio Ξίφος μὲν Εἰς ἡ μάλλον ἢ τοῦμὲν λέχος. Experieris.

Helena. v. 942.

Helena. Κεῖ μὲν θανὼν δδ' (Menelaus) ἐν πυρᾷ κατεσφάγη,
Πρόσω σφ' ἀπόντα δακρύοις ἄν ἡγάπων
Nūn δ' ὄντα καὶ σωθέντ' ἀφαιρεθήσομαι.

Legendum

Κεῖ ΜΗ ΠΑΡΩΝ δδ' ἐν πυρᾷ κατεσφαγή.

Si non præsens, si non ante oculos meos, jugularetur.

Helena. v. 1217.

Theoclymenus. Ἦκει γὰρ, ὅστις καὶ τὰδ' ἀγγέλλει σαφῆ;

Helena. Ἦκει· μὶλοι γὰρ ὡς ἐγώ, χρηζῶ μολεῖν.

Fors. μὶλοι τ' ἈΡ' ὡς ἐγώ χρηζῶ μολεῖν.

Hæc submissa voce vel seorsum loquitur Helena.

Helena. 1284.

Πόσον δ' ἀπείργει μῆκος ἐκ γαίης δόρυ;

Repono, Πόσον δ' ἈΠΑΙΡΕΙ μῆκος ἐκ γαίης δόρυ;—μῆκος accusativus est; δόρυ nominativus; ναῖς.

Helena. v. 1488.

Ὁν ἐξαμιλλησάμενος. Τροχῷ τέρμονι δίσκου

Ἔκανε Φοῖβος, τᾷ Λακωνία γὰρ. Βούθυτον ἡμέραν

Fors. Τροχῷ ΤΕΡΜΟΝΙ δίσκου· pro ἀτέρμονι.

[Hanc conjecturam edidit Burges ad Tro. 498. Ed.]

Ion. v. 255.

Τί χρημὰ γ' ἀνερεύνητα δυσθυμῇ, γύναι;

Forsitan Τί (cur) ΧΡΗΜΑΤ' ἀνερεύνητα δυσθυμῇ, γύναι;

Ion. v. 288.

In colloquio Ionis et Creusæ, quam Apollo in antro vitiaverat, insunt hi versus:

Ion. Τί δέ; στυγαῖς σὺ τοῦ θεοῦ τὰ φίλτατα;

Creusa. Οὐδέν· ξέν', οἷδ' ἄντροισιν αἰσχύνῃν τινά.

Tyrwhittus legit, ut et ipse conjeceram, ξύνοιδ' ἄντροισιν αἰσχύνῃν τινά: sed præterea legendum, ut mihi videtur, Οὐ ΔΗ. ξύνοιδ' κ. τ. λ.

Ion. v. 342.

Creusa. Φοίβω μιγῆναί φησί τις φίλαν ἐμῶν.

Ion. Φοίβω γυνὴ γεγάσσα; μὴ λέγ'; αἶ ξένη.

Creusa. Καὶ παῖδά γ' ἔτεκε τῷ θεῷ λάθρα πατρός.

Ion. Οὐκ ἔστιν. ἀνδρὸς ἀδικίαν αἰσχύνεται.

Creusa. Ὁ φησιν αὐτῇ, καὶ πέπονθεν ἀθλία.

Restituendum ΟΥ φησιν αὐτῇ: scil. ἀνδρὸς ἀδικίαν αἰσχύνεσθαι Φοῖβον.—ἀθλία in accusativo.

Ion. v. 408.

Λέξον, τί θέσπισμ' ἐκ Τροφονίου φέρεις,
 Παίδων ὅπως νῶν σπέρμα συγκαθήσεται.
 Xuthus. Οὐκ ἤξιωσε τοῦ θεοῦ προλαμβάνειν
 Μαντεύμαθ'· ἐν γοῦν εἶπεν, οὐκ ἀπαιδὰ με
 Πρὸς οἶκον ἤξειν, οὐδέ σ' ἐκ χρηστηρίων.

Melius ἐν Δ' οὖν εἶπεν —

Ion. v. 410.

Hæc non clare dici videntur.

Ion. v. 521.

Xuthus. Δὸς χερὸς φίλημά μοι σῆς σώματός τ' ἀμφιπυχᾶς.

Ion. Εὐ φρονεῖς μὲν, ἢ σ' ἔμνηε θεοῦ τις, ὃ ξένη, βλάβη;

Xuthus. Σαφρονῶ, τὰ φίλταθ' εὐρών, εἰ φιλεῖν ἐφίεμαι.

Ed. Ald. εἰ φυγεῖν ἐφίεμαι. Unde extrico: Σαφρονῶ, τὰ φίλταθ' εὐρών. ΟΤ ΦΥΓΕΙΝ Σ' ἐφίεμαι. Jubeo te non fugere.

Ion. v. 533.

Xuthus. πατήρ σός εἰμι, καὶ σὺ παῖς ἐμός.

Ion. Τίς λέγει τὰδ; Xuthus. ὅς σ' ἔθρεψεν ὄντα Λοξίας ἐμόν.

Ion. Μαρτυρεῖς σαυτῶ. Xuthus. τὰ τοῦ θεοῦ μαθὼν χρηστήρια.

Ion. Ἐσφάλης αἰνιγμ' ἀκούσας. Xuthus. οὐκ ἄρ' ὀρθ' ἀκούομεν;

Pro nota interrogationis plena distinctio post ἀκούομεν ponenda.

Ion. v. 537.

Ion. Ὁ δὲ λόγος τίς ἐστι Φοῖβου; Xuthus. τὸν συναντήσαντά μοι.

Ion. Τίνα συνάντησιν; Xuthus. δόμων τῶνδ' ἐξίστηι τοῦ θεοῦ.

Ion. Συμπορᾶς τίνας κοῦσαι; Xuthus. παῖδ' ἐμὸν πεφυκένας.

Ion. Σὺν γεγῶτ', ἢ δῶρον ἄλλως; Xuthus. δῶρον ὄντα σ' ἐξ ἐμοῦ.

Non assequor quid hic faciat ἄλλως, legendumque puto, ἀπλῶς.

Musgrav. Ego vero lego, Σὺν γεγῶτ', ἢ δῶρον ἈΛΛΩΝ; [Conjicit
 ἄλλου Burges ad Tro. 494. Ed.]

Ion. v. 552.

Ion. Πυθίαν δ' ἤλθες πέτραι κριν; Xuthus. εἰς Φανάς γε Βακχίου.

Ion. Προξένων δ' ἐν τῷ κατέσχε; Xuthus. ὅς με Δελφίσι κόραις.

Ion. Ἐθιάσιν σ', ἢ πῶς τὰδ' αὐδᾶς; Xuthus. Μαινάσι τε Βακχίου.

Ion. Ἐμφρον', ἢ κάτοιινον ὄντα; Xuthus. Βακχίου πρὸς ἡδοναῖς.

Ion. Τοῦτ' ἐκαὶ νῦν ἐσπάρημεν. Xuthus. ὁ πότμος σ' ἐξεῦρεν, τέκνον.

Ion. Πῶς δ' ἀφικόμεσθα ναούς; Xuthus. ἔκβολον κόρης ἴσως.

Non dubito reponere, Xuth. ὅς με Δελφίσι κόραις—Ion. ΗΘΙ-
 ΣΕΝ σ', ἢ πῶς τὰδ' αὐδᾶς;

Ion. 565.

Ion. ὦ φίλη μήτερ πότ' ἄρα καὶ σὸν ὄνομαί δέμας;

Nῦν ποθῶ σε μᾶλλον, ἢ κρίν, ἥτις εἰ ποτ', εἰσιδεῖν.

Ἄλλ' ἴσως τέθηκας, ἡμεῖς δ' οὐδὲν ἂν δυναίμεθα.

Hoc loco et Musgravius et Reiskius operam perdiderunt, hic
 quidem se sibi non satisfacere fatetur. At quam simplex et facilis

correctio! Ἄλλ' ἴσως τέθηκας, ἡμεῖς δ' ΟΥΔΕΤ' ἂν δυναίμεθα
(εἰσιδεῖν σε scilicet.)

Ion. v. 566.

Κοινὰ μὲν ἡμῖν δαμάτων εὐπραξίαι.

Fors. TMIN.

Ion. v. 632.

Εἴποις ἂν, ὡς ὁ χρευσὶς ἐκνικᾷ τάδε,
Πλουτεῖν τε τερπνόν· οὐ φιλῶ ψόφους κλύειν,
Ἐν χερσὶ σώζων ὄλβον, οὐδ' ἔχειν πόνους.
Εἴη γ' ἐμοὶ ζῆν μέτρια μὴ λυπουμένῳ.

Leg. Εἴη Δ' ἐμοὶ γε μέτρια, μὴ λυπουμένῳ.

Ion. v. 638.

Θεῶν δ' ἐν εὐχαῖς ἦγον αἰῶν' ἢ βροτῶν
Τηρετόουν χαίρουσιν οὐ γοώμενος.

Hunc locum sic constituendum esse puto;

Θεῶν δ' ἐν εὐχαῖς, οὐ γόοισιν ἦν· βροτῶν
Τηρετῶν χαίρουσιν, οὐ γοωμένοις.

Ion. v. 745.

Creusa. Ἐπου νῦν ἵχνος δ' ἐκφύλασσ' ὅπου τιθεῖς.

Senex. Ἰδοῦ· τὸ τοῦ ποδὸς μὲν βραδύ, τὸ τοῦ δὲ νοῦ ταχύ.

Cr. Βάκτρῳ δ' ἐρείδου περιφερῇ στίβον χθονός.

Sen. Καὶ τοῦτο τρυφλόν, ὅταν ἐγὼ βλέπω βραχύ.

Cr. Ὀρθῶς ἔλεξας· ἀλλὰ μὴ πάρεσκε πω.

Multi quidem conjecerunt; sed nemo feliciter. Rescribendum,
ἀλλὰ μὴ ΠΑΡΕΚΠΕΣΗΣ. Sed cave ne via excidas.

Ion. v. 1010.

Πῶς οὖν κέκρανται δίπτυχον δῶρον θεᾶς;

Δέρος, quod exhibet Ed. Ald. χρυσεύς δεσμούς, v. 1007. significare videtur.

Ion. v. 1016.

Senex. Εἰς ἐν δὲ κραβέντ' αὐτὸν ἰχῶρ' εἰσφορεῖς;

Creusa. Χωρίς· κακῶ γὰρ ἐσθλὸν οὐ συμμίσγνυται.

De sanguinis Gorgonei duabus guttis diversarum virium.—
Legendum,

Εἰς ἐν δὲ κραβέντ' ΑΤ ΤΟΝ ἰχῶρ' εἰσφορεῖς;

Ion. v. 1035.

ἐν πέπλοις ἔχων τότε,

Κάθε βαλὼν εἰς πῶμα τῷ νεανία.

Ἰδίᾳ δὲ, μὴ γὰρ πᾶσι, χαρίσας ποτὸν

Τῷ τῶν ἐμῶν μέλλοντι δεσπόζειν δόμων.

Fors. Ἰδίᾳ γε, μὴδὲ πᾶσι.

Ion. v. 1134.

ὁ δὲ νεανίας

Σεμνῶς ἀτοίχους περιβολὰς σκηνομάτων

Ὁρθοστάταις ἰδρύει, ἡλίου φλογὸς
 Καλῶς φυλάξας οὔτε πρὸς μίσας βολὰς
 Ἀκτίνας, οὔτ' αὖ πρὸς τελευτώσας βίον.

"*Varie hunc locum tentarunt Vir doctus Observ. Miscell. vol. ii. p. 96. postque eum Pierzonus et Reiskius. Mihi omnium rationes plus minus contortæ videntur.*" Musgrav.

Neque tu, Medice, morbum curare potuisti. Quam vellem, sinerent leges metricæ, restituere :

ἡλίου ΦΛΟΓΑΣ

Καλῶς φυλάξας οὔτε πρὸς μίσας βολὰς
 ἘΚΤΕΙΝΑΣ, (tabernaculum scil.) οὔτ' αὖ πρὸς τελευτώσας βίον.

Ion. v. 1176.

ἐκ τε γὰρ κραστῶν ὕδαρ

Χερσὶν ἔπειπε νίπτρα, καὶ ξυθυμία

Σμύρνης ἰδρῶτα, χρυσίαν τ' ἐκπυμάτων

Ἡρχ' αὐτὸς, αὐτῷ τόνδε προστάξας πόνον.

Forte interpungendum, χρυσίαν τ' ἐκπυμάτων

Ἡρχ', αὐτὸς αὐτῷ τόνδε προστάξας πόνον.

Ion. v. 1253.

Ποῖ φύγω δῆτ' ; ἐκ κακῶν γὰρ προὔλαβον μόγισ πόδα,

Μὴ θανεῖν κλοπῇ δ' ἀφύγμαι, διαφυγεῖσα πολέμιους.

Ed. Ald. ἐκ γὰρ ἄκων. Sub quo latet vera lectio, ἐκ γὰρ ΟΙΚΩΝ προὔλαβον μόγισ πόδα—[Ita conjecit diu Porson. ad Med. 44. Ed.]

Ion. v. 1286.

Ion. Τί δ' ἔστι Φοῖβος σοὶ τε κοινὸν ἐν μέσῳ ;

Creusa. Ἰερὸν τὸ σῶμα τῷ θεῷ διδοῖμι ἔχειν.

Ion. Κάπειτ' ἔκτεινας φαρμάκοις τὸν τοῦ θεοῦ ;

Nec metrum ἔκτεινας admittit, nec sensus ; Ionem enim non interfecerat Creusa sed interficere conata est tantum. Legendum igitur, ἘΠΕΙΤΑ ΚΑΙΝΕΙΣ φαρμάκοις τὸν τοῦ θεοῦ ;

Sic præsentī tempore in versu quoque 1308. utitur Euripides.

Ion. v. 1288.

Intento animo, lector, quæ sequuntur velim consideres.

Ion. Κάπειτ' ἔκτεινας φαρμάκοις τὸν τοῦ θεοῦ ; (se ipsum filium Apollinis prædicat Ion.)

Creusa. Ἀλλ' οὐκέτ' ἦσθα Λοξίου, πατὴρ δὲ σοῦ.

Ion. Ἀλλ' ἐγενόμεσθα, πατὴρ δὲ οὐσίαν λέγω.

Vix credas quam non simplices, quam absurdæ, quam non probabiles sint omnes criticorum in hunc locum emendationes : adeo ut referre pigeat ; præsertim quum hanc meam non vereor ut omnes Græcè docti certissimam judicent,

Ἀλλ' ἐγενόμεσθα, πατὴρ δὲ ΟΤΤΙΝΟΣ λέγω :

Atqui natus sum patre QUEM dico.

Æschines περί τῆς παρακρ. p. 238. l. 8. ed. Reisk. ἐν τῷ ἰμῶ λόγῳ εἰπὲ πόλιος, **ἩΣΤΙΝΟΣ** βούλει, τῶν Ἑλληνίδων τούνομα, ἐξ ἧς ἀφίχθαι τότε φῆς τοὺς πρέσβεις.

Ion. v. 1311.

Ion. Σὺ δ' οὐχ ὑφέξεις ζημίαν, κτείνουσ' ἐμέ;
Creusa. Ἦν γ' ἡτὸς ἀδύτων τῶνδ' ἐμὲ σφάζαι θέλης.

Ion. Τίς ἡδονή σοι θεοῦ θανεῖν ἐν στέμμασι;

Creusa. Λυπήσομέν τιν', ὃν λελυπήμεσθ' ὕπο.

Non congruit τιν' cum ὃν: quare emendavit οὗ Valck. Ad Hippol. 728. Melius puto, **Λυπήσομεν ΤΙ Γ' ὃν** λελυπήμεσθ' ὕπο: subaudi ἐκείνους post τί γ'.

Ion. v. 1331.

Μὴ ταῦτα, λείπων ἱερὰ, καὶ στείχων πάτραν.

Forte distinguendum, Μὴ, (πτόνης scil.) ταῦτα λείπων ἱερὰ, καὶ στείχων πάτραν.

Ion. v. 1404.

Creusa. Οὐκ ἐν σιωπῇ τὰμά μ' ἐμὲ νοθεύει.

Ὅρῳ γὰρ ἄγγος, ὃ ἔειπ' ἐγὼ ποτε

Σὲ γ', ὃ τέκνον μοι, βρέφος ἔτ' ὄντα νήπιον,

Κίρκπος ἐς ἄντρα, καὶ Μακρὰς πετσηρεφεῖς.

Λείψω δὲ βωμὸν τόνδε, καὶ θανεῖν με χρή.

Ion. Λάξυσθε τήνδε θεομανῆς γὰρ ἦλατο,

Βωμοῦ λιπούσα ξόανα· δεῖτε δ' ὠλενας.

Creusa. Σφάζοντες οὐ λήγοιτ' ἄν, ὡς ἀνθίσσομαι

Καὶ τῆσδε, καὶ σοῦ, τῶν τε σῶν κεκρυμμένων.

Ion. Τὰδ' οὐχὶ δεινά; ρυσιάζομαι λόγῳ.

Nisi μεταβατικὸν hic sit λήγω, legendum σφάζοντες, οὐ **ΛΗΓΟΙΜ'** ἄν. Jam in versu 1406, reponendum fors. ρυσιάζομαι λόγῳ: Chorus enim subito prosilit.

Ion. v. 1523.

Ὅρα σὺ, μήτηρ, μὴ σφαλεῖσα παρθένος,

Ἐγγίνεται νοσήματ' εἰς κρυπτοὺς γάμους.

Ἐπειτα τῷ θεῷ προστιθῆς τὴν αἰτίαν.

Ad hunc modum locus mihi constituendus esse videtur.

Ὅρα σὺ, μήτηρ, μὴ, σφαλεῖσα παρθένος,

(Ἄ γίγνεται νοσήματ' εἰς κρυπτοὺς γάμους,)

Ἐπειτα τῷ θεῷ προστιθῆς τὴν αἰτίαν.

Ion. v. 1537.

Ὁ θεὸς ἀληθής, ἢ μάτην μαντεύεται,

Ἐμοῦ ταράσσω, μήτηρ, εἰκότως φρένα.

Malim Ὁ θεὸς ἀληθής· Ἡ μάτην μαντεύεται,

Ἐμοῦ ταράσσω, μήτηρ, εἰκότως φρένα;

Ion. v. 1570.

Ἄλλ' ὡς περαινὼ πράγμα καὶ χρησμοδὸς θεῶν.

Ἐφ' οἷς ἰσχύασθ' ἄρματ', εἰσακούσατον.

Heath. monet, sententiæ et metro consuli emendatione Scalig. Ἐφ' οἷσιν ἔτευξ' ἄρματ' εἰσακούσατον. Quorum causa currus equis junxi. Sed rem acu non tetigit Scaliger; nam scripsisse videtur Euripides, Ἐφ' οἷς ΕΖΕΤΕΑ Θ' ἄρματ' εἰσακούσατον.

Hercules Furens. v. 21.

δίδωσι μισθὸν Εὐρυσθεῖ μέγαν

Ἐξημερῶσαι γαῖαν, εἴθ' ἥρας ὕπο

Κέντροις δαμασθεῖς, εἴτε του χρεῶν μέτα.

Fors. εἴτε τοῦ χρεῶν μέτα.

Hercules Furens. v. 267.

ἰμοῦ γὰρ ζῶντας, οὐ κτενίς ποτε

Τοὺς Ἡρακλείους παῖδας· οὐ τοσόνδε γῆς

Ἐνερθ' ἐκείνος κρύπτεται λιπῶν τέκνα.

Ἐπεὶ σὺ μὲν γῆν τήνδε διολίσσας ἔχεις,

Ὁ δ' ὠφελήσας, ἀξίαν οὐ τυγχάνει

Κάπειτα πρᾶσσω πόλλ' ἐγὼ, φίλους ἰμοῦς

Θανόντας εὖ δρῶν, οὐ φίλων μάλιστα δεῖ.

Ὡ δεξιὰ χεῖρ, ὡς ποθεῖς λαβεῖν δόρυ.

Nota interrogationis post δεῖ ponenda: sed et ἥμιστα forte pro μάλιστα legendum; sensus enim, *Et quum tam talde laboro, ut erga mortuos, quibus amici minime opus sunt, amice me geram, civis non opitulator?*

Hercules Furens. v. 290.

Ἡμᾶς δ' (inquit Amphitryoni Megara,) ἐπειδὴ δεῖ θανεῖν, θνήσκειν

χρεῶν,

Μὴ πυρὶ καταξανθέντας, ἐχθροῖσιν γέλων

Διδόντας, οὐμοὶ τοῦ θανεῖν μεῖζον κακόν.

Ὁφείλομεν γὰρ πολλὰ δάμασιν καλά.

Σὲ μὲν δόκησις ἔλαβεν εὐκλεῆς δόρος,

Ὅστ' οὐκ ἀνεκτὸν δουλίας θανεῖν ὑπο·

Οὐμὸς δ' ἀμαρτύρητος εὐκλεῆς πόσις,

Ὅς τούσδε παῖδας οὐκ ἂν ἐκσῶσαι θέλοι,

Δόξαν κακὴν λαβόντας.

Reponendum videtur: Ὀὐμὸς ΔΕ ΜΑΡΤΥΡΗΤΟΣ εὐκλεῆς πόσις; *Meusne vero celeberrimus maritus testimonio virtutis eget?*

Hercules Furens. v. 507.

Ἄλλ', ὃ γέροντες, μικρὰ μὲν τὰ τοῦ βίου.

Τοῦτον δ' ὅπως ἥδιστα διαπεράσατε,

Ἐξ ἡμέρας εἰς νύκτα μὴ λυπούμενοι.

Ὡς ἐλπίδας μὲν ὁ χρόνος οὐκ ἐπίσταται

Σῶζειν· τὸ δ' αὐτοῦ σπουδάσας, διέπτατο.

Horum ultimorum verborum, τὸ δ' αὐτοῦ σπουδάσας διέπτατο, *sensus nequaquam crece les yeux: est hic, Tempus nil nisi proprium*

negotium curat, quod est semper, sine mora, sine requiete, avolare.

Hercul. Fur. v. 706.

Ἄλλ' εἰς, παῖδας καὶ δάμαρβ' Ἡρακλέους

Ἐξω κέλευε τῶνδε φαίνεσθαι δόμων,

Ἐφ' οἷς ὑπέστητε γ' αὐτεπάγγελτοι θανεῖν.

Legendum cum Barnesio et Reiskio ὑπέστητ' : et præterea distinguendum, Ἐφ' οἷς ὑπέστητ', ἀντεπάγγελτοι, θανεῖν: *Ut illis conditionibus stetis, sub quibus mori ipsi ultro depacti estis : scilicet, ut vestibus lugubribus vestiamini, &c. vid. a v. 316 ad 335.*

Hercul. Fur. v. 709.

Ἀναξ, διώκαις μ' ἀθλίως πεπραγόντα,

Ἐβρινθ' ὑβρίζεις ἐπὶ θανοῦσι τοῖς ἑμοῖς·

Ἄ χρεὴν σε μετρίως καὶ κρατεῖς σπουδὴν ἔχειν.

Legendum Ἐχρεὴν σε μετρίως, καὶ κρατεῖς, σπουδὴν ἔχειν.

JO. FR. BOISSONADE ANIMADVERSIONES AD INSCRIPTIONEM ELIACAM

SCRIPTÆ M. JUL. MDCCCXIV.

CURIS SECUNDIS

NUNC RETRACTATÆ ATQUE AUCTÆ.

TH. GAISFORDIO

LING. GR. IN ACAD. QXON.

PROF. REGIO

VIRO ERUDITISSIMO

HASCE ANIMADVERSIONES

SUMMA CUM OBSERVANTIA

INSCRIBIT AUCTOR.

ADPONENDA statim sunt verba R. P. Knightii, viri doctissimi, qui primus inscriptionem hanc publici juris fecit: "Hæc lamina ærea, modulo ac forma qua supra delineata, in agro Eliaco effossa, atque inde a G. Gell, A. S. MDCCCXIII reportata, fœdus inter duas ejus regionis gentes circa Olymp. XL initum exhibet, quod dialecto communi Hellenica et literis Constantinopolitanis sic reddendum mihi videtur: ἡ ρητρα τοῖς Ἡλαιοῖς καὶ τοῖς Εὐαιοῖς. συμμαχία αὐ εἰς ἑκατὸν ἑτα, ἀρχῇ δεκάτῃ. εἰ δὲ τι θεοί, εἴτε ἐπὶ εἴτε ἐργον, συνείην αὐ ἀλλήλοισ, τὰ τε ἀλλὰ καὶ παρα πολέμου. εἰ δὲ μὴ συνείην, ταλάντων ἀν ἀργυροῦ ἀποτινοῖεν τῷ Διὶ Ὀλυμπίῳ οἱ αὐ δεδηλωμένοι λατρεύομενων. εἰ δὲ τις τὰ γραφείη τῇ αὐ δηλαστοί, εἴτε ἑταῖς εἴτε ταλάντων."

οἱ δὲ ἄλλοι, ἐν τῇ ἐφημερίᾳ αὐτῇ ἀποχρῶντο τῇ αὐτῇ γυνυαμμένῃ. Ju-
dicent tamen doctiores, et, si quid probabilius habuerint, proferant.¹

Hactenus vir eruditissimus, cum quo de Olympiade x. l. vix consentire queo; nullas enim intelligo qui tempus tam præciue definiri possit. Inscriptionem esse antiquissimam et literarum forma, et dialectus declarant; sed cum sileant de hoc foedere historiarum scriptores superstites, non capio qua arte, quave conjectura, potuerit vir doctissimus Olympiadis numerum ipsum assignari. Viscontius et Claverius, ille omnis omnino quæ ad literas et historias veteres pertinet doctrinæ promuscondus, hic Græcæ præsertim historiæ peritissimus, a me consulti, se mecum de tempore inscriptionis dubitare professi sunt.²

Æri foedus inscriptum fuit, more Græcorum, qui, jam a vetustissima ætate, in hoc metallum res memorabiles et acta publica incidi curabant. "In sede Cereris, ære incusæ, positæ leges fuerunt," Servius ait ad *Æn.* iv. 58. Quæ Servii verba Dutheilus in *Memoriis Academiæ Inscriptionum* t. 39. p. 207. mire intellexit, nempe de tribus illis antiquissimisque Triptolemi legibus. Acusilaus, teste Suida, *Genealogias* ex æneis tabulis scripserat, quas ejus pater invenisse ferebatur, dum quemdam domus locum foderet. Dicuntur Opis et Hecaergus, in Axiocho § 19, e regionibus Hyperboreis in Delum asportasse æneas tabulas, in quibus de animarum post mortem conditione disertis verbis narrabatur. Alexandrum, cum per Lyciam iter faceret, tabulam æneam reperisse Plutarchus ait (*Alex.* § 17.) cui vetustis literarum formis oraculum inscriptum legebatur. Hæc exempla saltem ad id sunt idonea ut æris illum, de quo dicimus, usum confirment. Alia sunt monumenta huc facientia, nec sublestæ fidei. Agrigentini Decreto publico, apud Van Dalium, quem vide (*Dissert. Antiqq.* p. 762, sqq.), et alios, Demetrium civitatis πρόξενον καὶ εὐεργέταν renunciantes, jubent actum hoc εἰς χαλκώματα δύο incidi, quorum unum in curia exponendum erat, alterum ipsi Demetrio tradendum. Idem honor eidem homini a Melitensibus publice tribuitur in Inscriptione ibidem legenda, similique clausula jubent τὴν προξενίαν ἀναγράφαι εἰς χαλκώματα δύο, quorum unum Demetrio detur. Inscriptiones Heracleenses, quas egregie Mazochius illustravit, æri fuerunt incisæ. Atque apud Oratores Atticos exempla sunt decretorum æri insculptorum. Legem, qua Arthmius Zelites infamia notatus fuit, εἰς στήλην χαλκῇ ἔγραψαν Athenienses, notante Demosthene

¹ Vide *Ephem. Class.* t. xi. No. 22. p. 348.

² Dubitat quoque J. M., qui in *Classica Ephemeride* t. 11. p. 349. observationes nonnullas in hanc inscriptionem scripsit. Knightius in eadem *Ephemeride* t. 13. p. 117. quum J. M. opinionem confutaret, fatetur tamen "that the dates of all these very early monuments, anterior to authentic history, or beneath its notice, are extremely uncertain."

(Adv. Philipp. iii. p. 131. t. 1. Tauchn.). Atque Hipparchi proditoris effigiem æneam e basi detraxisse, et ex illa columnam conflasse qua in posterum proditorum nomina proscriberent, e Lycurgi Leocratea (§ 30.) discimus. Latinorum mos fuit similis. Gruterus (p. 204.) exhibet e tabulis æneis decretum Latino sermone de finibus regundis, et (p. 242.) Legem Regiam qua Vespasiani auctoritas constituitur et limitibus definitur, monumentum insigne. Qui Vespasianus, narrante Suetonio (cap. 8. ubi cf. interpr.), restitutionem Capitolii, quod bellis Vitellianis succensum fuerat, aggressus, "ærearum tabularum tria millia quæ simul conflagraverant restituenda suscepit, undique investigatis exemplaribus, instrumentum imperii pulcherrimum ac vetustissimum; quo continebantur pæne ab exordio Urbis senatus-consulta, plebiscita, de societate et fœdere ac privilegio cui-cumque concessa." Alia omittam; et hæc, inquit, fuerant ipsa omittenda. Laminæ illæ æneæ in locis communibus, curiis, et templis appendebantur, legumque

"verba minacia fixo

Ære legebantur;"

atque, ut verbis utar facetissimis Stasimi Plautini,

"Eæ misere etiam ad parietem sunt fixæ clavis ferreis,
Ubi malos mores affligi nimio fuerat æquius."

In Eliaca autem lamina sunt foramina duo, per quæ adacti clavi eam parieti forsitan Jovis Olympici olim fixerunt.

Jam in Inscriptionis verba commentemur, quæ si illustranda sibi sumsisset Knightius V. Cel., otium mihi, opinor, magnum fecisset.

Vers. 1. ΑΡΡΑΤΡΑ] De voce *ῥήτρα*, *δωρικωτέρας ῥάτρας*, et, hic aspirations in digamma abeunte, *ῥράτρας*, egerunt Mazochius ad Tab. Heracl. p. 234, Sturzius in Lexico Xenophonteo, auctores alii ab Albertio ad Hesychii *Ῥήτρας* excitati, quorum notatis nonnulla adjiciam. *Ῥήτρα* vox est summæ in lingua Græca antiquitatis, et Doricæ fere dialecto propria; quæ tamen in scriptoribus non Doricæ nonnunquam reperitur, sed, ut videtur, ex imitandi studio vel ex affectatione verborum rariorum, atque styli quadam curiositate. Et statim Pseudo-Lucianus in *Philopatride* (§ 22.) dixit *ῥήτρην ποιήσασθαι*: Gesnerus, cujus ad eum locum nota legenda est eradita, non meminerat verborum Homerici Ulyssis ad Eumæum, quæ sua fecit auctor dialogi hujus recentissimi:

Ἄλλ' ἄγε νῦν ῥήτρην ποιήσόμεθα.

In *Apologia pro mercede* (§ 2.) Lucianus, sed *γνήσιος*, hæc habet: *καὶ δὴ παραλαβὼν τὴν ῥήτραν, σὺ ταῦτα πρὸς με ὁ Σαβίνος ἤδη λέγεις.* Verba *παραλαβὼν τὴν ῥήτραν* non sunt linguae Lucianæ: *μιμνησκόμενος* est auctor formulam e notissimo Byzantium Decreto quod recitat

Demosthenes in Ctesiphontea : ἐπὶ Ἱερομνάμονος Βοσπορήκῳ, Δαμάργητος ἦν τε αἰλία ἔλεξεν, ἐκ τᾶς βουλᾶς λαβὼν ῥήτραν. Quæ ultima sic vertit Hier. Wolfius : "ex Senatus sententia;" Tourrelius autem et Augerius nostrates, ille, *après avoir demandé au Sénat la permission de parler*; hic, *après avoir consulté le Conseil*, additæ notula : "ex Senatu legem accipiens, i. e. de Senatus sententia." Et Budæus in Stephani Thesaurο ῥήτραν hic pro decreto accipiebat. Errare videntur H. Wolfius, Augerius, Budæus, quanquam non diffiteor ῥήτραν identidem pro lege sumi posse; hocque ipsum nomen suis legibus imposuisse Lycurgum testantur Plutarchus in ejus Vita (§ 13.), Suidas in Ῥήτραι, et qui cum Suida consentit Luciani Scholiastes. Sed hoc est propius considerandum. Ῥήτρα; notante Apione, in Apollonii Lexico, fit ab ῥήσκειν, ὃ ἴσθι λέγειν : facilius deduxisset ab ῥέω, ῥήσις, ῥητός. Inde patet primum nominis hujus sensum esse ὁμιλίαν, ῥήσιν, quod animadvertit Apion, et cum Apione alii grammatici. Et ῥήτρα fuit etiam primitus *oraculum*; quod discimus e Plutarcho in Lycurgo (§ 6.); eodem prorsus modo quo φάτις et βᾶξις, quæ et *sermonem*, et *oraculum*, significant, ut et dictio apud poetas Latinos vetustiores.

"Flexa, non falsa, autumare dictio Delphis solet," dixerat Pacuvius græcissans in Peribœa. Quod si igitur Lycurgus leges suas ῥήτρας vocavit, Plutarcho forte credendum erit, qui illum refert hoc nomine appellavisse sua νομοθετήματα, αἷς παρὰ τοῦ θεοῦ νομιζόμενα καὶ χρησμοὺς ὄντα : vel, quod ipse mavelim, ῥήτρας, quasi ῥήσις, leges nominavit suas, quod non essent scriptæ calamo, sed voce tantum prolatae, et memoriæ creditæ, συνθήκαι διὰ λόγων. Fuit ergo ῥήτρα, vox, sermo, vox dei, oraculum, pactum quod fit verbis, συνθήκη διὰ λόγων Hesychio (qui sensus est verborum; ῥήτρην ποιησόμεθα, ex Odyssea xiv. 393. supra adlatorum); serius, pactum etiam scriptum, Latinis *lex*, *fœdus*: nam qui, Ammiano Marcellino præeunte (xiv. 5, p. 114,) *Lycurgi rhetras* scriberet, is durius græcissaret, Jam vero, si in Decreto Byzantium verba, ἐκ τᾶς βουλᾶς ῥήτραν λαβὼν, verterimus ex mente Budæi, *decretum sumens*, Damagetus easset tantum ἀναγνώστης vel γραμματεὺς, cum re vera sit orator ex cujus sententia latum est decretum; si autem, cum Augerio, *ex Senatu legem accipiens*, sensu metaphorico, pro *ex Senatus sententia*, vim inferemus formulæ Græcæ, quod et dicendum est de Hier. Wolfii versione. Tourrelius, et, post Tourrelium, Reiskius optime intellexerunt, *post impetratam a Senatu veniam sententiæ dicendæ*: atque sic intellexisse Lucianum, interpretem utique non contemnendum, ex ejus imitatione liquet; liquet etiam ex alio in Toxari (§ 35.) loco, cum Mnesippus, recitatis e Græca historia amicorum fidelium exemplis, Toxari dicendi partes vicissim tradit, hisce verbis : καὶ τὸ λοιπὸν ἦδη καταβάς ἀπὸ τοῦ λόγου, σοὶ τὴν ῥήτραν παραδίδωμι : "ab oratione, quasi a suggestu, descendens, τὴν ῥήτραν, nempe τὴν

λόγον, παραδίδωμι." Rarius nomen ab illo celeberrimo decreto potuit sumere iterum, eratque in hac imitatione aliquid curiosi et hic fere faceti. Apud scriptorem gravissimum, in primo de Republica, senex Cephalus surgens ut sacrificium faceret, Socrati et Polemarcho inter se fabulandi, ipsomet absente, partes jam reliquit, formula Lucianæ eadem, sed vulgari magis et meliore: παραδίδωμι ὑμῖν τὸν λόγον. Quæ legi in Æliano exempla non me a sententia dimovebunt. In Historia Varia (ii. 7.) ῥήτραν vocat pactum quoddam a magistratibus Thebanis initum, qui infantes a parentibus derelictos tollerent et alerent; et in eodem opere (x. 18.) hoc quoque nomine appellat conditiones fœderis amatorii Nympham inter et Daphnidem, Siculum illum pastorem: cum utraque narratio pertineat ad res Bœotiae et Siciliae, quarum incolæ ἰθαρώων, voluit sophista eruditus diligentiae et doctrinae specimen exhibere isto vocis Doricæ usu, vel ab auctoribus quos sequebatur Doricis nomen mutuatus est; et, ne vox illa, e dialecto reconditiore petita et insolentior, quæ ipsum fortasse morata fuerat, suos quoque lectores impediret, addidit fere pro scholio voces synonymas easque notissimas, ὁμολογία et συνθήκη. Indi, si illum rursus audiamus in Historia Animalium (xv. 24.), certamina cursus boum instituunt, καὶ ποιοῦνται ῥήτρας ἐπὶ χρυσίῳ, καμπύλλῳ καὶ ἀργυρίῳ: in quibus locutionem Homericam agnoscere est de qua supra egi. Difficiliora videntur duo Xenophontis loca, sed re vera non sunt. In Anabasi (vi. 4. 28.) miles quidam Dexippum accusat quod διασώσσει τοῖς ληστοῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Hic miles videtur fuisse Atheniensis; sed credo non sine magna vi ac eximia sermonis proprietate nunc voce ῥήτρα fuisse usuin, cum violati pacti insimularet Dexippum, Lacedæmonium hominem. Rursus, in Cyropædia (i. 6. 33.) Cambyses: ἐγένετο οὖν ἐκ τούτου ῥήτρα. Quod cum e persona et sermone dicentis non possit explicari, explicabo e scriptoris ingenio et moribus, qui in hoc libro ad effigiem justī imperii scripto, non ad historię fidem, Lycurgeorum sæpius utitur institutorum imitatione; nec mirum si vocem hanc Lycurgeam adhibuerit et Laconicam, homo Atheniensis quidem genere, sed animo totus Lacon, ἐπὶ λακωνισμῷ a suis civibus in exilium missus, et qui, cum non paucis Dialecti Laconicæ speciminibus, veluti stellulis, Hellenica sua, in Lacedæmoniorum orationibus, distinxerit et ornaverit, magis id fecisse videtur ut sibi φιλολάκωνι carisque suis Laconibus gratificaretur, quam ut se narratorem egregie diligentem præstaret. Quæ explicatio firmari potest et lectione veterum editionum φρήτρα. Credo enim fere Xenophontem, legislatorem sub Cambysis personati nomine plane Lycurgeum, vocem ῥήτραν ad pronunciationem Doricam extulisse, et scripsisse, appposito ipso digammate, Φρήτρα (quod posteriores librarii in ῥήτρα mutarunt), vel

hoc ipsum *εῖρηται*, sono τοῦ φ, sonum digammatum, ut poterat, exhibentem. Quod si cui hæc sententia quædam nimis videatur, aliam proponam. Cum Xenophon diu in Lacedæmoniorum regione habitaverit, operumque majorem partem in Scillontico otio composuerit, potuit aliquid inde sordium tollere, quod Attici sermonis puritatem contaminavit. Helladius, in Photii Bibliotheca (cod. 279. p. 1590. 37.), cum animadvertisset νομῆς esse nominativum, accusativum autem νομίας, hæc addit: αἱ δὲ καὶ Ξενοφῶν εἶρηκε τοὺς νομῆϊς, οὐδὲν θαυμαστὸν, ἀνῆρ ἐν στρατείαις σχολάζων καὶ ξένων συνουσίας εἴ τινα παρακρίσει τῆς πατρὸς φωνῆς διὰ νομοθέτην αὐτὸν οὐκ ἂν τις ἄττικισμοῦ παραλάβοι. Et Phrynichus, in Eclogis, non veritus est scribere Xenophontem παρανομῆν εἰς τὴν πατριὸν διάλεκτον, ἰδμὴ λέγοντα, pro Attica voce, ἰσμὴ; cumque notasset Xenophontem semel ἀκμὴν posuisse pro ἔτι, addit tanti nominis securus: σὺ δὲ φυλάττου χρησθῆναι, λέγει δὲ ἔτι. Potuit igitur *Apis Attica*, scriptor ille jucundissimus, cujus "ipsæ sermonem Gratiæ finxisse videntur, cujus voce Musas quasi locutas ferunt," habuisse Dorismi aliquid, ut Livius aliquid habuit rusticæ Patavininitatis.

In hac prima voce *ΑΡΑΤΡΑ*, ut et in reliqua inscriptione quadratarius, non sibi constavit, τὸ Α nonnunquam ad vulgarem et exactam formam informans, sæpius ductibus rudissimis et inelegantissimis ad τὸ Ρ fere accedens. Elementa Α et Ρ forte, ob quamdam ex rudiore sculptura similitudinem, corruptelam pepererunt in hoc apographo inscriptionis quam olim Heliodorus quidam Cæsarea Paniade oriundus Memnonis statuæ inculperat:

ΗΛΙΟΔΩΡΟΣ ΖΗΝΩ
ΝΟΣ ΚΑΙΣΑΡΕΙΑΣ ΠΑ
ΝΙΑΔΟΣ ΗΚΟΤΣΑ Δ ΚΑΙ
ΕΜΝΗΣΘΗΝ ΖΗΝΩΝΟΣ
ΚΑΙ ΑΙΑΝΟΤ ΑΔΕΛΦΩΝ.

Proposuit Dorvilius (ad Charit. p. 525.) *ΓΑΙΑΝΟΤ*: malim *ΠΑΙΑΝΟΤ*, quod est multo facilius et corruptæ lectioni propius. Sed *ΓΑΙΑΝΑ* apte forsitan restituatur huic lapidi in Bordii Itinere Hispanico T. i. p. 125.

ΜΗΤΗΡ. ΜΟΙ. ΤΑΙΝΑ
ΠΑΡ ΗΡΪΟΝ ΟΥΤΙΣ ΟΔΕΤΕΙΣ
ΗΓΕΙΡΕ ΣΤΗΛΗΝ ΣΤΗΝ ΠΑΤΡΙ
ΣΩΘΕΝΕΙ ΠΟΛΛΟΛΟΦΤΡΟ
ΜΕΝΟΙ ΜΙΚΡΩ ΕΠΙ ΗΝ ΓΑΡ ΕΜΟΙ
ΜΕΙΣΕΒΔΟΜΟΣ ΟΤ ΠΛΗΡΗΣ ΟΤ
ΝΟΜ ΙΟΥΑΙΑΝΟΣ

NOMINE IULIANVS. MENSES. EXce
DERE. SEPT. HAVT. LICITVM. MVL
TVM FLEVIT, VTERQVII. PARENS.

Hasius, vir eruditissimus, proponit *ΤΑΓΗΝΑ* vel *TATIENA*.

Mihi quidem ΓΑΙΑΝΑ placet magis. Verba μεις οὐ πλήρης conferri possunt cum hac inscriptione apud Fabrettum (Domest. p. 359. civ.), non uno scripturæ vitio fœdata :

ΜΗΝΟΦΙΛΟ
ΑΤΞΑΝΟΝΤΙ
ΕΙΔΙΩ ΤΕΚΝΩ
ΜΗ ΠΑΗΡΩCΑΤΙ
ΔΟΙΩ ΕΤΗΜΝΗ
ΜΗC ΧΑΡΙΝ ΕΙΡΗΝΗ

et cum Rhanidis epitaphio in Anthologia Latina iv. 130 :

“ Nata brevi spatio, partu subjecta nec ante

“ Testatur busto tristia fata Rhanis.

“ Namque bis octonos nondum compleverat annos,

“ Et rapta est vitæ, rapta puerperio.”

Burmamnus pro *nec ante*, quod procul dubio mendosum esse ait, conjicit *necato*, pessime. Rhanis illa tunc primum, *nec ante*, fuerat partui subjecta ; vel, *necante* participium erit, quod malim. VTERQVII pro VTERQVE illustravit Hasius. II pro E non raro in monumentis occurrit: cf. Mabillon Mus. Ital. T. i. p. 24; Rasend. Antiqq. Lusitan. p. 192; 193; Ficoron. Gemm. p. 46; Murator. Thes. loco nunc non obvio.¹ In Gruteriano Corpore non unum est exemplum; vide inprimis p. 656, 6. Etiam in hoc Græco Gruteri lapide p. 667, 5. pro H, ni fallor, II cernitur, sed deficiente, puto, temporis injuria, vel incuria lapidicæ, lineola media :

Π. ΑΛΦΗΝΟC
ΜΑΡΤΙΑΔΗC
ΑΛΟΔΙΚΕΤΕ
ΤΗC ΑΛΙΑC. ΠΑ
ΡΟΔΟΙC. ΧΑΙ
ΡΕΙΝ. ΠΑΤΗΡ. Ε
ΠΟΙΗCΕ ΤΩ. ΙΔΙΩ
ΤΕΚΝΩ. ΖΗΛΑΝ
ΤΙ. ΕΤΗ. Θ

Epitaphista Latinum nomen *Martialis* Græce exhibens, scripserat ΜΑΡΤΙΑΔΗΣ. Casaubonus quidem ad Spart. p. 18 E. hoc nomen putat esse male scriptum aut descriptum, et oportuisse Μαγτιάλης. Equidem non malam esse scripturam Μαγτιάλης arbitror. In lapide Græco Sylloges Sandrianæ post Oderici Dissert. p. 377. ΜΙΤΤΙ est pro ΜΗΤΤΙ. Cf. Sandr. ibid. p. 379.

¹ Adde Rad. Rochett. Epist. ad Aberd. p. 59.

Vs. 1. *TOIP* pro *τοῖς*, et versu septimo *TIP* pro *τίς*. Hæc forma, quæ est Laconum, alibi in hac inscriptione non compareret; atque statim *TOIS* scriptum legetur. Forte uterque scribendi et pronuntiandi modus apud has gentes tunc fuit in usu, et alterutram scripturam ad libitum usurpabant.¹ Ceterum de literæ utriusque forma nihil esse potest dubitationis. *P* ad vulgarem fere figuram accedit; *Σ* autem idem prope est ac in monumentis nonnullis vetustis, verbi causa, in Sigeo et Nointeliano marmoribus (vide Barthelimum in Memor. Acad. Inscript. T. xlvii. p. 162; Huschium in Comment. de Vasculo Locrensi p. 6.) ; nisi quod in Eliaca lamina sit asperius atque horridius, alibi elegantius.

Vs. 1. In *FAÆOIS* forma *τοῦ* *Α* a vulgari non valde discrepat, et *E* idem est ac in Sigeo lapide.

Vss. 1. 2. *ETFAOIOIS*] In hoc nomine non minima est difficultas; et ipsa syllabæ primæ scriptura, etsi valde probabilis, non est omnino certa: nam fere periit litera, quæ inter primam et digamma media est. Nulla hodie reperitur civitas, cui hoc nomen tribui possit, nisi *Eῦα* Arcadiæ, cujus meminit Stephanus Byzantius: meminit et Pausanias (ii. 38. 6.) *Eῦας* in Argolidis finibus, quæ sorte non alia est quam Arcadica *Eῦα* Stephani. Locorum vicinia huic conjecturæ favet. Ceterum notissimum est Eleos inter et Argivos Arcadesque multa agitata fuisse negotia, quorum testimonia excitavit Vindingius in Hellene, sed quæ nihil omnino ad rem præsentem faciunt. At quomodo ex voce *Eῦα*, cujus ethnicum e Theopompo Stephanus adtulit legitimum, *Eῦαῖος*; nempe, potuit *Eῦαῖος* formari: Suspicio *Eῦα* primitus fuisse vocatam *Eῦαῖα*, quod durius nomen dein in mollius abierit. Sed hariolor, nec mihi facio satis.² Pergamus igitur ad sequentia.

¹ Knightius, qui, anno 1816, annotationes nonnullas ad hanc Inscriptionem vulgavit in Ephemeride Classica (t. 13. p. 118.), hæc habet de hoc loco: "The two instances of Laconism in the substitution of the *P* for the *Σ*, in the first and the seventh lines, seem to be quite accidental and irregular; the dialects having probably been intermixed in the customary and rarely-written speech of these little obscure states." Addam et quæ notavit R. W. (Walpolius, puto) in Museo Critico Cantabrigiensi T. i. p. 537: "The use of *p* for *σ*, as in *τοip* and in *tip*, was common to the Æolians, who said *στρεs* for *στρεs*; but the Eleans, and the Eretrians, who were a colony from Elis, were particularly noted for this substitution of the *p*." Leunepius autem, vir doctissimus, hæc ad me scripsit: "Il parolt que comme les Romains ont passé de l'usage de la lettre S à celui de la lettre R, de même, mais à l'inverse, les Eléens ont passé de l'usage de la lettre R à la lettre S, et que cette inscription a été faite dans le temps qu'on commençoit à varier."

² Knightius loco modo laudato: "Elis became afterwards a considerable city, and the Eleans, or *FAÆIOI*, a wealthy and powerful people; but not till the union of all the little states of the district into one; which

Vs. 2. ΣΤΝΜΑΧΙΑ] Eadem scripturæ ratione infra ΟΑΤΝΗΙΟΙ.¹ Hic modus et scribendi et pronuntiandi in inscriptionibus cujusvis gentis et ætatis reperitur. Satis mihi erit indicare Viscontii observationem ad Triopæas Inscriptiones p. 80. Quæ in hac voce et infra forma τοῦ X ad Hebræum W fere accedit, cernitur et in secunda voce ΤΤΧΑ lamellæ æneæ Musei Borgiani, apud Murrium de Papyris, et alios ab ipso indicatos, et in ΑΓΑΤΑΡΧΟΣ ejusdem laminæ circa finem. Similem formam reperire est in Etruscis Monumentis: cf. Lanzii Tentam. Etrusc. Liter. T. i. p. 109. T. ii. p. 206.² Nec omittendum T efformatum prorsus esse ut V. Latinorum, quæ forma vetustissima cernitur in lapide Sigeo, et in nummis Veliz: cf. Villosion., post Faurisii V. Ampliss. de Patre Notitiam, et Knightium Proleg. Hom. p. 41. t. 8. Classicæ Ephemeridis.

Vs. 2. ΚΕΑ positum est pro κα ἱα, lingua communi ἀν ἦν. Decretum Agrigentinum, apud Van Dalium (Diss. Antiqq. p. 763.), jubet τοὺς ταμίας ἐξοδιάσαι ἐς τὰ προγεγραμμένα ὅσον ΚΑΧΡΕΙΑ. H. Ad quæ Dalius (p. 772.) imperitissime: "καχρεία pro χρεία, nisi illud κα pro πας aut πη aut simili particula sit capiendum, ut in isto marmore quod a Reinesio vii. 27. [imo 22.] exhibetur."—Agrigentini scripserunt κα χρεία ἢ pro ἀν ἦ χρεία, ut et Cretenses marmoris illius Reinesiani κα pro ἀν. In lapide Corcyræo apud Montefalconium (Diar. Ital. p. 412.) legitur, καθῶς κάδοκῃ βουλαῖ καλῶς ἔχουσιν: legendum est, καθῶς κα δοκῇ, id est, καθῶς ἀν δοκῇ. Atque in hoc lapide sæpius κα occurrit, male ubique repræsentatum a descriptore.—"Ea pro ἦν observatur apud

was not completed till the second year of the 77th Olympiad (Diod. Sic. lib. xi.); from which commences the series of those beautiful coins, which have lately been found in such variety and abundance in the country, and which were formerly attributed to the Falisci, a semi-barbarous people of Italy. The ΕΥΦΑΘΙΟΙ, the other contracting party, were probably one of those little constituent states, and perhaps this treaty was the commencement of their union; for they cannot be the people of ΕΤΑ in Arcadia, which does not appear to have been in the circle of the alliance, and which could not possibly have supplied them with so long a syllable, according to any principle of derivation ever acknowledged by any dialect." Walpolius l. cit. "The people, with whom the Eleans form the alliance, are probably the Evæans, belonging to a city in Arcadia. The word therefore in the tablet may be Ευφαις; but as there appears to be an s after the α, we speak with hesitation on the appropriation of this name."

¹ J. M. in Classica Ephem. T. xi. p. 350. in ΟΑΤΝΗΙΟΙ deprehendere sibi visus est Doricam quamdam peculiaritatem, et comparat φιλόθεους ex inscriptione alia Dorica. Si vir doctus inscriptionum Syntagmata sæpius versavisset, a tali observatione illum prorsus abstinuisse puto. Hoc enim scripturæ mendum e pronuntiatione ortum per omnes inscriptiones vagatur. Ipsum hoc ΟΑΤΝΗΙΟΝ cernitur in inscriptione apud Walpolum Memm. p. 455. ad quam vide doctissimum editorem.

² Adde K. Walpol. in Mus. Cantabr. T. i. p. 667.

Hezychium: Ἑα, inquit, ἄφες, ἣ ἦν ἡ ὑπῆρχον. Ibi frustra reponere voluit aliquis ὑπῆρχον. Nostra hæc inscriptio Hezychii locum plane vindicat, et ἦα fuisse, sicut ἦν, primæ tertiæque personæ aperte monstrat.

Vs. 2. EKATON FETEA] Vox EKATON caret aspiratione, quæ conspicitur in FETEA, ubi non expectabatur. Heracleenses Tabulæ vocem lenem exhibent ἄνθρωπος, quam homines Græci vulgo cum rudi efferebant; atque Féτος, ut lamina Eliaca, cum digaminate scriptum habent, pro leni vocabulo ἦτος ceteræ Græciæ. Sic Φοιρίαν¹ pro leni οἰρίαν in lamina Musei Borgiani apud Murrium de Papyris.² Alia mox erunt in hac Eliaca inscriptione vocum exempla in quibus aspirationis vel lenitatis vulgaris usus non servatus fuit.

Idem annorum numerus in fœdere Acarnanenses inter et Ambraciotas apud Thucydidem (iii. 114.): σπονδὰς καὶ ἐϋμμάχιας

¹ Sic FETIA TETTAPA in Inscriptione Orchomenia apud Walpolium Memor. p. 470., quam pleniorē dedit et egregie illustravit Stelocopas meus in Classica Ephemeride t. 16. p. 392. Legitur quoque ΕΑΡΝΩΝ nomen proprium viri, qui a ceteris Græcis Ἄρτων fuisset dictus in alio lapide Orchomenic, quem hic e Walpolii Memor. p. 469. transcribam.

ΘΥΝΑΡΧΩ ΑΡΧΟΝΤΟΣ ΜΕΙΝΟΣ ΑΛΛΑ
ΚΟΜΕΝΙΩ ΦΑΡΝΩΝ ΠΟΛΥΚΛΕΙΩΣ
ΤΑΜΙΑΣ ΑΠΕΔΩΚΕ ΕΥΒΟΥΛ' ΑΡΧΕ
ΔΑΜΩ ΦΩΚΕΙΗ ΑΠΟ ΤΑΣ ΣΟΥΤΤΡΑ
ΦΩ ΤΟ ΚΑΤΑΛΥΤΙΟΝ ΚΑΤ ΤΟ ΨΑΦΙΣΜΑ
ΤΩ ΔΑΜΩ ΑΝΕΛΟΜΕΝΟΣ ΤΑΣ ΣΟΥΤ
ΓΡΑΦΩΣ ΤΑΣ ΚΙΜΕΝΑΣ ΠΑΡ ΣΩΦΙ
ΛΟΝ ΚΗ ΕΥΦΡΟΝΑ ΦΩΚΕΙΑΣ ΚΗ ΠΑΡ
ΔΙΩΝΥΣΙΟΝ ΚΑΦΙΣΟΔΩΡΩ ΧΗΡΩΝΕΙ
Α ΚΗ ΛΥΣΙΔΑΜΟΝ ΔΑΜΟΤΕΛΙΟΣ ΠΕ
ΔΑΤΩΝ ΠΟΛΕΜΑΡΧΩΝ ΚΗ ΤΩΝ ΚΑΤΟ
ΠΤΑΩΝ

Observandum est τ pro ο dativī, nempe α, quod jam ex hac inscriptione apud Viscontium olim inspecta et ex alia Leakiana notavi in Comment. de lapide Actiaco p. 442. Holsten. et T. xvii. p. 382. Ephemeridis Classicæ; item τ pro οι in κατάλυτον pro κατάλοιπον, et in Θυνάρχω: nam est pro Θυνάρχου, etsi Walpolius vertat *Thynaschus*, et Stelocopas l. c. idem nomen per ο scribat, Θυνάρχου. Observandum et ο pro ο in συγγράφω, quod et notaveram olim l. c.; η pro αι, in κη pro και, in Χηρωνία pro Χαιρωνία, quæ scriptura occurrit in lapide illo Leakiano quem modo contuli, ubi est κη pro και, et Ἡολία pro Αιολία, quam optimam interpretationem ibidem frustra suspectam et dubiam habui, de quo me monuit vir doctus. Κατάπτας Magister ius sunt. Cetera vulgaria sunt. Scribo igitur: Θυνάρχου ἀρχοντας, μηδὲς Ἀλακομενίου Ἄρτων Πολυκλείας ταμίας ἀπέδωκε Εὐβούλῳ Ἀρχιεῆμους Φωκεῖ ἀπὸ τῆς συγγραφῆς τὸ κατάλοιπον κατὰ τὸ ψήφισμα τοῦ δήμου, ἀνελόμενος τὰς συγγραφὰς τὰς κίμηνas, παρὰ Σώφωνα καὶ Εὐφρόνα Φωκίας, καὶ παρὰ Διονύσιον Κηφισοδώρου Χαιρωνία, καὶ Λυσίδαμον Δημοτέλους, μετὰ τῶν Πολιμαρχῶν καὶ τῶν Κατοπτῶν. . . .

² Accedat nunc Φυκίας pro οἰκίας, in inscriptione, quam, post Leakium, adposui in Dissert. de lapide Actiaco inter Holstenianas Epistolas p. 442. et in Ephemeride Classica T. xvii. p. 381.

ἐπονομαστοὶ ἑκατὸν ἔτη: simile foedus Atheniensium et Argivorum idem ille auctor¹ refert (v. 47.). Nec non apud Herodotum (ix. 26.) paciscuntur Heraclidæ se, Hyllo devicto, abituros, nec intra centum annos Peloponnesum ingredi conaturos.

Vs. 3. ΑΡΧΟΙ ΔΕΚΑΤΟΙ] Si hæc verba pro dativis sumuntur, ἀρχοὶ δικάτω; duo erunt interpretationis modi, *archonte decimo*,² vel *archonte Decato*. Qui prior versio stare possit, non bene intelligo; altera melior esse videtur. Nomina id genus in monumentis non rara sunt. Πρώτη, fœminæ nomen in Thesaurο Muratoriano (p. 2082. 7.) legitur, et in Analectis Brunckianis inter Epigrammata ὁδίσποτα (737.). Πρωτᾶς omnibus fere paginis papyri Borgianæ cernitur. Gruterus exhibet nomina similia *Deutera*, *Deuterus*, *Tritus*. Atque ipsum illud de quo agimus nomen reperire est in Marmore Oxoniensi. 139:

DML MARCIO
DECATO FILIO D
VLCISSIMO
FECIT RO
DOPE MA
TER IN
FELICISSIMA
QVI VII¹
ANNOS
XV MVIII DVIII

¹ Hæc e Thucydide exempla adtulisse quoque Walpolium in Mus. Cantabr. T. i. p. 537. scripta dudum mea dissertatione intellexi.

² In *Expositione* Actorum tertix Institutī Gallici Classis quæ anno 1815 typis edita est, hujus loci versio meis verbis hisce proposita fuit p. 30: "Il y aura une alliance pour cent ans, conclus sous l'archonte Décatus (ou qui finira sous le dixième Archonte)." Sic autem locum interpretatur Knightius in *Ephem. Class.* t. 13, p. 114. me forsā respiciens: "We must suppose an ellipsis of the governing preposition *ὡς* or *ἐν*, so as to denote the commencement of the hundred years' alliance to be under the tenth monthly archon; that is, under the last of the then current year, which probably consisted, as among the early Romans, of ten months with intercalations. It seems much more probable that the expression should denote the commencement of the treaty under the tenth monthly, than its termination under the tenth decennial archon, which would have been more properly expressed by *ἐς ἀρχον δικάτων*." Quæ etsi ingeniose scripta, non satis tamen facere videntur.

³ Scrib. VIX. Obiter tangam inscriptionem Græcam, quam hæc formula mihi in mentem reducit:

ΔΑΦΝΟC EZH
CEN ETH. KE.
ΤΟΥΤΟΥ ΚΑΤΘ
ΤΗ Η ΙΖ ΚΑΑ CE

Fabretti, qui illam edidit, *Inscr. Dom.* p. 587., nescio quam syntaxis

Illud tamen in hac interpretatione incommodi est, quod unus tantum ἄρχος foederi sanciendo præsit, cum duo sint populi, et duo saltem fuerint magistratus nominandi. Hinc factum est ut a lectione editoris doctissimi recesserim, legerinque ἄρχοι δέκατοι, numero multitudinis, istoque sensu: "Archontes autem decem erunt." Fuerunt forsitan utraque gente Archontes ad decennium integrum constituti; ita ut decem Archontes sancitum annorum centum tempus impleverint. Paulum turbat hic usus vocis δέκατοι, cum δέκα exspectes. Forte etiam divisim legendum ὃ ἱκατοί: et ἱκανός adjectivum erit ab ἱκατός formatum, nec illud hic proprie positum: vel erit mendum in apographo, et reponendum, ἄρχοι δ' ἱκανοί: "Anni erunt centum, et centum archontes." Utique malim servare ΔΕΚΑΤΟΙ aut Δ'ΕΚΑΤΟΙ, nam in hac linguae vetustate, de proprietate syntaxeos non nimis sollicitos esse interpretes decet. Cum aliquid circa annorum justos fines, valde incertis Astronomiæ quæ tunc erant legibus, dubitationis esse posset, voluerunt foederis auctores alio etiam modo tempus significare, Archontum nempe numero, vel decem, si ad decennium, vel centum, si fuerunt ad annum creati.

In Δέκατοι, τὸ delta, etsi triangulare, eo modo positum est, ut, si acutissimus angulus retundaretur, D Latinum evaderet: et sunt non pauca Græcorum vetustissima monumenta in quibus Δ ut D efformatum est.²

Vs. 3. ΑΙ ΔΕ ΤΙ ΔΕΟΙ] i. e. ei δέ—In foedere Lacedæmonios inter et Argivos, apud Thucydidem (v. 79.) legitur, αἱ δὲ πρὸ στρατίας δέη κοινὰς. Codices nonnulli exhibent δέοι, omnino recipi-

putavit esse inter Δέφρος et τούτου, et κατὸν videtur cepisse pro barbaro quodam verbo. Auctor inscriptionis non erat adeo ineptus: τούτου genitivus est absolutus, κατὸ. valet κατὰκτόντος vel καταβατόντος, et τῆ est articulus τῆ, ἡμῶν nempe, πρὸ ἰς' καλὰνδὸν σιπτιμῶν. Nihil facilius. Similis temporis notatio in inscriptione Christiana Muratoriana p. 1819, 6.

EKOIMHΘH. AXIAΛIA
NEOMHTICTOC ENI
AYTOY MHNΩN. E. TPI. Z.
KAAANANON MAPTIΩN HMEPA
CEAHNH

Muratorius vertit vii. Kal. Mart.; Odericus, qui illam repetiit in Sylloge Vet. Inscr. p. 265. an. d. vii. Kal. Mart. Mutandum ergo TPI in HPO; ni legendum HP. 12. a. d. xvii.

¹ Vir doctiss. in Class. Ephemeride T. xi. p. 394 (1815), alio modo divisit, hoc nempe; ἄρχοι δὲ καὶ τῶ. Illi καὶ videtur esse pro κατὰ positum, et vertit inciperetque dehinc: quæ opinio merito refutata fuit a Knightio ibid. T. xiii. p. 214.

² Cf. quæ nuper monuit Rochett. V. C. Epist. ad Aberd. p. 67.

endum.¹ In Priansiorum Jurejurando inter Antiqq. Asiat. p. 133. αἱ δὲ τι ἐπισηκῆσαιμι: nec aliter, αἱ δὲ πλέονες ἔρποιεν in Latorum et Olontiorum fœdere, ibid. p. 134.

Vs. 3. ΑΙΤΕ ΦΕΘΟΣ ΑΙΤΕ ΦΑΡΓΟΝ] i. e. εἴ τε ἔπος εἴτε ἔργον. Notanda insolentia aspirationis. Ἄργον aliunde non novi: sed cum observaverit Gregorius (D. D. 41.) sæpicule Dorienses τῷ α προτῷ ε uti, nihil amplius requiram. Nec de sensu ullo modo dubitare nos sinit constans illa antithesis inter λόγος et ἔργον, πρᾶγμα et ὄνομα, μῦθος et ἔργον, in omnibus auctoribus ubivis obvia. Jusjurandum Gortyniorum inter Chishullianas Antiqq. p. 133. opposita exhibet λόγος et ἔργον, ut hic ἔπος et ἄργον. Homerus H. in Cer. 64. εἴ ποτε δὴ σεύῃ ἔπει ἢ ἔργῳ κραδίην καὶ θυμὸν ἵηνα: ubi similia Mitscherlichius adposuit.²

Forma τοῦ Γ hic et infra in ΓΡΑΦΕΑ, ΕΓΓΡΑΜΕΝΟΙ, angulosa est et acuta, sed eo modo ut, si acumen obtunderetur medium, fere fieret G Latinum illud rotundum.³

Vs. 4. ΣΤΝΕΑΝ ΚΑΛΑΛΟΙΣ] i. e. συνέαν κ' ἀλάλοις: συνέσαν, συνῆσαν ἂν ἀλλάλοις. Supra notavimus in hacce dialecto pro ἦν in prima et tertia singulari persona ἔα usurpatum fuisse: nunc habemus tertiam pluralem ἔαν pro ἦσαν, συνέαν pro συνῆσαν. Quod ἀλάλοις altero lambda in prima syllaba careat, defectum non operario negligentiori, sed pronuntiationi tribuerim. In Dorica Heracleæ Tabulis hæc vox sæpius occurrit, et duo quidem habet de more elementa: at quid istud ad rem? Diversi sunt populi, ætas diversa, diversus dorismus: infra similes literarum defectus lector observabit.

Vs. 4. ΤΑΤΑΑ] i. e. τὰ τ' ἄλλα, κατὰ τε τὰ ἄλλα. In ΑΑ pro ΑΑΑ, vix putaverim mendum esse, et operarium posterius Α omisisse. Est apocope, qua figura, teste Gregorio (D. D. 119. cum notis interpretum, quibus adde Valckenarium ad Adon. p. 382.), Dorienses frequenter utebantur, exemplaque adducit, δῶ, Ποσειδῶ, pro δῶμα, Ποσειδῶνα. Græci quoque hodierni, in quorum lingua infinita sunt dialecti Doricæ vestigia, voces decurtare amant.

¹ H quod hic locum τῆς α invasit, alibi, ob malam pronuntiationem, vice τῆς α scriptum fuit, v. c. in hac inscriptione apud Walpolium Memos. p. 455.

ΑΡΧΙΚΛΗΣ ΑΡΙΣΤΟΜΕΝΕΟΣ ΚΑΙ ΑΛΚΙ
ΔΑΜΑ ΑΡΧΙΚΛΕΟΣ ΚΑΗΝΙΠΠΙΑΝΤΑΝ ΑΥ
ΤΩΝ ΘΥΓΑΤΕΡΑ ΘΕΟΚΟΛΗΣΑΣΑΝ ΑΡΤΕΜΙΤΙ
ΟΠΙΤΑΙΔΙ.

ΚΑΗΝΙΠΠΑ vox est nihili. Quadratarius erravit, quod solenne est. Scribere debuit ΚΑΕΙΝΙΠΠΑΝ, vel ΚΑΗΣΙΠΠΑΝ.

² R. Walpolius Mus. Cant. l. c. contulit ex eodem Hygino 117. ἄλκι ἔπει ἢ καὶ ἔργῳ.

³ Cf. Rochett. Ep. ad Aberd. p. 67.

Vetus Latinorum lingua, in multis cum Æolica matre conspirant, vocabulis sic ultima sui parte diminutis non caruit, quæ tandem ævo Ciceroniano prorsus obsolescere videntur. Notissima sunt Enniana *gau* pro *gaudium*, *do* pro *domum*. Et, quod ad *ἀλ* nostrum accedit propius, *cæl* pro *cælum*. In Annalium septimo; magnanimum Servilii amicum nobilissimis celebrans hexametris, hoc habet poeta desiderabilis inter cetera :

Qui cum multa *volup* ac gaudia clamque palamque.

Et ne quis ob elisionem disputet, adferam ex Asinaria extrema,

Hic senex, si quid, clam uxorem, suo animo fecit *volup*,

Neque novum, neque mirum fecit, nec secus quam alii solent.

Atque rursus in octavo Annalium Ennius Nonii :

mortalem fortuna repente

Reddidit, ut summo e regno *facul* infimus esset.

Nonius in *facul* similia adposuit ex Accio, Pacuvio, Varrone, Lucilio. Satis sit Lucilii auctoritas, cujus hæc exstabant verba in sexto Satirarum :

peccare impune rati sunt

Posse et nobilitate *facul* propellere iniquos.

Qui nobis nuper industria Maii viri doctissimi innotuit, Fronto, circa hæc curta nomina non injucunde lusit, in Epistola ad Marcum Antoninum de Feriis Alsiensibus, p. 179. "Qua te dicam gratia Alsium maritimum et voluptarium locum, et, ut ait Plautus, *locum lubricum*, delegisse, nisi ut bene haberes genio,¹ utique verbo vetere, *faceres animo volup*. Qua, malum! *volup*? Immo, si dimidiatis verbis verum dicendum est, ubi tu animo faceres *vigil* (vigilias dico); aut ut faceres *labo*, aut ut faceres *mole* (laborēs et molestias dico). Tu unquam *volup*? Volpem facilius quis tibi quam voluptatem conciliaverit." Quæ, etsi rem de qua agitur non valde illustrent post classica quæ protuli priscorum scriptorum loca, idcirco describere placuit, quod Frontonis scripta non multos adhuc lectores nacta fuerint, nihilque sit amabilius illa faceta libertate familiaritateque ingeniosi hominis cum imperatore Romano, cuni optimo illo Marco Antonino.

Vs. 4. ΠΑΡ ΠΟΛΕΜΟ] i. e. παρὰ πολέμο, πολέμω, πολέμου. Syllaba finalis genitivi *ov*, quæ Doricis recentioribus erat *α*, tunc per *o* efferebatur. Mox legemus ἀργύρα pro ἀργύρου. Nihil notius. Nec ignota est illa decurtatæ præpositionis facies. Nusquam *ἀλ* vidi, sed *παρ* in ligatâ poetarum oratione passim occurrit, nec abest a prosa etiam Dorica, quod notæ Bastii et Schæferi ad Gregorium

¹ Helindorfius p. 186. editionis Berolinensis legi jubet *genium*, non sine magna probabilitate. Malim tere, si quid mutandum, *faceres* scribere pro *haberes*, ob perpetuum verbi illius usum in sequentibus. Probabiles ejusdem aliæ sunt conjecturæ, *qui*, *malum*, pro *qua m.* et *uti tu animo* pro *ubi tu an.*

demonstrant. Sensus loci non est omnino apertissimus.¹ Si non ageretur de monumento publico, quod cura non mediocri nec minima diligentia in eas insculpi debuit, cogitasset de mendo, et perpetua illa confusione præpositionum *περὶ* et *παρά*, atque *πὲρ πολέμου* legissem. Sed cum non possim ad emendationem confugere, suspicor τὰ τ' ἄλ καὶ πὰρ πολέμῳ brevius esse posita pro τὰ τ' ἄλ καὶ τὰ πὰρ πολέμῳ, vel tunc temporis, quo hæc scriberentur, aliquid incerti esse et fere promiscui in usu præpositionum, adeo ut πὰρ πολέμῳ idem fuerit τῷ πὲρ πολέμῳ. Prior ratio altera hæc multum præstat.

Vs. 5. ΑΙ ΔΕ ΜΑ ΣΤΝΕΑΝ, ΤΑΛΑΝΤΟΝ ΚΑΡΙΤΤΟ ΑΠΟΤΙΝΟΥΙΑΝ ΤΟΙ ΔΙΟΑΤΝΠΙΟΙ] i. e. εἰ δὲ μὴ συνείεν, τάλαντον ἂν (καὶ) ἀργύρου ἀποτίνοιν τῷ Δι' Ὀλυμπίῳ. Nihil in illis inest quod possit lectorem morari. Δι' pro Δι' est probe Doricum, et nunc aliquoties legitur in Pindaro Bæckhiano. Ad rem conferri potest Herodotus (vii. 132.) apud quem Græciæ populi qui se Persarum regi tradidissent, Delphico Apollini bonorum decimam partem solvere foederis formula cogendi sunt.²

Vs. 6. ΤΟΙ ΚΑΔΔΑΕΜΕΝΟΙ ΛΑΤΡΕΙΟΜΕΝΟΝ] Knightius vertit οἱ ἂν δεδηλημένοι λατρευόμενων, quæ quidem si fuisset vernaculo sermone interpretatus, non minimas ipsi gratias agerem:³ nam quem possit nunc sensum habere conjunctio καὶ vel ἂν nullus omnino intelligo. Equidem ΤΟΙ ΚΑΔΔΑΕΜΕΝΟΙ dativos esse puto cum ΤΟΙ ΔΙ ΟΑΤΝΠΙΟΙ conjungendos. Præpositio κατὰ latet in κα, forma in compositione usitatissima. Nec ignoro in præpositionis κατὰ apocope fieri vulgo duplicationem elementī, ut in καββαλεῖν, κάππισον, καδδὲ, καδδῦσαι, et reliquis. Sed qui scripserunt ἀλάοις, ἄλ, non mirum est καδαλεμένοι scripsisse pro καδδαλεμένοι. Miror magis κατὴν pro κατὰ τὴν in decreto Sigeorum apud Chishullium (Antiqq. p. 50), ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΚΑΤΗΝ ΣΕΛΕΤΚΙΔΑ. Putat Chishullius mendum esse lapicidæ, et restituendum ΚΑΤΑ ΤΗΝ. Et Dorismus quidem κατὴν in decreto illo, quod lingua communi scriptum est, lectorem non

¹ J. M. in Class. Ephem. t. xi. p. 349. vertit: consulerent "inter se, sicut alia, etiam de bello." Knightius vero ibid. t. xiii. p. 114. "Let them assist each other in all other matters, and also from or against war."

² R. Walpolius l. c. appositissime: "the talent to be paid to Olympian Jupiter by the party infringing the treaty, is the same sum which the Elcans made the Lepreatæ pay to Olympian Jupiter: τάλαντον ἴταξαν Δι' τῷ Ὀλυμπίῳ ἀπορίμιν. Thucyd. E. 31."

³ Posthac in Class. Eph. t. xiii. p. 114. vertit Anglice: "let those who by failing may have violated the treaty pay a talent of silver to Jupiter Olympus for sacred services."

mediocriter impedit; vix tamen putaverim in monumento publico, curantibus magistratibus scripto, tam inhumane mendam vel irrepsisse, vel fuisse relictum: videtur potius esse loquendi modus et scribendi negligentior e pronunciatione vulgari ortus. Verbum *καταλειμένοι* verterim igitur *offenso, læso, violato*; *Ἰωὶ Ὀλυμπίῳ* *læso*.² Novi equidem vulgo *δηλῶμαι* sensu activo scribi, nec non memini Dorici Poetæ in *Ἀθωνιαζούσαις* dicentis, *οὐδὲς κατα-εργὸς Δαλεῖται τὸν ἴοντα*. Attamen quem tribuo huic voci sensum firmare posse mihi videor ex loco Xenophontis *Œcon.* x. 3., dubio quidem, et in quo hæserunt viri nonnulli docti, sed quem sanum esse cum Zeunio, Gailio, aliis reor, *εἰ δηλοῦν σε, si te fefelleris*. Sed cum mox iterum hoc ipsum verbum activo sensu legatur, non valde repugnabo, si quis *καταλημένοι* pro nominativo velit habere, modo intempestiva illa conjunctio *καὶ* vel *ἀν* prorsus repudietur.

Vox quæ sequitur, *ΛΑΤΡΕΙΟΜΕΝΟΝ*, a Knightio vertitur *λατρευομένων*, quod quidem non capio.³ Ipse scribo *λατρεῖόμενον*, accusandi casu, et construo *τάλαντον Διὶ λατρεῖόμενον*, vertoque, talentum Jovi dicatum, Jovis religioni sacrum. In Diphthongo *eu* pro *eu* Dorismus est, cujus aliud exemplum in decreto illo reperire memini Lacedæmoniorum contra Timotheum, ubi *διασκευῆαν* his scriptum exhibent optimi codices pro *διασκευήν*. De hujus verbi passivi raritate quæ possent notari consultus omitto: nam observationibus id genus parum tribuo, in hac linguæ Græcæ monumentorum paucitate.

Vs. 7. *ΑΙ ΔΕ ΤΙΠ ΤΑ ΓΡΑΦΕΑ: ΤΑΙ ΚΑΔΔΑΛΕΟΙΤΟ*] *αἱ δὲ τίπ τὰ γράφεια ταῖ καταλείοιτο*. Knightius autem lingua vulgari scribit:

² J. M. in *Class. Eph.* t. xi. p. 349. eadem mihi sentit, ac vertit *Ἰωὶ δέλω*. A quo viro docto mea me desumsisse non sinit temporis ratio, quippe qui ante ipsum, et alios, quos quidem novi, scripserim. Insuper addam Dobræum, virum eruditissimum, qui tunc temporis Lutetiæ versabatur, mihi hanc dissertationem in consessu Instituti recitanti adfuisse, et significavisse meam illius loci interpretationem non malam videri. Sed mala videbitur Knightio; nam hisce verbis J. M. confutat: "the critic joins his favorite contraction of *κατὰ* to the participle taken in a passive sense, not giving himself the trouble to ascertain that the verb *δηλῶμαι* only occurs in a passive or middle form with an active sense, and that it never was nor ever could be subjoined to the preposition *κατὰ*, for the same reason that, though in English we say, *throw down, beat down, knock down*, we never say, *injure down, wrong down, hurt down*." R. Walpolius l. c. proponit *καταλημένοι*, repudiata conjunctione *καὶ*.

³ Van Lennepius vir doctissimus mihi per literas significavit se mecum sentire de *ΚΑΔΔΑΛΕΜΕΝΟΙ* in tertio casu.

⁴ In *Classica Ephem.* t. xiii. p. 115. Knightius sic commentatur: "the ellipsis of the causal preposition, as before *λατρευομένων*, is common: but I can find no other instance of this participle, or the verb to which it belongs, in a passive form: probably for no other reason, than because there is no other passage extant in which it is required in a passive sense." Hæc ellipsis male excogitata videtur. Vernacule vertit, *for sacred services*: bene. J. M. t.

εἰ δὲ τις τὰ γραφεῖν τῇ ἀν δηλείτο.¹ De τις nemo dubitabit. Hesychius: Τῖρ. τίς: Λάκωνες. Τὰ positum est pro ᾧ: nihil facilius. Γράφειν credo esse idem τῷ ἐγράφη. Supra vidimus εἰ pro ἦν, συνέα pro συνῆν, συνέαν pro συνῆσαν: hinc puto γράφειν dictum illis hominibus fuisse pro ἐγράφην et ἐγράφη, γράφειαν pro ἐγράφησαν. Igitur, ni fallor, τὰ γράφειν scriptum est pro ᾧ ἐγράφη, vel ᾧ γέγραπται.² Tum ΤΑΙ valet τᾷ vel τῇ, id est, ἐν ταύτῃ τῇ ῥήτρᾳ. In καδαλείτο iterum Knightius conjunctionem καὶ sibi reperisse visus est; equidem, ut supra, apocopen esse puto τῆς κατὰ, legoque καταδηλείτο: hoc sensu: Si quis vero quæ hic scripta sunt violaverit, id est eraserit, deleverit. Homerus Od. xxii. 278.

ἀκρην δὲ βινὸν δηλήσατο χαλκός.

Hesychius: Δηλήσατο, ἐβλάψεν.

Formas literarum Γ et Φ insignissimas notandum est. In inscriptione quam mihi Pouquevillius legendam permisit, quamque hic adpositam legi non gravabitur, puto, vir humanissimus, elementum fere simile non litera est, sed aspirandi nota:

ΕΙΛΑΡΟΝ Ο ΔΙΝΟΜΕΝΟΣ

ΚΑΙ ΤΟΙ ΣΤΡΑΚΟΣΙΟΙ

ΤΟΙ ΔΙΤΤΡΑΝ ΑΓΟΚΤΜΑΣ

Legendum est omnino ΤΟΝ ΔΙΤΤΡΑΝ, vel ΤΟΙ ΔΙΤΤΡΑΙ, τῷ Διτύρᾳ, et ΑΠΟ pro ΑΓΟ.³ Nam hunc esse sensum inscriptionis

xi. p. 394.: "si vero non consulerent, talentum argenti solverent Jovi Olympio, Deluso sacrificantibus, i. e. sacrum sædus facientibus:" quæ perspicua esse ne ipse quidem J. M. dicere sustinebit. Meam interpretationem Lennepio probavi, et puto probatum iri quoque Rad. Rochettio V. C., etsi in Epist. ad Aberd. p. 102. Knightii lectione κατανευμένην usus fuerit.—o pro α recte ceperunt viri docti in alia inscriptione apud Walpolium Mem. p. 453.

ΤΟΝ ΑΘΕΝΕΟΝ ΑΘΛΟΝ ΕΜΙ.

Sed miror Ἀθηνίαν cepisse pro Ἀθηνῶν vel pro ἀθηναίων, a festo ἀθηναία dicto: mihi quidem potius videtur ducere a nomine Ἀθηναίων. In Inscriptione Gruteriana p. 1027, 5. Ο τῷ α substitutendum est: ΚΑΤΑ ΤΟ ΤΗΣ ΒΟΥΛΗΣ ΨΗΦΙΣΜΑ 7; ΠΡΟ ΚΑΛΑΝ ΙΑΝΟΥΑΡΙΩΝ ΓΡΑΦΟΜΕΝΩΝ. Lego ΓΡΑΦΟΜΕΝΩΝ, ψήφισμα nempe. 7 esse videtur, ut bis infra in eadem inscriptione, ornatus vel divisionis causa positum.

¹ Knightius Class. Ephem. l. c.: "and if any individual—do violate what may be herein written." J. M. loc. cit. "Si vero quis hæc scriberet quæ ratione deluderetur vel socius, vel magistratus, &c." omnino, si quid video, contra inscriptionis mentem. In hoc tamen rectius fuit, quod καδαλείτο pro καταδηλείτο habuerit.

² Dubæus Cantabrigiensis, vir eruditissimus, mihi olim dixit putare se punctis interpositis ΓΡΑΦΕΑ a syllaba ΤΑΙ male secerni, et legendum ΓΡΑΦΕΑΤΑΙ uno tenore; quod ingeniosissime excogitatum esse fateor. Vix tamen crediderim hæc vitiosa puncta jussu magistratuum non fuisse deleta, cum supra in ΕΤΡΑΙΟΙΣ ultima litera quæ mendosa primum erat, fuerit posterius correctæ. Nulla fuit causa cur hic correctio omitteretur; nam erat et factu multo facilius utiliorque.

³ Sic Γ vitiose positum est pro Γ' in lapide Græco apud Walpol. Mem. p. 88.

mediocriter impedit; vix tamen putaverim in mor-
curantibus magistratibus scripto, tam inu-
irrepsisse, vel fuisse relictum: videtur potius
et scribendi negligentior e pronuntiatione vi-
καταλειμένοι verterim igitur *offensio, læso*
læso: Novi equidem vulgo δηλέμας
non memini Dorici Poetæ in Ἀδωνιαῖ
πρὸς Δαλεῖται τὴν ἰόντα. Attamen q'
firmare posse mihi videor ex hoc.
dubio quidem, et in quo hæser
sanum esse cum Zeunio, Gailio.
Sed cum mox iterum hoc ip-
valde repugnabo, si quis
modo intempestiva illa cor-

ἀπὸ
ἰνυμ
τοῦ ρ

E. Obiter
p. 456.

Vox quæ sequitur, Α

τρενόμενον, quod quid

accusandi casu, et

talentum Jovi dica

pro eo Dorismus

memini Laced

scriptum exhi

passivi rarit

vationibus

torum p

Vs.

τὰ γ

ΟΥΑ
ΚΑΙΣΑΡΟΣ

ΟΥ ΓΕΡΜΑ

ΔΑΚΙΚΟΥΑ

ΔΕΛΦΗΝ ΑΥΤΤΩΝ

Η ΠΟΛΙΣ ΔΙΑ ΠΡΩΤΟ

ΚΟΣΜΟΥ ΤΙ ΚΛΑΥΔΙ

ΟΥ ΒΟΙΝΟΒΙΟΥ

ΟΥ ΒΟΙΝΟΒΙΟΥ nomen est, puto, inauditum: corrigo, ΚΟΙΝΟΒΙΟΥ.

vicinam ibidem epigraphen saniolem facere;

ΓΑΙΟΣ ΙΟΥΛΙΟΣ ΚΕΛΕΡ ΕΚ

ΤΩΝ ΙΔΙΩΝ ΚΑΤΕΣΚΕΥΑ

ΣΕΝ ΔΗΜΩ ΤΩ ΑΠΟΛΛΩΝΙ

ΑΤΩΝ ΤΗΝ ΥΠΟΧΩΡΗΣΙΝ

ΚΑΙ ΓΑΙΟΣ ΙΟΥΛΙΟΣ ΕΡΜΑΣ Ο

ΚΑΙ ΜΕΡΚΟΥΡΙΟΣ ΕΣΤΡΩΣΕΝ ΕΚ

ΤΩΝ ΙΔΙΩΝ ΤΗΝ ΠΛΑΤΕΙΑΝ ΑΠΟ

ΤΟΥ ΖΥΓΙΟΣΤΑΣΙΟΥ ΜΕΧΡΙ

ΤΗΣ ΥΠΟΧΩΡΗΣΕΩΣ

"Hermas, who is called also Mercurius," ait interpres. Sed Mercurius

ιερὸς ἑρμῆς. Ille Hermas Latino nomine synonymoque

MERCURIUS. Scribe omnino, Ο ΚΑΙ ΜΕΡΚΟΥΡΙΟΣ. Ecce

hæc scribenti leviter corrupta nomina ΘΕΟΔΩΣΤΟΡΟΣ apud M

p. 1752, 12. quod editor vertit Theoliestoris; ΕΙΣΙΔΩΡΙΗ p. 1691

vertit Isidoræ: corrige ΘΕΟΜΗΣΤΟΡΟΣ, ΕΙΣΙΔΩΡΙΗ. Ibidem p. 151

ΟΙ ΤΡΟΦΙΛΛΟΙ (Trophilli!) repone ΟΙ ΤΡΟΦΙΜΟΙ (alumni); et. p. 15

ΑΝΠΕΛΙΣ (Ampeas!) scribe ΑΝΠΕΛΙΣ. Talibus scatet iste qu

Thesaurus Muratorianus. Est et portentum nominis in Oderician

p. 553.

ΕΝΘΑΛΛΕ

ΤΕ

Τ

arbitror: Ἰέρων ὁ Δεινομένειος καὶ οἱ Συρακούσιν τὸν Διτύραν ἀπὸ Κύμας, nempe ἐτίμησαν. Nomen proprium Διτύρας ad Latinum *Tityrus* proxime accedit. In IARON quæ est forma τοῦ ρ

ΔΙΟΦΑΝΤΗΣ
ΓΑΜΕΙΝΟΝΟΣ
ΧΑΙΡΕ

Scribendum omnino

ΔΙΟΦΑΝΤΗΣ Ε
ΓΑΜΕΙΝΟΝΟΣ

Ἐπαμίνων nomen est proprium viri apud Hippocr. Epid. i. p. 961 E. Qbiter vitiosam literam emendamus in alio lapide ejusdem operis, p. 456.

ΜΑΡΚΙΑΝΗΝ ΣΕΒΑ
ΣΤΗΝ ΘΕΑΝ ΑΥΤΟ
ΚΡΑΤΟΡΟΣ ΝΕΡΟΥΑ
ΤΡΑΙΑΝΟΥ ΚΑΙΣΑΡΟΣ
ΣΕΒΑΣΤΟΥ ΓΕΡΜΑ
ΝΙΚΟΥ ΔΑΚΙΚΟΥΑ
ΔΕΛΦΗΝ ΔΥΤΤΩΝ
Η ΠΟΛΙΣ ΔΙΑ ΠΡΩΤΟ
ΚΟΣΜΟΥ ΤΙ ΚΛΑΥΔΙ
ΟΥ ΒΟΙΝΟΒΙΟΥ

Τιτίμιο; Κλαύδιος Βοινόβιος nomen est, puto, inauditum: corrigo, ΚΟΙΝΟΒΙΟΥ. Et obiter liceat vicinam ibidem epigraphen saniozem facere;

ΓΑΙΟΣ ΙΟΥΛΙΟΣ ΚΕΛΕΡ ΕΚ
ΤΩΝ ΙΔΙΩΝ ΚΑΤΕΣΚΕΥΑ
ΣΕΝ ΔΗΜΩ ΤΩ ΑΠΟΛΛΩΝΙ
ΑΤΩΝ ΤΗΝ ΥΠΟΧΩΡΗΣΙΝ
ΚΑΙ ΓΑΙΟΣ ΙΟΥΛΙΟΣ ΕΡΜΑΣ Ο
ΚΑΙ ΜΕΡΚΟΥΡΙΟΣ ΕΣΤΡΩΣΕΝ ΕΚ
ΤΩΝ ΙΔΙΩΝ ΤΗΝ ΠΛΑΤΕΙΑΝ ΑΠΟ
ΤΟΥ ΖΥΓΙΟΣΤΑΣΙΟΥ ΜΕΧΡΙ
ΤΗΣ ΥΠΟΧΩΡΗΣΕΩΣ

"Hermas, who is called also *Mercurius*," ait interpres. Sed *Mercurius* est Ἰσχατοβάβαρον. Hic *Hermas* Latino nomine synonymoque vocabatur *MERCURIUS*. Scribe omnino, Ο ΚΑΙ ΜΕΡΚΟΥΡΙΟΣ. Ecce recurrunt hæc scribenti leviter corrupta nomina ΘΕΟΔΙΗΣΤΟΡΟΣ apud Muratorium p. 1752, 12. quod editor vertit *Theoliestoris*; ΕΙΣΙΔΩΡΙΗ p. 1691, 1. quod vertit *Isiloria*: corrige ΘΕΟΜΗΣΤΟΡΟΣ, ΕΙΣΙΔΩΡΙΗ. Ibidem p. 1511, 7. pro ΟΙ ΤΡΟΦΙΛΛΟΙ (*Trophilli*!) repone ΟΙ ΤΡΟΦΙΜΟΙ (*alumni*); et. p. 1518, 8. pro ΑΝΘΕΑΣ (*Ampeas*!) scribe ΑΝΘΕΑΣ. Talibus scatet iste qui dicitur Thesaurus Muratorianus. Est et portentum nominis in Odericiana Sylloge p. 553.

ΕΝΘΑΔΕ ΚΕΙ
ΤΕ ΑΥΡΗΛΙΑ
ΖΟΤΙΚΗ ΕΠΟ
ΦΡΟΝΤΩΝ ΕΓΓΟ
ΝΟC. ΕΠΟΙΗΣΕΝ
ΕΝ ΕΙΡΗΝΗ Η ΚΟΙ
ΜΗCΙC ΑΥΤΗΣ

Latina, reperitur et in marmore Nointeliano notante Maffei in Galliae Antiquitatibus p. 83. Adde Barthelimum in Memoriis Academ. Inscript. t. 47. p. 161.¹

Ξ est quoque aspirandi signum in inscriptione Larissæa apud Dodwellum Itin. per Græc. t. ii. p. 221. ubi, inter alia nomina, occurrit ΚΡΕΤΟΣ ΞΟΜΙΝΤΟΝΟΣ; quæ legenda sunt Κρητὸς ὁ Μίντωνος, nempe Cretus Mintonis Filius, nec bene vertuntur, Cretos, Omintonos.

Vs. 8: ΑΙΤΕΦΕΤΑΣ ΑΙΤΕΤΕΛΕΣΤΑ ΑΙΤΕΔΑΜΟΣ] ἔτας, quod hic præter morem aspiratur, Latine *civem* significat. Hesychius: "Ἐται πολῖται, δημόται. Τελεστά, pro τελεστάς, desinentia Æolica, ut ἰκπότα, νεφέληγερέτα, et similia, unde Latini sua sibi derivarunt *sophista*, *poëta*. Mirum accidit quod non scripserint ἔτα, τελεστά, vel ἔτας, τελεστάς. Eadem discrepantia supra in τοῖρ et τοῖς. Ceterum τελεστά magistratum interpretor, ὁ ἐν τέλει ὢν, ὁ τέλος ἔχων.² Formula οἱ ἐν τέλει ὄντες notissima est. Conferenda sunt, nam multum faciunt ad illustrationem loci, similia verba in Amphictyonum jurejurando apud Æschinem (adv. Ctesiph.): εἰ δέ τις τάδε παραβαίνοι ἢ πόλις ἢ ιδιώτης ἢ ἔθνος. Addo Polybiana ista (vi. 13, 5.): εἰ τις ιδιώτης ἢ πόλις.

Vs. 9. ΕΝΤΕΠΙΑΡΟΙ ΚΕΝΕΧΟΙΤΟ ΤΟΙΝΤΑΤ ΕΓΡΑΜΕΝΟΙ] Knightius interpretatur: ἐν τῷ ἐπιερείῳ ἂν ἐνέχοιτο τῷ ἐν ταῦθα γεγραμμένῳ.³ Non arbitror ENT esse pro ἐν τοῖ. Nam durior esset elisio syllabæ οἱ. Statim legitur, τοῖ ἑταῦτα: ubi non οἱ elisum fuit, sed ε. Lego ἐντ' ἐπιάρῳ id est, ἐντε ἐπιέρῳ. Particula

Vertit Odericus; *Epophronton nepos fecit*. Nomen barbarum prorsus est. In syllabis primis ΕΠΟ latet vox ΕΠΟΙΗΣΕΝ, quæ statim malo fuit consilio repetita, vel aliud quid. Certo certius est homini nomen fuisse Φρόντων. Zacharias in appendice ad Lupi Dissertationem de Constantino Magno hanc protulit inscriptionem;

FELIX FOSSOR POSVIT.
SIBI EI COIVGI SV
AE STRATONICIN.
IN PACE

quod nomen interpretatur *Stratonicensi*. Equidem puto pravam esse iterationem præpositionis IN, et lapicidam debuisse sic literas exhibere: STRATONIC. IN PACE.

¹ Cf. Rad. Rochett. Epist. ad Aberd. p. 68.

² Knightius l. c. vertit: "be he a citizen, a free inhabitant paying contributions, or merely a free inhabitant;" quod nullo modo placet.

³ In Ephem. Class. l. c. Knightius sic vertit: "let him also be held in the fine of expiation herein written." J. M. loc. cit. scribit, ἐντ' ἐπ' ἱερῷ, pro ἐνθα ἐπ' ἱερῷ, et τοῖ ἑταῦτα γεγραμμένῳ pro τῷ ἐνταῦθα γεγραμμένῳ, vertitque: "hic ad templum inhiaberetur eo quod ibi scriptum est." Quod Knightius ridet, nec, opinor, immerito.

τε sic præpositioni fere otiose juneta reperitur in celeberrimo Byzantinorum Decreto apud Demosthenem: ἐπειδὴ ὁ δῆμος ὁ Ἀθηναίων ὅτε τοῖς προγενομένοις καιροῖς εὐνοίαν διατελεῖ Βυζαντίοις, καὶ πολλὰς καὶ μεγάλας χρείας παρέσχηται ὅτε τῷ παρεστακότι καιρῷ. Utique in hoc loco abundare alterum τε videtur, cum καὶ interponatur. Scripserunt ἐπὶ ἄρῳ sine aspiratione, ut supra alia quæ vulgo spiritu rudi efferebantur tenuiter prolata observavimus; et statim ἐν ταῦτα est pro ἐν ταῦθα.

Doricum *alpha* in *ia*zōs notissimum est exemplis, et indicare sat est Maitharium ad Tab. Heracl. v. 8. Kœnium ad Gregor. D. D. § 117. Modo Inscriptionem protuli in qua Ἰάρων pro Ἰέρων.

Proximum ἑγραμένοι, non est, quod voluit Knightius, pro γεγραμ-

¹ Cf. R. Walpol. in Mus. Cantabr. t. i. p. 537. In Inscriptione Furmontiana nuper vir doctissimus legit ΙΑΤΡΟΙ, ubi alii forsant legent ΙΑΡΟΙ, nempe ἱατροί. Sed ab istis placet nunc abstinere, nec huic liti, quæ inter viros longe eruditiores agitur, manum lubens abmouebo. Atque in lapide Orchomenio inter Walpolii Memorias p. 469: nomen est proprium Ἀρχίλαρος. Apponere placet e libro non facile obvio totam inscriptionem, quæ in multis cum alia illa consentit quam supra p. 294. ad versum 2. in notis adtuli, et paucis illustravi.

ΘΥΝΑΡΧΩ ΑΡΧΟΝΤΟΣ ΜΕΙΝΟΣ ΘΕΙ
ΛΟΥΘΙΩ ΑΡΧΙΑΡΟΣ ΕΥΜΕΙΛΟ ΤΑΜΙ
ΑΣ ΕΥΒΟΛΥ ΑΡΧΕΔΑΜΩ ΦΩΚΕΙ ΧΗ
ΟΣ ΑΠΕΔΩΚΑ ΑΠΟ ΤΑΣ ΣΟΥΓΓΡΑΦΩ
ΠΕΔΑ ΤΩΝ ΠΟΛΕΜΑΡΧΩΝ ΚΗ ΤΩΝ
ΚΑΤΟΠΤΑΩΝ ΑΝΕΛΟΜΕΝΟΣ ΤΑΣ
ΣΟΥΓΓΡΑΦΩΣ ΤΑΣ ΚΙΜΕΝΑΣ ΠΑΡ ΕΥ
ΦΡΟΝΑΚΗ ΦΙΔΙΑΝ ΚΗ ΠΑΣΙΚΛΕΙΝΟΝ
ΚΗ ΤΙΜΟΜΕΙΛΟΝ ΦΩΚΕΙΑΣ ΚΗ ΔΑΜΟ
ΤΕΛΕΙΝ ΛΥΣΙΔΑΜΩ ΚΗ ΔΙΩΝΥΣΙΟΝ
ΚΛΦΙΣΟΔΩΡΩ ΧΗΡΩΝΕΙΑ ΚΑΤ ΤΟ ΨΑ
ΦΙΣΜΑ ΤΩ ΔΑΜΩ.

ΘΥΝΑΡΧΩ Walpoliani apographi visum est mendosum. Sic Walpolius putat esse pro χαῖος, nec male. Hesychius: Χαῖος ἀγαθός. Χαῖά ἀγαθή. Verba Χαῖος ἀπέδωκα sonant igitur: bona fide reddidi. Cetera facilia sunt, sic lingua eomuni legenda: Θυνάρχου ἀρχοντος μητρός Θελυθίου, Ἀρχίερος Εὐμήλου ταμίης Εὐβόλου Ἀρχιτάμου Φωκί᾽ χαῖος ἀπέδωκα—ἀπὸ τῆς συγγράφου, μετὰ τῶν Πολεμάρχων καὶ τῶν Κατοπτῶν ἀνελόμενος τὰς συγγράφους τὰς κείμενας παρὰ Εὐφρόνα καὶ Φιδίαν καὶ Πασίκλειον καὶ Τιμόμηλον Φωκίας, καὶ Δημοτέλην Λυσιδήμου, καὶ Διονύσιον Κηφισοδείην Χαίρωνία, κατὰ τὸ ψήφισμα τοῦ δήμου. . . . Archierus Eumeli filius reddidi, Ἀρχίερος ἀπέδωκα, quod in Inscriptionibus solenne est. Epitaphium apud Lupum Diss. 1. p. 71.

ΑΛΚΙΝΟΩΝ ΔΥΟ ΕΗΜΑ ΑΛΕΞΑΝΔΡΟΥΤΕ ΛΥΝΕΜΩ
ΤΡΕΙΣ ΔΩΔΕΧΕΤΕΙΕ ΠΙΣΤΟΥΤΕ ΓΕΝΕΘΗ ΠΡΟΕΠΙΕΝΨΑ
ΙΧΘΥΕ

Vox ΕΤΥΝΕΜΩΝ multum torsit P. Lupum. Legere vult συγγινῶν, et sic quoque conjicit vir quidam doctus ab eo consultus p. 231, conjecturæ vim quaerens.

μῆναι, sed pro ἐγγεγραμμένα, i. e. ἐγγεγραμμένα. Qui scripserunt supra καδαλειμένοι, pro καταδεδαλημένοι, γράφει pro ἐγράφη, augmento et duplicatione caruisse videntur. In ἐγγεγραμμένα igitur ε non est augmentum, sed signum præpositionis ἐν. Simplex est γ, quod duplex esse debuit, ut μ in eadem voce, ut λ supra in ἀλάλοις. Non scribebant elementa quæ non pronuntiabant. Jam ἐφίαρσεν ἐνταῦθα ἐγγεγραμμένον intelligo de hoc ipso talento supra dicto, adeo ut qui verba fœderis læserit, multa illa *sacra et religiosa*,

ex illa spiritus rudis figura τῷ E superimposita, quamque pro r haberi vult. Alibi infelicius p. 149: scribit σὺν ἡμῶν, cum meis. Legendum est omnino, e nota vocalium ε et αι permutatione, συναίμων. Quod sequitur ΓΕΝΕΘΗ ver- tit mater, vel a *nativitate*: male, omnino, et contra linguæ proprietatem. Puto esse pro γενετῇ: τρεῖς δωδεκαεῖς πιστοὺς γενετῇ προίσιμα, "illos duodennes tres tresque fideles PATRI ego misi CHRISTUS." In monimentis Christianis ἰχθὺς symbolum est J. CHRISTI, ut multi declaraverunt: Lupus ibid. p. 82.; Passerius Diss. de Sancto Throno p. 225.; Fabrettus Inscr. Dom. p. 569.; Menagius Anti-Baill. § 48.; Althaus Diss. de Baptism. Hierogl. t. 6. p. 199. in Symb. Florent. Gorii; alii. Præterea videtur auctor voluisse hex- ametros scribere, et meminisse Homerici Ἄϊδι προίσιμα. Nondum recedam ab inscriptionibus in quibus qui scribit prima persona utitur, notaboque vitium descriptoris in epitaphio alio apud Walpolium ibid. p. 463. ubi ΚΑΤΕΣΚΕΤΑΣΑ pro ΚΑΤΕΣΚΕΤΑΣΕ reponendum est. Judicet ipse lector per se, inspecto apographo:

ΑΥΡΗΛΙΑ ΒΛΟΥΚΙΑ ΖΩΣΑ ΚΑΙ ΦΡΟΝΟΥΣΑ ΚΑΤΕΣΚΕΤΑΣΕ
ΤΟ

ΛΑΤΟΜΙΟΝ ΣΥΝ ΤΗ ΣΤΗΛΗ ΕΜΑΥΤΗ ΚΑΙ ΤΩ ΓΑΥΚΥΤΑ
ΤΩ ΜΟΥ ΑΝΔΡΙ ΣΑΤΥΡΩΝΙΔΩ ΥΠΟΜΝΕΙΑΣ ΧΑΡΙΝ ΖΗΣ
ΑΝΤΙ ΕΤΗ ΤΡΙΑΚΟΝΤΑ ΑΜΕΜΠΤΩΣ ΜΗΔΕΝ ΔΕΤΕΡ
ΟΝ ΕΞΕΣΤΑΙ ΒΛΗΘΗΝΑΙ ΕΣ ΑΥΤΟ ΕΙ ΜΗ ΤΑ ΤΕΚΝΑ ΜΟΥ
ΕΙ ΔΕ ΤΙΣ ΚΑΤΑΘΗΤΑΙ ΕΤΕΡΟ ΠΤΩΜΑ ΔΩΣΕΙ ΤΗ ΠΟΛΕΙ
ΧΑΦ. ΧΑΙΡΕ ΠΑΡΘΕΝΑ.

Nomen Σατυρωνίδου suspectum est. In lapide forsân fuit ΣΑΤΩΡΝΙΔΩ, vel ΣΑΤΥΡΩΝΙΔΗ. Pro ΕΤΕΡΟ fuit aut debuit esse ΕΤΕΡΟΝ. Non vulgare ΥΠΟΜΝΕΙΑΣ positum esse videtur pro ΥΠΟΜΝΗΜΑΤΟΣ. Lapis Gruteri p. 1025, 4.

ΚΑ. ΑΙΜΙΛΙΟΝ
ΦΙΛΩΝΙΔΗΝ
ΤΟΥ ΓΑΛΑΤΑΡ
ΧΟΥ ΑΙΜΙΛΙΟΥ
ΣΤΑΤΟΡΙΑΝΟΥ
ΥΙΟΝ. Η. ΠΑΤΡΙΣ
ΑΝΕΣΤΗΣΕΝ
ΥΠΟΝΜΗΝ
ΠΑΣΗΣ ΤΗΣ
ΠΕΡΙ ΤΟΝ. ΒΙ
ΟΝ. Α . . . ΤΗΣ

Scrib. vs. 8. ΥΠΟΜΝΗΜΑ, et ultimo ΑΡΕΤΗΣ. In his formulis ἀρετῆς est ubivis obvium. Inscriptio apud Walpolium Mem. p. 103. ΔΕΔΟΧΘΑΙ, ΤΗ, ΒΟΥΛΗ, ΚΑΙ, ΤΩ, ΔΗΜΩ, ΕΠΑΙΝΕΣΑΙ, ΜΕΝ, ΜΗΤΡΟΔΩΡΟΝ, ΤΙΜΟ ΚΑΒΟΥΣ, ΑΜΦ. Ε . . . ΙΤΗΝ, ΑΡΕΤΗΣ, ΕΝΕΚΕΝ. Forte ΑΜΦΙΠΟΛΕΤΗΝ. Hanc inscriptionem, quæ nunc est in Collectione Elginiana, repert

ἐπιέγω, multandus fuerit.¹ Proposita est eadem poena illis qui foederis clausulas de-pexerint et illis qui monumentum ipsum violaverint. Pariter fere in pacto Priansiensis inter et Hierapytnios (Marm. Oxon. p. 64. vs. 80.) statuitur illos qui foedus infregerint, illosque qui columnam publicam,² foederis sanciti monumentum, erigere neglexerint, eandem multam, quinquaginta nempe stateras, esse soluturos.

Explicatis verbis singulis et formulis, adponam versionem totius inscriptionis :

“Foedus Eleos inter et Evaeos. Societas esto ad centum annos ; Archontes autem erunt decem. Quod si quid opus fuerit dictu factuve, conveniunto, et de rebus aliis et de bellicis. Si non convenerint, talentum argenti solvunto Jovi Olympio sacrum pacti ruptores. Si autem quis illa quae hic scripta sunt deleverit, sive civis, sive magistratus, sive gens, mulcta sacra mulcator hic edicta.”

in agro Trojano; sed non necesse est Metrodorum inde fuisse oriundum, et potuit Amphipolita Metrodorus in Asia habitare. Præterea notandum verba Inscriptionis Aureliæ *Blucia* (ΒΛΟΥΚΙΑ valde suspectum est: forte Η ΛΟΥΚΙΑ); verba, inquam, *ζῶσα καὶ φρονῶσα* remedium præbere aptissime adhibendum inscriptioni in Museo Cantabrigiensi t. i. p. 554.

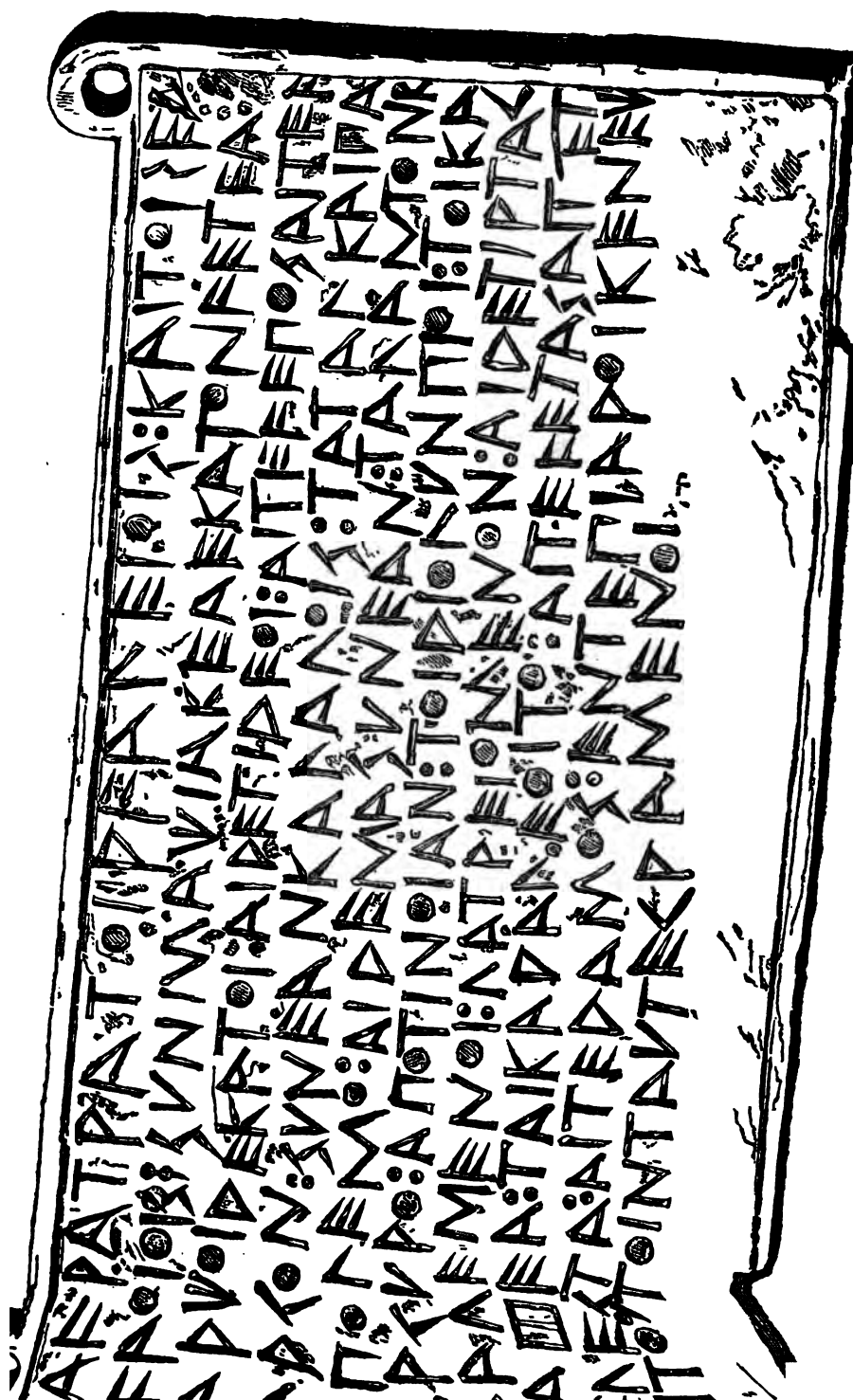
ΑΣΚΛΗΠΙΑΔΗΣ ΓΑΥΡΟ—

ΩΝ ΚΑΙ ΦΡΟΝΩΝ ΕΘΕ—κτλ.

Scribe ΩΩΝ ΚΑΙ Φ—

¹ Nuper vir doct. scripsit ad Knightii mentem, γραμένοι esse pro γεγραμμένοι, sed re, puto, parum attente perspecta, quippe quam obiter tantum ac velut in transcurso tangebatur: cf. Epist. Rochett. ad Aberd. p. 52.

² Et hanc sententiam Lennepio probavi.



ON THE
POLITE LITERATURE
OR
BELLES LETTRES OF HOLLAND.

AN account of the Polite Literature, or, as it is technically called, the *Belles Lettres*, of the Dutch, may perhaps be in the same degree interesting to the English reader, in which it is probably new to him. Very few Englishmen, it may be presumed, have given the Dutch credit for distinguishing themselves as much as other nations of Europe, by the productions of genius and taste which come under that denomination. They have not been in the habit of associating with the character of a Dutchman the ideas of wit, imagination, and sensibility. These qualities, it has generally been thought, are not to be met with in Holland. It will, however, appear from the statement which is to follow, that such a prejudice is unfounded. As to the intellectual capacity of the people of Holland, no doubt can be entertained. There is, perhaps, no country, in proportion to its population and extent of territory, which has produced more eminent men in science and learning. Let us but recollect the names of *Grotius*, *Noodt*, *Voet*, *Bynkershoek*, in the department of the law; *Boerhave*, *Gaubius*, *Albinus*, *Van Swieten*, in medicine and anatomy; *Huyghens*, *Leeuwenhoek*, 's *Gravesande*, *Muschenbroek*, *Ruysch*, *Swammerdam*, in mathematics, physics, and natural history; *Erasmus*, in divinity, and other branches of knowledge; those masters of classic lore, the *Vossii*, *Burmanni*, *Gronovii*, *Grævii*, *Hemsterhuis*, *Wesseling*, *Drakenborch*, *Valckenaer*, *Lennepe*, *Schultens*, *Alberti*; to whom may be added *Lipsius*, *Scaliger*, *D'Orrille*, *Ruhnkenius*, and *Wytttenbach*: for though these five men last named were not natives of Holland, yet they lived there, having adopted it for their country, and there rose to celebrity and fame. This will be a sufficient argument to prove that the country is not unpropitious to the cultivation of the mental faculties; and naturally lead to the inference, that there is no ground for supposing that elegant literature would not succeed, where graver learning and science have so remarkably prospered. Otherwise we must assume the ridiculous position, that the Dutch people are by nature formed in a particular manner, and only endowed with one kind of mental ability, fitting them for serious pursuits, but leaving them destitute where imagination is required to co-operate. If such an assertion be but slightly considered, the futility of it will soon become evident. There might, however, have been circumstances, quite distinct from a similar objection, which had a tendency to impede the progress of that species of literature which forms the subject of the present communication, so as to leave the Dutch, in *this particular*, behind the other nations of Europe. First, much

would depend on the state of cultivation, which their native language had received, and on the time when it began to be employed in the service of literature; for there was a period when the people of Europe made use of the Latin tongue for the purposes of science, to the neglect of their own. To this practice the Dutch perhaps adhered as long as any of their neighbours, and consequently prejudiced the interests of their native idiom. By degrees, however, it experienced that attention, without which it could not thrive, and was brought to a state of improvement, which rendered it fit for the productions of the Muses.

What the character of the Dutch language is, may be next enquired, as a preliminary to the present discussion. It is unquestionably a branch of the German tongue, and so nearly resembles that idiom, which is called Low German, that the one appears only a modification of the other. To those, who are acquainted with both, this is an evident truth; though the Dutch themselves would rather claim a greater share of originality for their dialect than that proposition allows. I have heard some literary men in Holland make such a pretension, by asserting, that though the Dutch must be referred to the Germanic tongues, yet it ought to be considered as a distinct branch of them, and, in a certain degree, as an original language. This opinion is more the result of national vanity, than of an impartial view of the subject, and of reasoning founded upon a knowledge of the respective languages. The Dutch language, as it now exists, has been very successfully cultivated. It is copious; and has the peculiar advantage, which distinguishes the German tongue, that it possesses the means of creating, out of its own elements, whatever terms may be required for the expression and representation of ideas. Thus it is exempted from the necessity of borrowing foreign words, which gives it a character of purity that cannot be regarded otherwise than as a very high commendation. In such a capability, the powers and resources of a language consist; and, in proportion as it is invested with that aptness, it is calculated for the operations of literature and science. The Greek language had that qualification; and we know from the works of genius it has produced, how such a prerogative ought to be appreciated. The German language is endowed with it to a remarkable degree; but it is only of late years that the attention of the Germans has been awakened to the importance of this attribute. The Dutch have been before them in developing and applying this principle; and in many instances the Germans have been indebted to them for improvements in phraseology. In its grammatical organization, the Dutch language resembles the German; but it is more simple and easy. To one particular we must advert, the position of words, depending, as it does in German, not on a vague and undefined perception of the ear, as is the case in the Greek, Latin, and other tongues, but on certain laws inherent in the language, which are not to be infringed at the will and option of the writer or speaker. The subject of the collocation of the words in the German language is curious and interesting to the linguist; and I have treated of it fully in my *German Grammar*.

to which I refer the reader,¹ who wishes to know something farther on the subject. I believe that I have been among the first, who ascertained these laws, and exhibited them in a system. They were always obeyed, and practised; but, though every German tacitly acknowledged and respected them, yet few were aware of their existence, or ever thought of classing them with the body of their grammatical rules. This will appear by examining the different grammatical works that have been published on that language.

The circumstance that the same arrangement of words is found in the Dutch idiom is very important, as it proves that it is an original and permanent quality of the German language, which is the mother tongue, and not an accidental form arbitrarily introduced into the latter. Indeed this may also be inferred from the prevalence of that peculiarity throughout the German nation, where the principles of the position of words are universally adhered to in the common intercourse of life, though some modification or deviation from the rules that are laid down may occasionally occur. It is not an oratorical artifice, or the contrivance of learned persons, but a practice that rests on the general consent of the people, and is as much identified with their habit of speaking and writing, as any other property of their language. An arrangement of words in speech, so precisely defined and settled by rules, and at the same time well calculated to promote the effect, which is always intended and to be desired, of stimulating, by the manner in which the words are made to follow one another, the attention of the hearer or the reader, and of giving to the sentences a certain symmetry, must be acknowledged as a great advantage. The ancients, I mean the Greeks and Romans, were sensible of the want of this requisite for the purposes of oratory; but they had not in their languages the means of supplying it. It would have supplied what they call *rhythm*, or *numerus oratorius*; which, although it was the object of laborious research, could never be reduced under any rule, nor be made available for general use.

It is not uncommon to hear foreigners say, that the Dutch is an ugly language. This observation, proceeding from persons who do not understand it, is naturally meant to apply to the sound, which, it is intimated, is of such a character as to affect the ear disagreeably. As there is no settled standard for the merits of sound, by which such an opinion might be regulated, we may expect that there will frequently be a fallacy in a similar declaration. But on the other hand, it is not to be denied that there exists a great difference in sounds; and that some are fitted to touch the ear pleasantly, while others tend to produce a contrary sensation. We must, therefore, allow any individual, though totally ignorant of the language he hears, to judge, as far as regards himself, whether it sounds agreeably or otherwise. Much too depends on habit; and it may be conceived, that what abso-

¹ A Grammar of the German Language, for the use of Englishmen. Part ii. Chap. 3.

lutely would be called harsh sounds, may, to those who are accustomed to them, be harmonious and delightful, especially if they have been used to associate with them particular ideas. Among the enlightened nations of Europe, who are not confined within themselves, but have interchanged their sentiments and feelings, in consequence of that intercourse which civilization and refinement, knowledge and literature, have produced, the question may rest on somewhat different ground. The notions of sound, as they are generally received, according to which the Italian language, for example, is held up as a standard of beauty, would not lead to a favorable conclusion in behalf of the Dutch. The vowels and diphthongs in this tongue, are, for the most part, broad and heavy, instead of being clear and sonorous; and the guttural breath assigned to the letters *g* and *ch*, which pervades the language, is not calculated to conciliate the ear of a foreigner unaccustomed to its sound. It would, for these reasons, be difficult to dispute with a stranger his assertion, that the Dutch is not a well-sounding language, when compared to others, to which he attributes the character of being harmonious and musical. But he must confine himself, when he says the Dutch is an ugly language, to that outward qualification alone; and not attempt to imply that its internal and essential properties, consisting in copiousness, aptitude, and force of signification and expression, are to be comprehended in his censure.

There is a difference in nations, as in individuals, as to their respective capacity and talents for the various branches of literature. That difference is, in many instances, more to be ascribed to practice and habit, than to natural fitness and ability. I am particularly inclined to think so with respect to nations. When any one nation excels in some branch of literary composition, it is in a great measure owing to the degree of attention with which that branch has been cultivated, to the frequency and multiplicity of the practice it has undergone, and the encouragement it has met with from the prevailing inclinations of the people.

It is to be observed in Dutch literature, that in the departments of Satire and Comedy the productions are extremely scanty. Those two kinds of compositions seem to be almost entirely neglected. From this circumstance, however, I should not infer that a Dutchman has naturally no talent for either. This would be a random and illogical conclusion; and would be confuted by placing a native of that country in a situation where there was scope and incitement for such an employment of literary ability. It may be said, that the people of Holland are of a grave, sedate, and quiet character, and not so fond of the amusement derived from wit and humor, from merriment and ridicule, as other nations that are of a more sprightly and susceptible disposition. If that be so, it is readily accounted for, why their writers, whose business it is to adapt themselves to the taste of those for whom they write, have not furnished any specimens of those compositions. When I speak of Comedy, I do not mean that which is merely opposed to Tragedy, by having a happy and cheerful conclusion, instead of an unfortunate and melancholy catastrophe; but I designate a play, of which mirth and gaiety, wit and humor, form prominent

features. In a similar manner it is to be explained, why the Dutch are not possessed of that species of popular poetry which is known by the name of *ballads*, and is much in vogue in other countries. The cause is, that the taste of the Dutch is not in favor of it, or that they are not accustomed to that kind of entertainment.

The names, which stand most distinguished in the polite literature of Holland, are HOOFT, VONDEL, and ANTONIDES, of former days, and BILDERDYK, of the present time. To these, Dutch literature owes its rise and progress, and that degree of perfection which it has attained. It encountered in its course an impediment which considerably retarded its advances: this was the practice, I may almost call it passion, of translating the literary productions of other nations, instead of aiming at original compositions. That taste for foreign literature in the Dutch, is supposed to date from the peace of Nimeguen, in the year 1678, when Holland, after having successfully ended its struggle for independence with France, being left to pursue the arts and occupations of peace, by degrees converted the acquaintance with the French nation, which had for a considerable time only turned on sentiments of hostility, into admiration of the talents and genius, by which, at that period, the French were distinguished. The works of French writers were much read, not only in the original language, but also in translations; and from the encouragement which these versions received, many individuals employed their literary leisure in the task of translating. It became the ordinary business of men of letters, who might have engaged their talents in the service of the native Muses, to look abroad, and snatch the flowers of a foreign clime, in order to transplant them on Dutch soil. It is palpable, that this practice must have been prejudicial to the development of original genius, and proved injurious to the interests of national literature. For there is a certain number of individuals in a nation who devote their time and abilities to the purposes of science and literature, and the number and value of their productions depend on the manner in which they employ their leisure. If they bestow it on translating the works of others, the consequence of this must naturally be a diminution of their own compositions. And so far the frequency of translation is to be considered as a disadvantage to the national literature. It must also have had an important influence on national taste, and on the style of the language, both which could not fail to receive a tincture from the foreign writers who were translated. In this sense also the originality of Dutch composition suffered an encroachment. Whether the language itself gained by this circumstance, or sustained a loss, may not be easy at first sight to determine. On the one hand, many foreign turns and peculiarities must have crept in; but, on the other hand, a certain ease and versatility may have been acquired, as the effects of the repeated efforts to render with aptness the expressions and the idioms of a foreign tongue. The purity of the language, with regard to words and phrases, has not been affected; but we find it copious and pliable, without any such admixture of extraneous terms, as, for a long time, disgraced the German nation. The French

writers had their day with the translators; after these, German and English literature attracted their attention: and even down to the present time, though original writing asserts its pre-eminence, there seems a great bias in the Dutch literati for the business of translation.

HOOFT and VONDEL are to be regarded as the patriarchs of the *Belles Lettres* in Holland. HOOFT was the first who cultivated the Dutch Muses. To him both poetry and prose are equally indebted. He bestowed great attention on the purity and refinement of his native tongue. In this respect much had been done even before Hooft, especially by the literary societies of Holland. It is objected, that the anxiety of purifying and refining the language was carried too far: but this extreme, if such it was, was capable of being modified, and reduced to reasonable bounds; and it afforded the materials for a language possessed of all those qualities which fit it for the purpose of literature. The origin of Dutch literature may be fixed about the beginning of the 17th century; for Hooft, (*Pieter Cornelisroon Hooft*,) whom we place at the head of it, was born (at Amsterdam) in the year 1581, and lived to 1647. He had formed himself on the model of the ancients, and also by the example of the literature of Italy, a country in which he resided in his youth. From Hooft it would be easy to bring down the history of Dutch literature to the present time; but this is not our purpose. We intend to give some information concerning the productions of that literature, and of its extent and character. To answer that end, it will, after those introductory observations, be proper to divide it into certain heads or classes, and enumerate the writers who have distinguished themselves under each.

Beginning with POETRY, as the literature of every nation does in its origin, we will specify the several branches in which it is concerned; not, however, preserving that order in which those branches may historically be supposed to have followed one another; but adopting an arbitrary series, merely to facilitate a survey of the whole. Let us begin with the simplest and plainest kinds of poetry.

I.—THE ÆSOPIC FABLE. In this department, not much originality is to be found. The fables of La Fontaine and Gellert exist in translations. *Schonck* (1729) has published fables and tales; but has scarcely done more than imitated La Fontaine. *The Park of Animals* ("*Warande des Dieren*") by *Vondel*, may be referred to this head; but it cannot be considered as a good specimen in this line of composition, as the next species of poetry, of this plain and simple description, may be regarded.

II.—TALES AND NARRATIVES, in verse. For those of a serious cast, we have the following writers: *Jacob Catts*, (1557—1660.) his style is easy and natural; *Jacob Bellamy*, (1757—1786,) a writer of great genius, rather sentimental in the fashion of the German school; *William Bilderdijk*, (1756, and now living,) a man of the highest talent, and eminent in every department of elegant literature. For light and humorous narrative, we have *Hubert Poot*, (the Burns

of the Dutch, 1689—1733); *Elizabeth Wolff* (or, according to her maiden name, *Eliz. Bekker*, 1738—1804); and again the illustrious *Bilderdyk*.

III.—ALLEGORICAL POETRY. In this branch of poetry we find some very respectable names: *Roemer Visscher* (who died 1620); *Zachary Heins* (1570—1640); *Peter Hooft* (1581—1647), whom we have called the patriarch of Dutch literature; *Vondel* (1585—1679), his great cotemporary; *Catts*, before mentioned; *Van der Vaen* (about 1640); *John de Brune* (1585—1658); *Joachim Oudaan* (1628—1692); *Smits* (1702—1752); *Henry Tollens*, of our times.

IV.—PASTORALS. In these the Dutch are not greatly distinguished. Their poets are: *Krul* (b. 1602); *Moonen* (1644—1711); *John Baptista Wellchens* (1685—1726); *De Haan* (1707—1748); *Tollens*; *Adrian Loosjes* (b. 1761); *M. G. Paape*.

V.—EPIGRAM. *Roemer Visscher*; *Spiegel* (b. 1549); *Fockenbroch* (1695); *Huygens* (b. 1596); *Hooft*; *Vondel*; *Wetsterbaan* (1599—1670); *Jeremy de Decker* (1610—1666); *John Six* (1610—1700); *John Voss* (b. about 1620), witty, but low; *Bruno* (b. about 1666); *Gerard Brandt* (1626—1685), may be looked upon as the best Dutch epigrammatist; *Adam Simons* published poems, containing epigrams, in 1805.

VI.—SONNET. *Hooft* introduced the Sonnet from Italy. The subsequent writers are: *Vondel*, who excelled in it; *Huygens*; *Mary Tesselschade Visscher*, and her sister *Anne Visscher*, (daughter of *Roemer Visscher*); *De Decker*; *Isaac van Nuyssenburch* (1738—1775); *Porjeere* (in his miscellaneous poetry, *Digtmengelingen*, 1791).

VII.—DESCRIPTIVE AND DIDACTIC POETRY. In both, the Dutch are eminent; they seem particularly to suit the calm and contemplative disposition of that people, who are not surpassed in this species of composition by any other nation. The first attempts, both in the descriptive and the didactic, are by *Peter Heyntz* (1537—1597); *Huygens* already excelled; he was followed by several others, such as *Herckmans* (praise of navigation, 1635); *Rsinier Analo* (1622—1669), wrote a poem on the plague of Naples; *Wetsterbaan*, descriptive; *John Antonides*, with the additional name *Van der Goes*, from his native place (1647—1684). He may be looked upon as the most distinguished in this department of poetry. His *Ystroom* (a descriptive poem in four books, of the river Y, on which Amsterdam is situated) is a classical production; besides this he wrote the *Peace of Breda*. The following names, in the descriptive, are to be added: *Caspar Brandt* (son of *Gerard Brandt*, 1685—1696); *Bruin* (1671—1733); *Smits* (1702—1752); *De Marre* (1696—1763); *Van der Pot* (1704—1783); *De Haas* (1708—1761); *Huyzinga Bakker* (1718—1801); *Trip* (1713—1783); *Simon van Winter* (1718—1795); *John Maquet* (1798); *Helmers* (a good poet).

of the present day); and the celebrated *Bilderdyk*. The foregoing were chiefly descriptive. The following are didactic, serious, and moral: *Anna Byns* (in the 16th century); *Coornhert* (1522—1590); *Spiegel* (1549—1612, mentioned before); *Hugo Grotius* (1583—1645); *Vondel*; *Catts* (mentioned before); *Huygens* (mentioned before); *Bruin* (see before); *Schim* (b. 1695); *Lucretia Wilhelmina van Merken*, after her marriage called *Van Winter*, (b. 1722; she married Simon van Winter, the poet, in the year 1768). This is the greatest Dutch poetess. We have to add to this class, *Kastelrjn* (1750—1793); *Rhynvis Feith* (b. 1753 or 1754, probably still living), a very distinguished poet, and eminent in this department.

VIII.—SATIRE. In this the Dutch are not great; it does not suit their taste and disposition. The names to be mentioned are: *Vondel*; *Jeremy de Decker*; and a poetess, *Juliana Cornelia de Lanoy* (1738—1782). We may subjoin to this division PARODY and TRAVESTY, in which *Fockenbrock* alone deserves to be named, having thus exhibited the *Æneid*. The attempts of *Schonck* at similar compositions are not worth much.

IX.—POETICAL EPISTLES. *Vondel* may be considered as the first who cultivated this mode of writing: for though there exists a letter of Hooft's, written from Italy, before his time, this is not sufficient to deprive the former of that merit. He was surpassed by *Poot*, who may be said to be classical in this composition. *Christiana Leonora de Neuville* (b. 1713), imitated the French writers, especially Voltaire. *Elizabeth Wolff* (maiden name, *Bekker*), also wrote in this department. *Jacob van Dyk* (b. 1745) is moreover to be mentioned.

X.—ELEGY. Here we have first the name of *Vondel*, who is the founder of this poetry in Holland. Some of his elegies are excellent. Much commendation is also due to *De Decker*. The other poets are: *Heemkerk* (about 1650); *Wellehens*, *Poot*, *Nieuwland* (1764—1794); *Adam Simons*, *Jacob van Dyk*.

XI.—HEROIDS. By this is to be understood that sort of poetry which is so called among the works of Ovid. *Hooft* imitated Ovid; *Vondel* gave to this composition a religious character, by applying it to the Saints. The two Dutch poetesses Mrs. *Van Winter* (maiden name, *Van Merken*), and *Elizabeth Wolff* (maiden name *Bekker*), have composed in this line: the *Andromache* of the latter may be reckoned among this class, and is perhaps the best production which that poetess has left. The poet *Nomsz* must be added to this division.

XII.—LYRIC POETRY. Taking this denomination in its most extensive sense, we must make several subdivisions, viz.

1. *Religious Poems and Hymns*. Here are to be named, *Daniel Heinsius* (1580—1655); *De Decker*; *Vollenhove* (1631—1708); *Poot*; *Boddaert* (1694—1760); *Oudaan*; *Trip*; and the *later ones*, who most excelled, *Feith*, *Van Alphen*, *Van de Kastelen*, *Van*

den Berg, Petronella Moens, Bilderdyk. Some of these compositions are intended to be used in churches; for example, some of *Feith's, Van Alphen's, Van den Berg's*. Those of *Kamphuizen* (1586—1626) are exclusively destined for that purpose.

2. *Lyric Poetry* strictly so called, or *the Ode*. Again *Vondel* stands foremost. The choruses in his tragedies are productions of the highest order in Lyric composition. *Oudaan*, the two *Van Harens* (brothers, especially the younger, called *Anno Zevier*), *De Lanoy* (a lady), *Kasteleyn, Nieuwland*, belong to this class. The ode has been cultivated, with eminent success, by the poets of the present age, particularly by *Feith*, and *Bilderdyk*; besides whom the following names are distinguished: *Helmers, Loots, Vereul*, (two, *Abraham* and *John Jacob*); *Petronella, Moens, Tollens, Immerzeel, Nieuwenhuizen, Adam Simons*.

3. *Songs, and light Erotic Poetry*. Though this kind of poetry might not be supposed to suit the temper of the Dutch, according to the phlegma imputed to them, yet there is hardly any which they have more happily cultivated. Their earliest poet, *Hooft*, possesses extraordinary merit in this composition. Several other names are to be subjoined to his, viz. *Reael, Joncktyts, Westerbaan, Sweers, Van Someren, Luiken, Dullaert, Brockhuizen*; and *Poot, Bellamy, and Tollens* may be said to have excelled.

4. *Ballads*, in the strict sense of the word, we do not find among the Dutch; yet there are what may be called *popular songs*, by *Agatha Decker* (a lady, b. 1741), and *Elizabeth Wolff*. These songs are of a higher character than the ballad: they do not descend to that humble level which the ballad seems to propose to itself.

5. *Romance* has not succeeded well in Holland, though the productions of *Feith* and *Bilderdyk*, in this style, are entitled to credit. *Rau* and *Bellamy* may also be named under this head.

XIII.—EPIC POETRY. In this field the Dutch Muse has afforded some estimable productions. They are of two kinds, those which have derived their subjects from sacred history, and those which are formed on other arguments. Of the first description are, *The Life of Abraham*, by *Hoogvliet*, in 12 books; *Versteeg's Moses*, in 12 books; *Van Dyk's* Deliverance of Israel from Egypt, in 6 books; *Steenwyk's* Gideon, in 6 cantos; *Lucretia Wilhelmina van Merken's* (afterwards *Mrs. Van Winter*) David, in 12 books. Of subjects not taken from the Bible, we have the following poems: *William III.*, by *Rotgans*; *Friso*, by *William van Haren*, in 10 books; a poem called *De Geuzen*, and turning upon the foundation of Dutch independence, by *Zevier van Haren*, in 24 cantos, (re-edited jointly by *Feith* and *Bilderdyk*, with an improved versification); *Steenwyk's* Claudius Civilis, in 16 cantos; *Van Merken's* (afterwards *Van Winter*) Germanicus, in 16 books; *William I. and Maurice of Nassau*, by *Nomisz*.

XIV.—HEROIC SONG, in the style of Addison's Campaign and Voltaire's *Bataille de Fontenoi*. In this we have the names of *Vondel*,

Antonides, Oudaan, Schermer, Van Alphen, Bellamy, Feith, Loots, Vereul, Tollens.

XV.—DRAMATIC POETRY. In one branch of it, Tragedy, the Dutch may be said to have been successful; but not so in Comedy, which appears to be less suited to the character and talents of the nation. Without entering into the history of the Dutch drama, we will enumerate the authors under those two heads, Tragedy and Comedy.

1. *Tragedy.* The great names in this division are, *Vondel, Feith, and Bilderdyk.* *Hooft* may be considered as the father of Tragedy, or of the Dutch drama in general; for he wrote both tragedies and comedies, and left four of the former and three of the latter. But *Vondel* unquestionably must be regarded as the greatest tragic poet. He composed in the ancient style, with choruses; but these compositions are master-pieces in their kind. They have been alluded to above, when we spoke of Lyric Poetry. *Vondel's* language is very fine. His best pieces are, *Gysbrecht van Amstel, Jephtha, and Lucifer.* To *Vondel's*, or the old school, belonged *John Voss, Gerard Brandt, Oudoan, Verhoek, Antonides van der Goes* (who is also simply called *Antonides*). After this the French period of the drama succeeded, during which the Dutch, with that propensity to copy their neighbours which is peculiar to them, exchanged their original compositions for imitations of the French stage. *Catharine Lescaille* (Amsterdam 1649—1711) and *Andrew Pels* set the example; forming their tragedies upon the models of Rotrou and Corneille: it was followed by *Mauritius, Boddaert, Feitama, Marre, Huydecoper, Zweerts, Pater, Hoef.* This imitation prevailed for some time; then it was abandoned, and the writers sought more for originality. This merit is first to be attributed to *Van Winter*, and his wife, formerly *Van Merken*: after them *Juliana Cornelia de Lanoy, Kasteleyn, Styl, Nomsz*, and in our days, *Feith, Tollens, Loosjes*, and *Bilderdyk*, successfully pursued that path.

2. *Comedy.* In this the Dutch have not done much: the productions scarcely deserve to be mentioned. *Langendyk* (1683—1756) is looked upon as the best comic author, and he is not great. The other names that occur, if we begin with the oldest, are *Breders* (1585—1608), *Hooft, Huygens, John Vos, Pluymmer, Hoef, Hartwert, Sels, Styl, Nomsz, Loosjes.* Genuine comedy is almost entirely supplanted, on the Dutch stage, by that mixed composition called, in a subordinate sense, the *Drama.* *Sels* and *Loosjes* may be adduced as principal writers in the latter.

PROSE.

As late as the 17th century there was scarcely a book written in Dutch prose. *Hooft* may be considered as its founder. He published in it letters and history. He studied to write the language with the utmost degree of purity, anxiously abstaining from every foreign word

and expression. This is not unfrequently objected to him as affectation; but I should be inclined to judge of it as a merit. For though that solicitude for purity may at first seem labored, yet there is nothing that will bring out the capacities of a language better, and more advance its cultivation and improvement. In his historical writings *Hooft* imitated the style of *Tacitus*. The next Dutch historian, *Brandt*, also contributed to the amelioration of the language. In the 18th century *Van Essen* published his *Dutch Spectator*, which was written with ease and simplicity. *Wagenaar* further improved historical composition, and *Styl* enriched and embellished it. *Elizabeth Wolff* and *Agatha Dehen* wrote admirably in their novels. In this manner Dutch prose attained a high degree of cultivation, and was rendered an expressive, easy, and comprehensive language. Its correctness and purity gave it a classical character. This progress towards perfection was interrupted, about the year 1780, by what may be termed the *sentimental period*. An affected style of writing, by which every turn of expression was to bear the stamp of sensibility, was imported from Germany, and eagerly imitated by Dutch authors. It proceeded from a false or perverted taste, and could not fail to be prejudicial to the language. Having prevailed for some time, its foibles and absurdities were perceived, and the return of a plain, natural, and classical mode of writing was desired. Such a reformation was happily effected, and it is to be hoped that no relapse into former errors will take place. The Dutch of the present day are aware of the importance of preserving their language uncontaminated from such corruptions. A professorship of Dutch literature is established at Leyden, which undoubtedly will prove one of the means of guarding the interests of the language. Among the best prose writers of our time, *Loosges* and *Stuart* stand prominent. We will now enter somewhat into a detail, and divide the prose authors into their several departments.

I.—EPISTOLARY WRITING. *Hooft* and *Wagenaar* are here the principal names.

II.—ESSAYS. We here can only name one author, viz. *Van Essen* (1684—1735), who wrote the *Dutch Spectator*, in 8 vols.

III.—ELOQUENCE. This species of composition is, in Holland, chiefly confined to the pulpit. We have, therefore, to consider,

1. *Sermons*, of which these are the most distinguished authors: *Brandt* (three brothers of that name, sons of *Gerard Brandt*); *Vollehove*, *Hulshoff*, *Kist*, *Teutem*, *Van der Roest*, *Martin Stuart*, *Henry van der Palm*.

2. *Funeral Orations* and *Panegyrics*. Writers of these are: *Hooft*, *Gerard Brandt*, *Zwier van Haren*, *De Bosch*, *Kantelaar*, *Van Swinden*, *Hulshoff*, *De Vos*, *L'Ange*, *Siegenbeck*.

IV.—HISTORY. On the wars of the Netherlands we have some early writers; *Bor*, *Van Meteren*, *Reyd*. *Hooft* (1581—1647) wrote the *History of Henry IV. of France*, and the misfortunes of the house

of Medicis: but his principal work is the History of the Netherlands (*Nederlandsche Historien*), consisting of nearly 30 vols. *Gerard Brandt's* works are: History of the Reformation in the Netherlands, in 4 vols. 4to.; and the trial of Oldenbarneveld, Hogerbeets, and Hugo Grotius. *Wagenaar* (1709—1779) published the History of his country (*Vaderlandsche Historie*), in 20 vols. 8vo. *Styl* (b. 1731) gave to his work the title of "Rise and Greatness of the United Netherlands," (*Opkomst en Bloei der Vereenigde Nederlanden*). Now follows *Martin Stuart* (probably still living), whose Roman History (*Romeinsche Geschiedenissen*) is a great work. It is not yet finished, though it already consists of about 30 octavo volumes. Among the historians of inferior note may be reckoned, *Kluit*, *Van Wyn*, *Muntinghe*, *Haafner*.

V.—BIOGRAPHY. As the Dutch have always been fond of this species of writing, so they have in it many, and some very interesting productions. We may place our old friend *Hooft* again at the head of this department, on account of his Henry IV. or the Great (*Henrik de Groote*), though this has already been noticed. Next are to be mentioned *Levens van Nederlandsche Mannen en Vrouwen* (Lives of Netherlandish Men and Women), published from the year 1774 to 1783, in 10 8vo. volumes. This work is very interesting. We come after this to some productions of *Gerard Brandt*, among which the *Life of de Ruiter* is to be particularly distinguished. He wrote, besides, the Lives of *Hooft* and *Vondel*; and his son *Caspar* had begun that of *Grotius*, but did not live to complete it: it was afterwards finished by *Cattenburch*. The Lives of several Dutch Poets were published by *Hoogstraaten*; and *La Rye's* Literary, Political, and Military History of Zeeland, (*Geletterd Zeeland*, 1734 and 1741, 2 vols. *Staat kundig en Heldhaftig Zeeland*, 1736,) appeared some years after. The Life of J. Wagenaar by *Huizinga Bakker*; the Life of St. Aldegonde, by *Prins*, and that of Feitama, by *Kruiff*, likewise the Lives of Dutch Poets and Poetesses (*Levens van Nederlandsche Dichters en Dichteressen*) begun jointly by *Prins* and *Kruiff*, but left unfinished, are to be added. *Styl*, the historian, wrote a biography of Punt, the actor; and *Nomsz* attempted to delineate the characters and actions of Charles V. and Philip II. There exists a Dictionary by *Kok*, which contains biographical notices of remarkable persons, but at the same time accounts of towns and villages in Holland. There remains lastly to be mentioned an author now living, *Jacobus Scheltema*, who, in his work called Political History of the Netherlands (*Staat kundig Nederland*, 2 vols. 8vo. 1806), has given a biographical sketch of several distinguished men: he has also made *Anne* and *Mary Tesselschade*, the daughters of *Roemer Visscher*, the subjects of his pen, (*Anna en Maria Tesselschade, de Dochters van Roemer Visscher*, 1808).

VI.—NOVELS. These are not unimportant productions in modern literature. The Dutch have not been so fertile in them as other na-

tions; yet they have furnished some good specimens. Two female friends, *Elizabeth Wolff* and *Agatha Dehen*, who jointly composed their works, take the lead; and I believe it is generally acknowledged, that their merit, in delineating private life, has not been surpassed. Their style is easy and unaffected. Their two best productions are *Sarah Burgerhart* and *William Levend*; besides *Letters of Abraham Blankaart* and the *Story of Cornelia Wildschut*, neither of them, it is thought, equal to the two former. Unfortunately, soon after their date, the sentimental period, to which we have before alluded, took place; to the influence of which no class of writings was so liable as the Novels. Accordingly there are some fine samples of sensitiveness and sensibility to be met with. *Rhynvis Feith*, a very eminent poet, chose to follow that path: his *Julia*, as well as his *Ferdinand* and *Constantia*, are composed in that state of mind. *Elizabeth Maria Post* wrote in the same spirit: we have by her two books, one called *The Country (Het Land)*, and the other *Reinhart, or Nature and Religion (Reinhart, of Natuur en Godsdienst)*. *Petronella Moens*, a distinguished poetess, retains in her novels, if so they can be called, (viz. *Waare liefde en belanglooze vriendschap*, True love and disinterested friendship, and *Myne vrye denkwijze over belangryhe ouder werpen*, My free manner of thinking on interesting subjects,) a great deal of poetical and high-flown diction. *Loonjes*, an author still living, has, by his *Moral Tales*, *Susannah Broukhorst* and *Maurice Lynslager*, as well as by his historical novels, viz. *Frank van Borselen*, *Charlotte van Bourbon*, *Hugo Grotius*, *Louisa de Coligny*, *John de Witt*, and his Roman tales of liberty and patriotism, considerably enriched this part of Dutch literature. *Van Hall's Sketch of the Life of the younger Pliny* may perhaps also be noticed in this place.

Thus some account has been given of the polite or elegant literature of Holland, which probably will have the effect of impressing many a person with a different notion respecting the genius of our neighbours the Dutch, from that which he before entertained. Such information is useful in divesting us of prejudices and self-conceit, which not unfrequently occupy the mind, if it is not occasionally tempted to range beyond its domestic limits. A similar account might be given of some other nations, of whose literature even the learned in England have not much thought; for instance, the Danes, Swedes, Hungarians, Poles, and Russians. The Dutch are a learned people, and extensively conversant in foreign languages. With German, French, and English literature, in particular, they are well acquainted. As an appendage to the *Belles Lettres*, the art of criticism may be considered; in which the Dutch, as may be presumed, are by no means deficient. As theorists and critics in the *Belles Lettres*, the names of *Francius*, *Huydecoper*, *Maquet*, *Van Alphen*, *De Bosch*, *Kasteleyn*, *Brender à Brandis*, *Feith*, and *Bilderdyk*, are to be cited. *Van Alphen* published, in 1770, a systematic work, called *Theory of Belles Lettres*, (*Theorie der schoon Kunsten en Wetens-*

echapen.) 4 vols. 8vo., which, though it is for the most part taken from a German work of Riedel's, is an important production for Holland. The other writers, just now mentioned, have handled the subject partially, in occasional observations and single treatises. In conclusion, I will add the titles of the Literary Journals and Reviews, which come out in Holland. The following four are monthly, and published at Amsterdam. I need hardly remark, that they are written in the Dutch language.

1. *Letteroefening*, that is, Literary Disquisitions.
2. *Vaderlandsch Magazyn*, Dutch Magazine.
3. *De Recensent ooh der Recensenten*, Review of Reviews.
4. *De Boekzaal*, The Library.

One weekly publication appears at Haarlem, under the title of *De Letterboocle*, that is, The Literary Messenger.

NOEHDEN.

ERROR OF MR. MATHIAS NOTICED.

" WHEN Gray writes,

' Iron sleet of arrowy shower
' Hurtles in the darkened air,'

he refers us to a passage in Milton's *Paradise Regained*, and to another in the *Julius Cæsar* of Shakspeare. It is, however, not without some surprise, that we find, in the same tragic Monodia, ' the arrows and their hurtling in the air,' united in one lofty passage.

Κύφελλα δ' ἰὼν τηλόθεν βοιζουμένων
' Τῶν κέρα στήσουσι: Κίμμερός θ' ὅπως,
Σκιδά καλύψει πέτραν, ἀμβλύων σέλας.

Lycophr. 1426.

κύφελλα, i. e. τὰ νέφη: v. Suid. in voce. Κίμμερος, i. e. ζόφος, ἀχλὺς. The word πέτραν, which means *the Sun*, is to be found only in Lycophron, and it is most probably a corruption, and an easy one, for κίτραν, which undoubtedly was an ancient term for that luminary; and the learned reader will recollect, that in a fragment of Euripides, cited by the Scholiast on the 97th line of the 7th Olympic Ode of Pindar, the Sun is styled, τὰν οὐρανοῦ μέσσην καὶ χθονὸς τεταμέναν αἰωρήμασι πέτραν ἀλύσει χρυσέαισι." Mr. Mathias's *Postscript to Gray's Works*, ii. 623.

The passage quoted by Mr. Mathias is not a fragment of Euripides, but occurs in *Orestes* v. 981.

VOL. XX.

CL. JI.

NO. XL.

X

Μόλοιμι τὰν οὐρανοῦ
 Μέσον χθονός τε τεταμέναν
 Λιπαρήρασι πίτταν
 Ἀλύσει χερσίοισι φερομένην
 Δίναισι βῶλον ἐξ Ὀλύμπου.

As to the passage of Lycophro, the opinions of the commentators have been collected by the Editors of the *New Greek The-saurus*, p. cccl., and Mr. Mathias's opinion is there quoted. See also the Index to the 1st and 2d Nos. of that Work, p. xx.

Thetford,
 Nov. 27th, 1819.

E. H. BARKER.

BIBLICAL CRITICISM.

Explanation of 1 Cor. xi. 10.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέ-
 λους. 1 Cor. xi. 10.

Sir,

Several articles have appeared in your Journal, respecting this verse, and two of them have been written by myself. See No. I. p. 100. (and compare No. III. p. 581.) II. p. 252. III. p. 604. IV. p. 800. VIII. p. 273. XI. p. 1. (compare Barker's *Class. Recr.* 472—8.) XII. p. 395. I send another interpretation, which I have recently seen in a very scarce work.

Thetford,

Your's respectfully,

Nov. 27th, 1819.

E. H. BARKER.

“D10. Sub initium Christianæ religionis non viros tantum, sed et feminas prophetasse, divini scriptores nos docent. Divus Paulus 1 Cor. 40. eas precantes et prophetantes jubet esse operto capite, secus quam viri debent. Erat hoc in mulieribus subjectionis quoddam signum, et modestiæ. Quare autem feminas viris subiectas esse oporteat, ignorare non possumus, cum constet, ut Apostolus scribit, non virum propter mulierem, sed mulierem propter virum esse beatam. Tum additur: Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους. I. e. ut vulgo vertitur: Ideo debet mulier potestatem habere supra caput, propter Angelos. Hæc Apostoli verba et mihi et multis aliis viden-

tur esse satis obscura. Velim, Antoni, ut de tuo lumine mihi lumen accendas; nam nihilominus tibi lucebit, cum mihi accenderis. ANT. A quovis potius quam a me tibi lumen expectes; ipse enim in tenebris versor, vel saltem non satis video. Tale mihi lumen est,

Qualia sublucent fugiente crepuscula Phœbo,

Aut ubi nox abiit, nec tamen orta dies.

DIO. Dic tamen, quidquid sit, quod vides. ANT. Erat olim, cum mihi valde placeret Nortoni Knatchbulli conjectura. Is putat Apostolum velle dicere, quod mulier debeat in capite suo, h. e. viro, qui mulieris caput est, potestatem agnoscere, idque propter legem ab Angelis Dei nomine latam. 'Potestatem,' inquit, 'debet agnoscere in viro per vel propter Angelos, i. e. per vel propter ipsum Deum, per vel propter legem creationis vel ordinationem Dei, qui in prima creatione per ministerium Angelorum in hoc ordine creavit illos, atque eo ipso tempore imposuit etiam per ministerium Angelorum mulieri hanc legem subjectionis, cujus meminit 1 Cor. xiv. 34.' Sed præterquam quod v. ἔχειν non ita sæpe pro *Agnoscere* sumitur, nimis longe petatum videtur per *Angelos* intelligere Legem Angelorum ministerio latam. Verum quidem est legem alibi datam dici per Angelos; sed cedo locum, quicumque potes, quo per Angelos lex intelligitur Angelorum ministerio data. DIO. Non possum. PAU. Neque ego. ANT. Neque alius, opinor, quisquam. Mihi videtur nobilissimi loci hic esse sensus: Non oportere, ut mulier in semet ipsa ullam potestatem habeat, possideatque; sed omnem potestatem habeat in viro, qui ipsius caput est. Sicut caput, quod mentis animi esse sedes putatur, potestatem habet in reliqua membra; ita quoque vir in mulierem: maxime autem maritus in uxorem, de quibus Paulus potissimum loquitur. Quidquid corporis membra possunt ac valent, istud omne habent a capite. Ita mulier omnem legitime agendi potestatem sitam habet in viro, qui eam regit. PAU. Verum est illud poetæ cujusdam Græci:

Γυναῖκί δ' ἀρχειν οὐ δίδωκαν ἡ φύσις,

Mulieri natura non dedit, ut imperet. ANT. Hoc est, quod Paulus dicit 1 ad Tim. ii. 12. Γυναῖκί δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδ' αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ, Mulieri non permitto docere, neque dominari in virum, sed esse in silentio. Videatur Gen. iii. 16. DIO. Hactenus non male. Sed quid istud est *Propter Angelos*? ANT. Audies. Mea sententia *Propter Angelos* idem est, quod *Propter exemplum Angelorum*. Intelligit autem D. Scriptor Bonos Angelos, qui nullam sibi potestatem arrogant, sed eam omnem sitam habent in ipso Deo, illorum nostrique omnium creatore. Quidquid agunt, agunt Dei nomine et jussu; sunt enim

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πνεύματα λειτουργικά, spiritus ministratorii, semper sua statione contenti. Potuisset Apostolus multas alias rationes addere, propter quas feminæ non debeant sibi propriam potestatem vindicare; sed putavit satis esse, si egregium bonorum Angelorum exemplum proponeret. Certe mulieres, quæ sua sorte et statione non contentæ vivunt, seque contra viros efferunt, similes sunt malis Angelis, τοὺς, ut D. Judas scribit v. 6., μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὁ Κύριος ὑπὸ ζόφον τετήρηκεν, Quos non servantes originem suam, sed derelinquentes proprium domicilium suum, Dominus vinculis æternis sub caligine reservavit ad judicium magni diei. Vides, Dionysi, quod mihi de Pauli loco videtur. Per me licet, ut alii eum aliter ac melius explicant."

Antonii Borremansii Dialogus Literarius de Poëtis et Prophetis, Amstelodami 1678. 12. p. 123.

On the Coincidence between the Belts of the Planet Jupiter and the Fabulous Bonds of Jupiter the Demiurgus.

THERE is a singular agreement between what is mythologically asserted of Jupiter, the Demiurgus of the universe, by ancient theologists, and what modern observations, through the telescope, have found to be true of the planet Jupiter, who being a mundane divinity, according to the theology of the Greeks, is a procession from, but not the same with, Jupiter the fabricator of the world. The remarkable agreement I allude to, and which has I believe been hitherto unnoticed by all modern writers, is this, that Jupiter the Demiurgus is said by ancient theologists, to have put his father Saturn in chains, and also to have surrounded himself with bonds; and that the moderns have found the body of the planet Jupiter to be surrounded by several substances resembling belts or bands, and likewise that there is the faint resemblance of a belt about the planet Saturn.* Now, of these mythological assertions, the former, that of Jupiter binding his father, is well known; but the latter, that of Jupiter binding himself, is certainly not generally known, and is only to be found in the following passage of Proclus on the *Timæus* of Plato, p. 204. παλιν οὖν ἐξ ἀρχῆς εἰπώμεν, ὅτι διττὰς οὐ δημιουργὸς ἔχων δυνάμεις, τὴν μὲν ταυτοποιῶν ὡς ἐν Παρμενίδῃ μεμαθη-

* See Bonnycastle's Introduction to Astronomy, p. 370.

καμεν, την δε ετεροποιον και διαιρει, και συνδει την ψυχη. και εστι τελικον μεν αιτιον τουτων, ινα γνηται η ψυχη μεση των αλων, ομοιως ηνωμενη και διηρημενη, δυο μεν οντων προς (lege προ) αυτης, των τε θεων, ως εναδων, και των οντων, ως ηνωμενων. δυο δε μετ' αυτην, των μεριζομενων [μετ' αλλων], και των παντη μεριστων. και ει βουλει, προ μεν εκεινων, του ενος οντος, μετα δε ταυτα της υλης. ποιητικα δε, το ταυτον και ετερον, τα της δημιουργικης ιδια ταξεως. παραδειγματα δε, αι τομαι του πατρός, και οι δεσμοι. και γαρ τεμνει πρωτως εκεινων, (lege εκεινος) και δεσμοι τοις αρρητοις δεσμοις. ταυτα και των θεολογων ανιστομενων, αποταν λεγωσι, τας τε κρονιας εκτομας και τους δεσμούς εις εαυτον λεγεται περιβαλλειν ο του παντος ποιητης. i. e. "Again therefore, from the beginning, we may say, that the Demiurgus having twofold powers, the one being effective of *sameness*, as we learn in the Parmenides, but the other of *difference*; he both divides and binds the soul. He is also the final cause of these, in order that the soul may become the middle of the whole of things, being similarly united and divided; two things existing prior to it, divine natures; as *unities*, and beings, as *things united*; and two also being posterior to it, viz. those which are divided in conjunction with others, and those which are in every respect partible; or if you are willing prior to the former, *the one itself*, but posterior to the latter, matter itself. But the efficient causes [of these divisions and bonds,] are *same* and *different*, which are the peculiarities of the demiurgic order, And the paradigmatic causes, are the sections and bonds of the father [Jupiter]. For he first cuts, and binds with ineffable bonds, *These things also are obscurely indicated by theologians, when they speak of the Saturnian sections and bonds, with which the maker of the universe is said to surround himself.*"

Proclus likewise in his treatise On the Theology of Plato (lib. v. cap. 5.) beautifully explains the meaning both of the bonds of Saturn, mentioned by Plato and the theologians, and those of Jupiter, as follows; previously observing that the Saturnian bonds, obscurely signify, the comprehension of the intelligible, and a union with it. For the intelligible is comprehended by intellect.

Ωσπερ ουν εξηρηται μεν του νου το νοητον, λεγεται δε αυτο περιλαμβανειν ο νους, ουτω δη και ο Ζευς δεσμειν τον πατερα λεγεται. και ταυτα περι εκεινων (lege εκεινον) αυτος συνδεων αυτον. και γαρ ο δεσμος περιληψις εστι των συνδεομενων. το δε αληθες ωδε εχει. νους μεν εστιν ο Κρονος παντελης νους δε και ο μεγαistos Ζευς. νους εκατερος ων, εστι δηπου και νοητον αυτος. πας γαρ νους εις αυτον επιστραπται, προς δε αυτον επιστρεφει, (lege επιστρεφω) προς εαυτον ενεργει. προς εαυτον δε ενεργων, και ου προς τα εξω, νοητον εστιν, αμα και νοερον. η μεν νοει, νοερον, η δε νοειται, και νοητον. ωστε και ο διος νους, εαυτω νους εστι, και αυτω νοητον. ωσαυτως δε και ο κρονιος νους, εαυτω νοητον εστι, και εαυτω νους. αλλ' ο μεν, μαλλον νους, ο δε μαλλον νοητος. ιδεσθαι γαρ, ο μεν, κατα την ακροτητα την

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νοερων, ο δε κατα τε περας. και ο μιν εφετος εστιν, ο δε εφιεμενον. και ο μιν, πληρουσιν, ο δε πληρουμενον. νου τοιουν οντος του Κρονου, και νοητου, νους και ο Ζευς δευτερον, και νοητον' αλλα το νοητον αυτου, νοερον εστι. το δε εκεινου νοερον, νοητον. Ομου δη ουν νοερος αν ο Ζευς, και νοητος, παυτον νοει, και περιλαμβανει, και συνδει το εν αυτω νοητον. τουτο δε εν αυτω συνδεων, αυτο το προ αυτου λεγεται νοητον συνδειν, και περιλαμβανειν πανταχοθεν. i. e. "As therefore the intelligible is indeed exempt from intellect, but intellect is said to comprehend it, thus also Jupiter is said to bind his father. *And in placing bonds about his father, he at the same time binds himself* [to him]. For a bound is the comprehension of the things that are bound. But the truth is as follows: Saturn is indeed an all-perfect intellect; and the mighty Jupiter is likewise an intellect. Each therefore being an intellect, each is also evidently an intelligible. For every intellect is converted to itself; but being converted to, it energizes towards itself. Energizing however towards itself, and not towards externals, it is intelligible and at the same time intellectual; being indeed intellectual so far as it intellectually perceives, but intelligible so far as it is intellectually perceived. Hence also the Jovian intellect, is to itself intellect, and to itself intelligible. And in a similar manner the Saturnian intellect, is to itself intelligible, and to itself intellect. But Jupiter indeed is in a greater degree intellect, and Saturn is in a greater degree intelligible. For the latter is established according to the intellectual summit, but the former according to the intellectual end.' And the one indeed is the object of desire, but the other desires. And the one fills, but the other is filled. Saturn, therefore, being intellect and intelligible, Jupiter also is, in the second place, intellect and intelligible. The intellectual however of Saturn is intelligible; but the intelligible of Jupiter is, intellectual. *Jupiter, therefore, being at the same time intellectual and intelligible, intellectually perceives and comprehends himself, and binds the intelligible which is in himself. But binding this in himself, he is said to bind the intelligible prior to himself, and to comprehend it on all sides.*"

This agreement between the arcane assertions of ancient theologians respecting the maker of the universe, and the discoveries of the moderns, about the planet that bears his name, is certainly admirable, when it is considered that these ancients were unacquainted with the telescope; but he who is an adept in their most sublime theology, will immediately infer that this agreement is the consequence of that theology being no less scientific than sublime.

Manor Place,
Walworth.

THOMAS TAYLOR.

¹ The intellectual triad consists of Saturn, Rhea and Jupiter.

OXFORD PRIZE ESSAY FOR 1819.

The Characteristic Differences of Greek and Latin Poetry.

Illius immensi miratur Græcia campos,
At minor est nobis, sed bene cultus ager.

FRAGM. VET.

ARGUMENT.

Certain grand differences to be expected—the causes of these stated with their respective tendencies—Direct proof of the existence of these differences from an examination of their works : lesser differences remarked by the way. Poetry, Grave and Light—Grave ; Epic, Tragic, Dithyrambic, Didactic—Light ; Comedy, Satire, Eclogue, Elegy, &c.—Result—Greeks to be studied as the great and original models—Latins, as teaching us to use and imitate them—Conclusion.

It is reasonable to suppose, and experience proves, that the mind of man and all its efforts usually take a color from contemporary circumstances. Thus having ascertained with accuracy the state of the times in which a writer has lived, we may look for certain leading characteristics in his works with something like the same confidence with which in Physics we should argue from cause to effect. Or, if indeed there be some of our hardier faculties, which exert themselves quite independently of every thing external ; the same freedom must not be expected in the productions of the imagination, which like the petals of a flower must vary with every vicissitude of season, though the branches of the oak may expand and flourish alike under every sky.

On a question then like the present, before we proceed to discuss it more directly, it will be worth while to go back a little into the state of things under which the Poets of Greece and Rome were severally placed ; for if ever such an influence as we have mentioned may be traced at all, we should be likely to find it where the parties were very differently and very peculiarly situated. At the time when the Grecian Poets arose, Poetry, with the exception of some distant Eastern nations, seems to have been universally neglected, if not unknown. They lived in an age when, though this fairy land was open before them, they had no guides to aid them in exploring it, but were left entirely to their own bold and sublime adventures. Cast however as they were upon their own resources, they were at the same time naturally gifted with endowments which rendered all assistance superfluous : they were solitary indeed from necessity, but their elevated minds

would have made that necessity their choice.' Owing to this state of the times their labors were unassisted, but they were not retarded by indifference or neglect on the part of their countrymen: on the contrary, they were stimulated to exertion by every honor which a generous people could pay. The successful cultivator of the fine arts was second only to the statesman or the warrior; and he who like Æschylus was to-day triumphant in the field, was to-morrow scarce less ambitious of the poetic garland at the games. Circumstanced then as the Greeks were, without models to imitate, with great talents of their own, and with every incitement to cultivate them, they might be expected to impress upon their writings a character of originality, which succeeding Poets could scarcely attain. For though to inferior minds this intellectual desertion would have been a barrier to all excellence; yet where there is a generous nature, solitude is not more useful to fix and consolidate the moral character, than to excite and unfold the genius.

In the persons for whom the Grecian Poets wrote, we view another striking peculiarity of their case, which must have had a great influence upon their works. They lived in a nation universally devoted to the fine arts, and would therefore expect readers of every class. In such a situation the only hope of success must have been to produce somewhat alike adapted to all; which, while it arrested the attention and delighted the taste of the highest orders of society, should be almost equally intelligible and interesting to the mechanic or the mariner. The result of this would necessarily be, to discard from their minds all undue attention to temporary caprice and refinement; to lead them to seek and fix upon those grand and universal principles of good writing, which solicit not admiration from a studied respect to some prevailing and fashionable taste, but claim it on the paramount title of natural and unchangeable excellence.²

¹ Pindar has nobly expressed their feelings upon this subject,

σοφὸς ὁ πολ-
λὰ εἰδὼς φύζ.
Μαθόντες δὲ, λάβροι
Παγγλωσσία, κόρακες αἶς,
Ἄκραντα γαυρούμεν,
Διὸς πρὸς ὄρυχα θεῖον. *Olymp. Od. 2.*

² Κάλλει μὲν γὰρ ἕκαστον εὐθὺς ἦν τότε ἀρχαῖον, ἀκμῇ δὲ μέχρι νῦν πρόσφατόν ἐστι καὶ νεουργόν· οὕτως ἐπανθεῖ τις καινότης ἀεὶ ἔθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ἔψην, ὥσπερ ἀειβαλὲς πνεῦμα καὶ ψυχὴν ἀγέρω καταμειγμένην τῶν ἔργων ἔχοντα.
PLUTARCH. This beautiful description of the public works of Pericles, may be applied with scarce less beauty to the poetry of his countrymen.

In both these respects the situation of the Latin Poets was widely different, and far less favorable both to the originality of their thoughts, and the vigorous simplicity of their expression. They wrote at a time when the happiest models of their art were already before them; and in a country where the great works of the Grecian masters were not only known, but, having been handed down with the consenting admiration of antiquity, were valued as just criterions of all succeeding excellence.¹

Among the Romans, too, a life of literary and elegant pursuits was never in very high estimation. Nothing can prove this more decidedly, than the very frequent occasion Cicero takes to apologize for such a course of life, which at Athens even in her busiest and happiest days would have ranked among the most useful and honorable.²

Most of the Roman poetry also was written either to express gratitude to a patron, or to court favor from a prince; or at all events, it was well understood, that the great body of readers would be of Patrician rank, and therefore it might reasonably be feared that the style would be in too close conformity with Patrician taste.

But notwithstanding these unfavorable circumstances, the Latin Poets enjoyed some great and peculiar advantages above the Greeks. The age of the earlier Grecian Poets was an age of comparatively moral darkness; and it is not without reason that Plato and Plutarch complain of this defect in Homer himself. Most of his brightest characters are tarnished by the darkest vices; and the hero, who on one occasion delights us with noble sentiments or brave exploits, is discovered in the sequel to be the victim of envy, resentment, or lust. It is true that these were more the errors of the times than of the Poet: but to whatever cause we ascribe it, from these errors the Roman Poets are free. And if their characters are generally less original and less sublime; it will be some compensation if we should find them such as we can contemplate with less ardent pleasure indeed, but more unmixed approbation.

It was long before the Poets flourished at Rome, that the great Critic of antiquity had collected from the writings of his countrymen those principles of taste, which no nation can possess without so much improvement to its Poetry, as to produce order where there would have been confusion, and unity instead of incoherence and digression. In their days, too, the

¹ Vos exemplaria Græca, &c.

² See Sallust also.

Critical Art was much cultivated, and well understood. But the possession of this single treatise of Aristotle, even in its imperfect state, gave the Latins such advantages in the important points of arrangement and general correctness, as would keep them clear of those errors in which the bolder and untaught genius of the Greeks was almost necessarily bewildered.

It would seem then antecedently probable, from the circumstances of their times, that either party would have merits and defects peculiar to themselves. In the Greeks we should expect all those excellencies and blemishes which great yet unaided talents among such a people could produce. On the other hand, the Latins would be more likely to distinguish their writings by acquired than by natural ability; and if not remarkable for such masterly strokes of genius, they would yet be superior in all those points which are affected by an improved state of education, manners, and taste. It remains for us to enquire whether these remarks, drawn from the nature of the case, are confirmed by direct proof from their writings; and in the course of this examination to strike out such other differences between the parties, as will occur by the way.

To descend into a critical investigation of the various kinds of Poetry in each language, or to construct such an argument as would depend much upon the citation of particular passages, would be beyond the present design. It will perhaps be sufficient therefore if, following that broad division made by Aristotle of the Poets into the grave and the light, we bring together those more general differences, which as they may be shown without a lengthened induction, are also more truly and strictly characteristic.

In Epic Poetry and in all its highest excellencies, invention on the part of the Greeks is most conspicuous and triumphant. There have indeed been certain traditions, by which even Homer himself has been accused of plagiarism; but as they seem to have been mere assertions, of unknown origin, against probability, and in opposition to the best ancient authorities; so few but the lowest critics have believed or attended to them. Virgil, on the contrary, has borrowed so unsparingly from the Grecian remains which we have, and there is reason to believe so much from other works which since his time have been lost, that we may fairly infer his object to have been not so much to invent, as to select and compose skilfully, and to express happily: to bestow, in short, as much perfection as possible, by whatever means, upon the *Æneid* itself, rather than to pro-

duce a specimen of what his own unassisted powers of invention could effect.

In the Fable there is such a combination from the Iliad and the Odyssey, so much from the Troades of Euripides, and probably so much more from a poem often mentioned by the ancients, the Lesser Iliad, that but little credit of invention can be due to Virgil for the matter of his poem. But in the arrangement of its parts, and in a just yet unshackled attention to the best rules of the critics, he is perhaps unequalled. The action is perfect; the probable and miraculous are most judiciously blended; and his episodes and digressions have a beautiful coherence with his main subject. It is not contended however that this order and propriety is the virtue of all the Latin Poets, or of any to a great degree but Virgil: the sententious digressions of Lucan in particular are often most unnatural and extravagant.

In the delineation of character, probably no one ever approached the excellence of Homer: his variety is almost endless, a variety too not produced from the same traits under different combinations; but every deity and every hero is of a cast peculiar to himself throughout. Unquestionably from this cause his characters are generally very imperfect; often indeed made up of only one or two virtues, but these strongly marked and prominent. This is in unison with the morality of the age, and produces a portrait at least decided and definite, and if not such as with our clearer views we can approve, yet such as we cannot but admire. Virgil has drawn Æneas with infinitely more virtues and fewer vices than Homer has represented either in Hector or Achilles: he is affectionate, just, and devout; they often negligent of the most sacred duties, yet upon the whole they appear to us perhaps characters possessed of finer qualities, and certainly hold our attention with a deeper interest. And the reason is plain: the Æneas of Virgil combines almost every excellent quality which Homer has been content to ascribe to his heroes separately; and by this elaborate production he has departed from nature, and destroyed character altogether. He has introduced more of the philosopher than will well consist with the ancient warrior; and he has represented to the Romans their venerable founder scarce less refined in sentiment, and correct in conduct, than courtly flattery attributed to the ruling emperor. It is but seldom that Virgil introduces a character of his own, and whenever he has done so, he appears to have failed. Of the companions of Æneas, we only know in the general that they were brave and worthy men. Camilla is an original,

which however some ancient and a few modern critics may have admired, was as unnatural in the age of Troy as it is now, and is therefore a violation of good taste:

In this province of Poetry the talent of Lucan was so far above the lot of his countrymen, that perhaps nothing but an early death has prevented him from rivalling the happiest efforts of the Greeks. In his characters there is much of that distinctness so admirable in Homer; and at the same time he has ennobled them by a loftiness of thought, which without impairing the bold features of the hero elevates him into the most dignified example of moral greatness. It is only to be regretted, that he has adopted the less poetical and less interesting method of exhibiting characters by formal description, instead of permitting his personages, like those of Homer and Virgil, to speak for themselves.

The sentiments of Homer's heroes partake of the same faults which we have observed in the characters themselves. The opinions of the age forbid that he should draw men more perfect, and therefore their thoughts naturally partake of the same imperfection. But in the great excellence of sublimity, no poet has ever approached him, except perhaps our own countryman Milton. Virgil indeed is often grand, but his merit consists chiefly in the propriety of his sentiments; and he had certainly a juster sense of the uniform dignity of the Epic poem, than almost any Bard either of ancient or modern times.

There is nothing in which the minor Epic Poets among the Latins have failed so much as in the sentiments which they ascribe to their heroes, and their manner of expressing them. Ovid is often puerile; Lucan is continually laboring after turns of epigram; and both Claudian and Statius mistake bombast for sublimity, and declamation for poetry.

If it may seem from what has been said, that too much has been deducted from the fame of the great Bard of Latium; it should be remembered, that the censure extends not beyond his talent for invention, and his skill in the delineation of character. The *Æneid* of Virgil is indeed an assemblage of beauties, in which, as in a well-cultivated garden, though we find not the rich but wild luxuriance of a natural growth, we are delighted with a choice selection of the flowers of various regions, unincumbered with weeds, and grouped with the most tasteful elegance.

But however the Latins have failed in some of the primary virtues of Poetry; in the work of description they have even excelled their Grecian masters. In this subordinate yet beau-

tiful office of the Poet, in presenting a lively picture to his readers, and in so combining the outlines of external objects as to convey a vivid idea without a tedious detail, no writer of first rate talents, except Virgil, has been preeminent. Indeed the lesser Poets in this branch of their art have been most successful. Even Homer himself, exquisite as particular features in his descriptions are, is not often happy in the combination of a whole. Probably he was so intent upon rousing the loftier parts of the imagination, so interested in the affections and passions, as to feel comparative contempt for a work which required more judgment than genius, more observation than fancy.

For Tragedy, the Romans appear to have had no great talent; of the little they produced scarce any thing was original, and even in their translations they were not often successful. Those pieces which remain under the name of Seneca are confessedly mere imitations, and, except for the merit of a few insulated passages, are deservedly but little esteemed. The *Medea* of Ovid, and the *Thyestes* of Varius, are unhappily lost; they appear to have been the only valuable productions of the Romans in this department. But Poetry was introduced into Rome too late; the manners of the people were too frivolous, their feelings too much vitiated, to delight in those great ends which alone can make Tragedy interesting; and it was accordingly soon superseded by the more congenial representations of Comedy.

The Greek Tragedians, who lived in a later and more improved state of society, have escaped for the most part those errors which are visible in Homer and all the earlier Poets. In arrangement, for instance, nothing can equal the masterly skill in the *Œdipus* of Sophocles, which Aristotle continually proposes as a model of consummate perfection. The emotions of terror and pity are so strongly excited and so variously interchanged, suspense is maintained with so much probability, the plot is unravelled so skilfully, and every event tends so directly to the catastrophe, that it must ever be considered as a specimen of a happily selected subject, conducted with the most perfect art.

Æschylus and *Euripides* have been less successful in the virtue of arrangement; and generally in this respect, show a degree of negligence, only compensated by the pathetic simplicity of the one, and the bold magnificence of the other.

¹ *Serus enim Græcis admovit acumina chartis, &c.*

In Descriptive Poetry this class of the Greek Poets have sometimes gone near to perfection: in the death of Antigone there is a degree of graphic skill, which proves that Sophocles, if he had observed, could easily have corrected this defect in the writings of his countrymen.

But nothing is more admirable in him than the delicate propriety with which he insinuates his moral.¹ While Euripides at least among the Greeks, and not a few among the Latin Poets, too officiously obtrude their sentiments; Sophocles conveys his instruction more elegantly, and not less pointedly, by the course and close of events: by this means the moral inference is drawn, and the mind of the reader feels additional delight, and receives a deeper impression from having thought for itself.

In Dithyrambic Poetry every one has distinguished between the majesty of Pindar and the grace of Horace; but probably all have not sufficiently inquired into the cause of this difference.

The odes of the Theban Bard were sung at the greatest and most solemn festivals; and at these it was his object to fire his countrymen with the love of glory and of virtue. This was in reality his primary object; and rather by way of introduction to this it was his office to undertake the eulogy of some conqueror of the day, and thence to strike off into the praises of his country's gods and heroes. A serious purpose like this, not only accounts for the grand and often religious turn of his poetry; but goes far also towards vindicating him from that charge of excessive digression which modern critics have too unsparingly cast upon this venerable prince of Lyric Song.

The days of Horace were days of refinement; the heroic character, the spirit of Grecian chivalry, was gone; and the Bard, who of old was bred in camps, whose darling song was valor, and who himself ranked high amongst the noble and the brave, had lost all the magnificence of his character, and the source of his inspiration.

The Ode of Pindar was a national lesson of piety, wisdom, and generosity; that of Horace was written with no higher view than the entertainment of a friend, or the solace of his hours of ease. Horace was an ornament of private life; Pindar was a public good to the state.

But whatever praise is due to him who gives an additional

¹ Sententias interponi raro convenit, ut rei actores non vivendi præceptores esse videamur. *C. ad Heren.* l. 4. *Arist. Poet.* c. 42.

interest to domestic scenes, and teaches us to find delight in subjects of daily occurrence; that praise, and surely none can be greater, is justly claimed by Horace. Few writers have borrowed so much from their model, and yet been so nearly original. Horace knew that the faults of the Grecian arose probably from the occasional indulgence of too wild and exuberant an imagination: while, therefore, he has often approached him nearly in the sublimity of his thoughts and diction, he has always surpassed him in elegance and correctness.

Didactic Poetry was that in which the Latin genius was best formed to excel. The Greeks, indeed, had gone before them in this, but with so little comparative success, that when we contrast their happiest efforts with the *Georgics* of Virgil, or the splendid poetry of Lucretius, their merit is scarcely more than that of the rustic who discovers the mine; it is the Latins alone who have wrought the golden ore into works of finished elegance and beautiful perfection.

Before we leave this part of our subject it ought not to be overlooked, that one great cause of the general superiority of the Greeks over the Latins in most of the graver species of Poetry consisted in the accidental advantage of a language beyond all others harmonious and ductile; a language accommodated alike to the refined distinctions and close reasonings of the philosopher, the animated relations of the historian, the forcible appeals of the orator, or the rich and grand conceptions of the poet. That this advantage was accidental is clear, because some of their finest compositions, both in melody and force, were written before the grammarians and critics had delivered or invented the rules of art. The Greeks, however, did not owe all the merit of their language to chance; for doubtless the vigor of their expression was greatly assisted by the originality of their thoughts. With them the ideas were vivid and fresh upon their minds; and carried onward with real and unaffected enthusiasm, they proposed to themselves nothing but a simple and bold description of the beauties that won, and the splendors that elevated, their own imaginations. But to whatever cause we ascribe it, no one can help feeling that the Grecian is the bard of nature; who, raised equally above the love of fame or the censures of criticism, neither dreaded the one, nor sighed for the other, in comparison with the zeal and responsibility he felt of doing justice to his own ideas. The style and language of the Latins are by no means without their recommendations; but theirs is the beauty of correctness and propriety, not of simplicity and nature;

beauty, which if not left as by the Greeks to please by its freedom from the dress of art, yet claims that next best merit, where every ornament is selected with taste, and put on with gracefulness.

Most of the lighter kinds of Poetry for a long time were neglected among the Greeks, and of the little they produced this way our remains are small. So long as the people were delighted with the high strains of the Epic, the Tragic, and the Lyric bard, the progress of Comedy must have been very slow. Aristotle¹ seems to hint also at another cause, why it was less cultivated, when he tells us the magistrate was late in appointing Comedy a public performance; as if the well-administered states of old time were suspicious of this species of Poetry, and at last rather tolerated than patronized it. The lax sentiments soon introduced by Aristophanes fully justified their caution; especially as he recommended himself by a charm of language, and a pointedness in his wit, most insinuating and delightful. His fables, however, are generally too little studied, his fictions often quite extravagant, and his ridicule too gross, and openly abusive.

Here, as in most of their poetry, the Latins are defective in originality, many of their Comedies being nothing but free translations from the Greek. Plautus is too much infected with the faults of Aristophanes, though it must be owned his wit is more honestly employed, and his plots more natural.

Terence we know was a copyist, yet he has the manner of an original genius. He was the first who introduced the double plot, as in the case of the *Andria*, which however it may violate the rules of art, gives great spirit and life to his representations. His language is sometimes defective in vigor, but is peculiarly correct and sweet; and in the preservation of natural character, and in a happy delineation of common life, he is inimitable. Aristophanes amuses us by witty incidents and sayings; Terence, by a vein of humor easy and not overstrained, pervading a whole character: the mirth of Aristophanes is generally unprincipled and coarse; that of Terence always liberal and refined: Terence writes with a neglect of all morality; Aristophanes with a profligate contempt of it.

Of Satire properly so called, and as distinguished from the Satiric Drama, the Greeks appear to have been ignorant, and the invention probably originated with the Latins. Horace alone seems to have understood its right use and end. He

¹ χορὴν κομῳδῶν ὅψε ποτε δ' ἔρχων ἔδωκεν. Πλούτ. xi.

well knew that there were vices and follies more curable by elegant raillery than serious discourse. These he has exposed with so much good temper and wit, as to ridicule the absurdities, without irritating those who were guilty of them; his object is plainly rather to correct than to wound. Juvenal, notwithstanding his occasional sublime morality, abounds too much with declamatory indignation, and shows too little of that humorous yet keen-edged satire which is likely to reform.

The Eclogue, the Elegy, and some smaller branches of Poetry, are the only remaining points of comparison; and even in these we shall find strong characteristic differences, and much resembling those which we have traced out in the more serious compositions. As Theocritus lived before Virgil, and possessed a truly Grecian genius, he has left him but little room for originality. The sweetness of his language, also, and the simplicity of his thoughts, infuse a beauty into his pastorals, which Virgil from a less studious attention to the real life of shepherds has entirely lost. The Eclogues of the Roman Poet in themselves are most elegant and finished productions; but it has fairly been doubted, whether they would not have been more admirable under a different name, and perhaps in a somewhat different shape. But in all these simpler branches of Poetry the Latins were defective from a want of simplicity in their lives. They lived too much in the world, they were too conversant with courts, and too fond of refined dissipation, to have much of that pure and genuine inspiration which attends not except upon the admirers of nature, the votaries of retirement, and the sons of peace. Such were the writers of these beautiful appendages of Grecian poesy; in which there is simplicity and strength of feeling without affectation of sentiment, and a natural picture of happy rural life, by men who really enjoyed and preferred it.

It would have been better, probably, if these Latin Poets had not attempted to cast themselves back into an age to which they did not belong, and had accommodated their Poetry more to the subjects of their own times. It is by this means alone that these smaller pieces become most interesting: and that absurd mixture of modern sentiments and primeval scenes is effectually avoided.

Catullus alone, among all the writers of this class, has had the good sense to keep close to nature, and his Grecian predecessors. He has dressed some of the simplest and happiest thoughts, in the softest and most beautiful expressions; while Martial and the rest, for the most part, expend their chief

efforts, and place their highest excellence, on the point of a word or the turn of a sentence.

Such are some of the principal merits and defects in the Poets of these two great nations. Upon the whole then we may conclude, that in originality of conception, as it appears in the fable, the characters, and the sentiments, in a bold felicity of expression, in a just neglect of artificial refinement, and a genuine adherence to nature, the Greeks have an unrivalled claim to our fullest approbation. At the same time it must be allowed, that in correctness of taste, in propriety of thought, in a strict perception and observance of the rules of good writing, and above all, in a peculiar talent for descriptive Poetry, they have generally been outdone by the Latins.

To the Greeks, indeed, we must ever resort as the standard models of all the grand excellencies of Poetry; yet as correctors of their oversights, and as guides to teach us the right use and application of these models, we can recur no where so well as to the critical discernment displayed in the successful imitations of the Latins. Let the native genius and spirit of the Greeks remain undisputed: it is still however no small merit in the Latins, that they possessed judgment to appreciate it, candor to acknowledge it, and talent to employ and not seldom improve it.

It is impossible to close considerations like these without congratulating ourselves on the advantages we enjoy in the possession of two such different yet admirable guides; or without admiring that wise and judicious proportion of attention, which in the system of a classical education is bestowed upon each. Seeking as we do our higher inspiration from the Greeks, yet correcting their exuberances in the chaster and severer school of Latin Poetry, we are adopting the most effectual method (a method sustained by the example and by the eminent success of Milton) to combine in the productions of our own country, the bold genius of the one nation attempered with the strict judgment of the other; and to establish for ever that high rank in the civilised world for talent and taste, which we have long maintained for power and virtue.

*Oriel College,
June 23, 1819.*

SAMUEL RICKARDS, A. B.

CLASSICAL CRITICISM.

ON A PASSAGE IN THE FIRST BOOK OF THE GEORGICS OF VIRGIL.

I HAVE translated the first book of the Georgics of Virgil into blank verse, and added copious notes, chiefly taken from more ancient writers, to whom Virgil might have been supposed to allude; which together have now amounted to upwards of 400 4to. manuscript pages. My motive for undertaking the task was partly for my own amusement, and partly for explaining to some agricultural friends my conception of various passages, which the commentators, being mere scholars, and not conversant in the pursuits of husbandry, had, in my opinion, misrepresented; and of which the English translators had given such free, and such diffuse interpretations, as were incompatible with the preciseness of a didactic poem.

In pursuance of my plan of investigating the relative meaning of every identical word of any consequence, I have discovered, under the article *spatium* in the concluding lines of the first Georgic, a more plausible solution of the Ænigma of Damoetas recited in the third Eclogue, than had been given to it by any former exposition; and by which the Ænigma itself was demonstrated to be much more simple, elegant, and appropriate in all its well-adapted allusions.

The Ænigma is couched in the following terms:

*Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cæli spatium non amplius ulnas.*

As my performance is not yet sufficiently correct to be consigned to the press, I thought a new explication of the long-concealed Ænigma, might gratify the readers of the *Classical Journal*.

But to comprehend the whole bearing of the Ænigma, it will be necessary to give a cursory transcript of my notes on these three concluding lines:

*Ut cum carceribus sese effudere quadrigæ
Addunt in spatia; et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.*

The lines are concise, beautiful, and expressive; and the more forcible by not being clogged with epithet: it would be more difficult to exhibit them with adequate justice in an English metrical version. My own translation, giving the requisite consequence to each efficient word, is as follows:

"As when high-mettl'd steeds yok'd four abreast
 Burst from the bars, and scour the measur'd course;
 And with increasing speed, their speed increase:
 Vain are the checking efforts of the guide,
 On flies the car, nor heeds the curbing rein."

The Poet concludes this first part of his work by an illustration (for Servius will not allow it to be a simile) of unrestrained war by a chariot race: war, he says, when once it is commenced, is no more to be confined within bounds, than spirited horses in a chariot race; which, if they become ungovernable, run off the course, and it cannot be ascertained what direction they will take, nor when their career will be stopped.

The "quadrigæ" were chariots drawn by four horses yoked in double pairs, or four abreast; in modern times they would be called four-in-hand chariots.

By "auriga" is supposed to be meant Octavius Cæsar himself; who, although of a peaceable disposition, could not at the commencement of his imperial power restrain the fury of war.

"Retinacula" refers to the guiding reins, and "habenas" to the curbing bridles. The force of "audit" is "to hear so as to obey."

But the purport of this paper is to examine the phrase *addunt in spatia*; and particularly as the word *spatium* is applied in the Enigma of Damocetas.

The phrase *addunt in spatia* has not been well explained either by commentators or grammarians. The note of Servius, as a commentator, is: "*addunt in spatia*, id est, currendo plus eorum cursus augetur." And Ainsworth, as a grammarian, interprets "*addere in spatia*," to "gallop faster:" each leaving out the peculiar signification attached to *in spatia*. The term *addunt* signifies, the horses add something in a certain degree to what they had before, and that is "speed." And the undefined and overlooked *in spatia*, means, "upon the measured space" of the race course.

The *stadium* (or δρόμος) I consider as the stage on which the performances were exhibited, whether on land or water: and the *spatium* to be the measured distance between the barrier (*carcer*) and the goal (*meta*): one certain distance being allowed to the competitors in the foot race, and another, in the horse, chariot, or boat race. The great competition in the chariot race was to get the first to the goal; and great skill and adroitness was requisite to prevent the chariots from clashing with each other, or encountering the goal itself, at each turn or return. Thus Horace:

metaque fervidis
Evitata rotis. Lib. i. Ode 1.

At the funeral games instituted by Achilles in honor of Patroclus, Nestor is introduced as advising his son Archilochus, one of the competitors in the chariot race, to keep as near the goal as possible in turning round it; checking the horse on the left, and giving the reins to the horse on the right; since the gaining the prize often depended as much on the skill of the charioteer, as on the fleetness of the horses, (and those of Nestor are represented as none of the swiftest,) or light construction of the chariot.

Thus Homer, Il. xxiii. vs. 319 :

Ἄλλ' ὃς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθώς,

Ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,

Ἴπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει.

Sed qui equis et curribus suis fretus (est)

Imprudenter late flectit huc et illuc ;

Equique vagantur per stadium neque (eos) continet.

And some of the spectators having lost sight of the chariots, supposed they had run off the course :

Αἱ δ' (ἵπποι) ἐξηρώησαν ἐπεὶ μένος ἔλλαβε θυμόν. Il. xxiii. vs. 468.

Ipsæque (equæ) extra viam cucurrerunt postquam furor occupavit animam.

If the horses became ungovernable, they were apt, when in full speed, according to the racing phrase, to bolt at the turn of the "meta," and run off the course between the "termata," or bounding stones; and the director of course lost his controul: nor, to apply the illustration, is war to be restrained or confined within prescribed limits.

The word *spatium* is also metaphorically used to signify a certain limitation of space, where, in the fourth Georgic, the Poet, describing the scientific practice of the old Corycian in his garden, refrains from expatiating too largely on the interesting topic, because he was confined by the subject of his poem within determinate bounds, which it would be injudicious to transgress. G. iv. vs. 147.

Verum hæc ipse equidem "spatiis" exclusus iniquis

Prætereo, atque aliis post me memoranda relinquo.

The term also occurs in the sense of a measured space in the third Eclogue, vs. 106.

Dic quibus in terris, et eris mihi magnus Apollo,

Tres pateat cæli "spatium" non amplius ulnas.

And the consideration of it in this place has led the translator, without any premeditated design, to attempt a new solution of the *Ænigma* contained in the foregoing lines. The reader will himself perceive that the dignity of the *Georgics* will not be compromised by this endeavour, since the elucidation of the term in the *Ænigma* will help to determine its meaning in the chariot race. The note of Ruæus is, "*Ænigma difficile in quo Virgilium crucem fixisse grammaticis refert Servius ex Asconio, qui hoc ipsum e Virgilio audisse se professus est.*" And he quotes no less than eight different interpretations, neither of which appears to have the least available reference to the subject under review.

It will in the first place be necessary to attach a precise meaning to *ulna*, as connected with *spatium*. This word occurs only in one other place in Virgil's works, where he describes the Scythian winter,

*Sed jacet aggeribus niveis in formis, et alto
Terra gelu late, septemque assurgit in ulnas,*

when he says the snow lay in heaps "seven ells" in depth: this some interpret seven cubits; others seven times the length of a man's arm; and others the length of the extended arms: from this discordancy, therefore, its measurement cannot satisfactorily be determined by a reference to commentators; nor from its Greek derivation *ὠλήνη*, which is indifferently rendered by *cubitus* and *ulna*: but Virgil himself has more precisely defined the "cubitus," in the description of the death of Dido, *Æn.* iv. vs. 690.

Ter sese attollens, cubitoque innixa levavit;

where the cubit certainly means the part of the arm from the elbow to the extremity of the fingers: the fore-part of the arm being thus assigned to the "cubit," (*cubitus*), it is fair to presume the whole arm means "an ell" (*ulna*). The *πῆχυς* of Homer seems to be usually rendered by "cubitus," and *ὠλήνη* by "ulna:" thus the latter is applied to the whole arm in *λευκώλενος Ἥρη*, (translated by Clarke "candidas ulnas habens Juno"): *Ἐλένη λευκώλενος*, &c. Virgil in the eighth *Æneid*, vs. 387, where he represents Venus as embracing Vulcan, exemplifies the Greek epithet by "*nivæ lacertæ*."

*Dixerat, et "niveis" hinc atque hinc Diva "lacertis"
Cunctantem amplexu molli fovet.*

Having thus determined the use of *ulna* by the authority of Virgil himself, as signifying "an ell," or the length of a man's arm, the next point is to consider in what way it applies to

the *Ænigma*. When the arms of a well-proportioned man are extended from the extremity of one middle finger to the extremity of the other, the whole expanse of his breadth is exactly equal to his height; and each arm is taken to be one-third of the measure, and the breast the remaining third: the height of a man therefore consists of "three ells," or three times the length of his arm.

And now to consider the scope of the whole reasoning. The verses containing the *Ænigma* may be translated thus: "Say on what spot of the earth, and thou shalt be esteemed the prince of prophets, a certain determinate measured space under the canopy of heaven distinctly appears extended in length of the exact dimensions of three ells?"

The answer is; This measured space is that on which is visibly and correctly described,

"The figure of a man by his shadow."

And in this image, whether seen lengthened at sun-rise or sun-set, or diminished at mid-day; whether it be reflected as of the dimensions of two feet or twenty feet; the length of the arm will always bear an unequivocal proportion to the length of the whole represented body.

And the *Ænigma* is peculiarly appropriate in the mouth of Damocetas; for the Roman shepherds were accustomed to calculate the time of day by the length of the shadow; as in the first *Eclogue*, vs. 84:

*Fit jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.*

And again in the second *Eclogue*, vs. 66.:

*Aspice; aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras.*

And Horace notes this circumstance much in the same manner:

*Sol ubi montium
Mutaret umbras, et juga demeret
Bobus fatigatis.*

We may also suppose, that at the conclusion of the amœbean contest, the evening was approaching, and Damocetas proposed his well-timed *Ænigma*, at the instant he was contemplating the shadowed image of his own person.

ROBERT HOBLYN, M. A.
late Student of Christ Church, Oxford.

MISCELLANEA CLASSICA.

No. VII.

I. HERODOTUS, speaking of a report current in his time respecting a supposed connexion between the republic of Argos and the court of Persia, concludes (vii. 152.): *ἐπίσταμαι δὲ τοσούτο, ὅτι εἰ πάντες ἄνθρωποι τὰ οἰκίηια κακὰ ἐς μέσον συνενείκειεν, ἀλλάξασθαι βουλόμενοι τοῖσι πλησίοισι, ἐγκύψαντες ἂν ἐς τὰ τῶν πέλας κακὰ, ἀσπασίως ἕκαστοι αὐτέων ὑποφροιάτο ὀπίσω τὰ ἐσενείκαντο.* This passage, or perhaps some other version of the same sentiment, appears to have furnished the original hint for that vision in the Spectator, (Nos. 558 and 559,) in which the whole race of humankind are represented as assembled together on a vast plain, for the purpose of collecting the various troubles and inconveniences which affect them severally, into one heap, from which each afterwards selects, by way of exchange, some other grievance, which appears to him more easy to be endured: the whole multitude, however, as soon as the change is effected, in utter dissatisfaction with their bargains, implore Jupiter for the restoration of their old and *legitimate* grievances, to which he graciously consents. The only difference is, that the κακὰ of Herodotus are moral, not physical or external evils. Schweighæuser indeed says plausibly: "Suspiciatus equidem eram ex prisici alicujus Sapientis dicto sententiam hanc mutuatum esse Herodotum, et ita in usum suum convertisse, ut, quod ille de fortunæ casibus et calamitatibus dixisset, quibus obnoxii sunt mortales, ad mala moralia, ad prava atque turpia facta hominum, transferret."

II. Suetonius, speaking of Cæsar's descent on Africa, in the prosecution of the campaign against Juba and Scipio, says: "Prolapsus— in egressu navis, verso in melius omine, 'Teneo te,' inquit, 'Africa.'" Jul. 59. So likewise Dion, lib. xlii. p. 212. ed. Leunclav. *ἐκβάντι δὲ αὐτῷ τῆς νεὼς συντυχία τοιάδε ἐγένετο, ὑφ' ἧς εἰ καὶ τι φοβερὸν ὑπὸ τοῦ δημοσίου σφίσιν ἐσημαίνετο, ἀλλὰ καὶ αὐτό γε ἐκεῖνο ἐς ἀγαθὸν ἐτρέψεν. ἐπειδὴ γὰρ ἅμα τῷ τῆς γῆς ἐπιβῆναι, προσέπταισε, καὶ αὐτὸν πεσόντα ἐπὶ στόμα οἱ στρατιῶται ἰδόντες ἠθύμησαν, καὶ δυσανασχετήσαντες ἐθορύβησαν (ἐθορυβήθησαν ?), οὐ διηπορήθη, ἀλλ' ἐκτείνας τὴν χεῖρα, τὴν τε γῆν, ὥς καὶ ἐκὼν δι' πεσῶν, περιέλαβε καὶ κατεφίλησε· καὶ ἀναβοήσας εἶπεν, 'Ἐχω σὲ, Ἀφρική.* Our own history offers a curious parallel to this incident. In the landing of the Normans at Hastings, immediately preceding the great battle which decided the fate of England, "Duke William stumbled in alighting from his ship, which a soldier standing by converted into a good omen, saying, 'Oh, duke, soon to be king, you now take possession of England.'" Extracts

from the history of Matthew Paris, translated in Blackwood's Edinburgh Magazine, vol. v. p. 260. Perhaps the well-known artifice, by which the elder Brutus turned the response of the Delphic oracle to his own advantage, was in Cæsar's mind on this occasion.

III. Æschylus, in the description of Capaneus, says :

Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν,
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
ἔριν πέδῳ σκήψασαν ἐκποδῶν σχεθεῖν. Theb. 429.

Perhaps the poet had in his mind an incident in the eighth Iliad :

Καί νυ κε σήκασθεν κατὰ Ἴλιον, ἥ τε ἄρνες,
εἰ μὴ ἄρ' ὅξυν νόησε πατήρ ἀνδρῶν τε, θεῶν τε·
βροντήσας δ' ἄρα δεινὸν, ἀφῆκ' ἀργήτα κεραυνὸν,
καδδὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμάζε·
τῷ δ' ἵπῳ δέισαντε καταπτήτην ὑπ' ὄχεσφιν· κ. τ. λ.

Il. O. 131.

IV. The method of consulting the oracle of Faunus, described in Virg. Æn. VII. l. 81. et seqq. bears a considerable resemblance to the mode of augury attributed to the ancient Highlanders in Scott's Lady of the Lake, Canto IV. and notes. The passages are too long for extraction.

V. To the instances of metrical lines in ancient prose writers, alleged in former numbers of the Misc. Class. add the following :

Thuc. iv. 107. τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας

109. ἔχει Σάμην μὲν, Ἀνδρίων ἀποικίαν

v. 72. ἄλλῳ στρατοπέδῳ, καὶ μάλιστα τῷ μέσῳ

vi. 56. ἤκειν κανοῦν οἴσουσαν ἐν πομπῇ τινί,

ἀπήλασαν, λέγοντες

vii. 34. αὐτοὺς ἐκατέρους ἀξιοῦν νικᾶν, ὅμως

viii. 23. πάλιν κατεστήσαντο, καὶ πλεύσαντες ἐξ

Polyb. i. 31. δυσθυμία καὶ λιμός ἦν ὅλοσχερής

34. μάχης δεόντως ἦσαν ἐστοχασμένοι

45. ἔργοις, συνῆγε πάντας εἰς ἐκκλησίαν.

78. ὅμως δὲ προσεδέξαντο, καὶ συνῆλθον εἰς

Liv. iv. 5. Tentabunt semper, vires non experientur.

57. intra

Mœnia compulsis, nec defendentibus agros.

VI. Blomfield, in his Glossary on Æsch. Prom. 409, v. Ἀμέγαρτα, enumerates two meanings of ἀμέγαρτος, viz. "immisericors," and "haud invidendus." To these might perhaps have been added a third, namely, "copiosus," "non parce vel invidenter tributus," as in Hom. Il. B. 420, Ἄλλ' ὅγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελεν· and in Od. A. 406, Ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν· corresponding to the signification of the verb *μεγαίρειν* in Homer.

VII. In a former number of the Misc. Class. mention was made of an argument adduced in proof of Ἀτρείδης, Πηλείδης, and similar names in Homer, being dissyllables, from the circumstance of their never being so situated in any verse, as to form the latter half of the

third foot, and the whole of the fourth. It was also observed, that this argument had been attempted to be obviated by the remark that Homer seldom places any word whatever, consisting of three long syllables, in such a situation. In proof of the latter observation, the following instances, which are the only ones I have been able to discover in the two poems of Homer, may be subjoined :

ILIAD.

- ὥς τῶν πᾶσ' ἀγορή κινήθη· τοὶ δ' ἀλαλητῶ B. 149.
οἱ τ' ἄρα παρ ποταμὸν Κηφισσὸν διὸν ἔναιον B. 522.
ἐσάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβόλησαι. Δ. 342.
οἱ δὲ χολωσάμενοι Κάδμιοι, κέντρος ἵππων Δ. 391.
ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια Δ. 515.
ἀλλὰ καὶ ὧς Λυκίους ὀτρύνω, καὶ μέμον' αὐτοῖς E. 482.
κρίνας ἐκ Λυκίης εἰρείης φῶτας ἀρίστους Z. 188.
νιὸν ὑπερθύμον Θηβαίου Ἠνιοπῆα Θ. 120.
κλήδην εἰς ἀγορὴν κυκλήσκειν ἄνδρα ἕκαστον I. 11.
ἦτοι ὁ, μητρὶ φίλῃ Ἀλθαίῃ χῳόμενος κῆρ I. 551.
χαλκοῦ τε στεροπὴν, ὀλλύντας τ', ὀλλυμένους τε. . Λ. 83.
οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν Λ. 822.
ἐσάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβόλησαι M. 316.
Φυλείδης τε Μέγης, Ἀμφίων τε, Δρακίος τε. N. 692.

(The last occurs in a suspected passage.)

- οὐ γάρ σφιν σταδίῃ ὑσμίῃ μίμνε φίλον κῆρ N. 713.
τίπτε δεδάκρυσαι, Πατρόκλεις, ἥτε κούρη Π. 7.
ωμοὶ, διογενὲς Πατρόκλεις, οἷον ἔειπες ; Π. 49.
ὦρσε, διογενὲς Πατρόκλεις, ἵπποκέλευθε Π. 126.
εἰσέκε δὴ Λυκίης εὐρείης δῆμον ἵκωνται Π. 455.
ὧς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε Π. 584.
τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαιινῶ Π. 645.
πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων Π. 647.
θήσουσιν Λυκίης εὐρείης πῖονι δῆμῳ Π. 673.
κάθεσαν ἐν Λυκίης εὐρείης πῖονι δῆμῳ Π. 683.
χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα Π. 707.
ἀνέρι εἰσάμενος αἰζηνῶ τε, κρατερῶ τε Π. 716.
ὧς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαώς. Π. 754.
μή μοι πρὶν ἰέναι, Πατρόκλεις ἵπποκέλευθε Π. 839.
Τρῶες ἀπ' ὁμοῖν Πατρόκλου τεύχε' ἔλοντο T. 412.
ἐσταύτ' ἐν μέσση ὑσμίῃ δηϊότητος. Υ. 245.
νῆπιος· οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον Υ. 296.
οἱ δ' εἰς ἅπτα ἔλων οἰμωγῇ τε στυναχῇ τε Ω. 696.
After B. 557, the Megarians added the following line:
ἐκ τ' Αἰγειρούσης, Νισαίης τε, Τριπόδων τε.

ODYSSEY.

- ἰστὸν ἐποιοχόμενῃ, χρυσεῖη κερκὶδ' ὕφαιεν E. 62.
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο. K. 492. 565.

ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο Λ. 90.
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο Λ. 164.
 μάντιος ἀλαοῦ, Θηβαίου Τειρεσίαο Μ. 267.
 ἦε τινα τριπόδων εὐχάλκων, ἦε λεβήτων Ο. 83.
 τοῦ δ' υἱεῖς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχος τε Ο. 248.
 τῷ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοϊν Φ. 15.
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο Ψ. 323.

Of the above instances, forty in number, (the two suspected ones not being included,) it may be observed, that twenty-one are formed by proper names; that eight are produced by the word Πατρόκλεις, followed in all the instances by a vowel, from which it may appear not improbable that the poet really wrote Πατροκλεῆς; that in Il. I. 11. κικλήσκεμεν might be substituted for κικλήσκειν without violating the metre, and possibly with some advantage to the flow of the verse; and that the same might be predicated of εὐχάλκων, for εὐχάλκων; in Od. O. 83; that two of the instances are formed by the word καυστερῆς, four by εὐρείης, six by Θηβαίου, three by ὑσμίνη or ὑσμίνης, and two by Πατρόκλου, besides eight by Πατρόκλεις, mentioned above; that in three of the cases (to which the two doubtful ones may be added) the word which causes the peculiarity is followed by τε; that in seven books of the Iliad, and sixteen of the Odyssey, no instance of the kind occurs; that thirteen of the examples occur in one single book of the Iliad, the sixteenth; and that nine only are to be found in the Odyssey, five of which are produced by the recurrence of the same half line.

VIII. In the twenty-second book of Livy, Æmilius Paullus says, in reference to the approaching campaign, "Optare (se) ut omnia prospere evenirent: at, si quid adversi caderet, hostium se telis potius, quam suffragiis iratorum civium, caput objecturum." Cap. 40. This is evidently borrowed from the speech of Nicias, in a situation not quite dissimilar, Thuc. vii. 48. οὐκ οὖν βούλεσθαι (εἶπεν) αὐτὸς γε, ἐπιστάμενος τὰς Ἀθηναίων φύσεις, ἐπ' αἰσχυρὰ τε αἰτίᾳ καὶ ἀδίκῳ ὑπ' Ἀθηναίων ἀπολέσθαι μᾶλλον, ἢ ὑπὸ τῶν πολεμίων, εἰ δεῖ, κινδυνεύσας τοῦτο παθεῖν ἰδίᾳ. The above imitation was pointed out by a friend.

IX. "Qui modum igitur vitio quærit, similiter facit, ut si posse putet eum, qui se e Leucata præcipitaverit, sustinere se cum velit." Cic. Tusc. Disp. iv. 18. This was perhaps the origin of Dr. Johnson's observation concerning the royal congé d'élire. It may here also be remarked, that when Voltaire represented himself as "collecting gold from the immense dunghill of Shakspeare," he imitated Virgil, who, according to the Life ascribed to Donatus, said the same thing of Ennius.

X. Lord Byron, (Childe Harold, Canto I. St. lxxiii.) speaking of the heroes of Thermopylæ, says:

Oh! who that gallant spirit shall resume,
 Leap from Eurotas' bank, and call thee (Greece) from the tomb?
 Can any of your readers explain the allusion?

XI.

FRAGMENTS.

1. *Iol Debellata.*

O tu Deorum quisquis es integri
 Assertor æqui, cui meriti truciū
 Cusus tyrannorum, et solutæ
 Servitio placuisse gentes ;
 Quocunque notus nomine Martias
 Tutaris urbes, regnaque libera,
 Mortique devotos honestæ
 Consiliis animisque firmas ;
 Descende cælo, et quadrijugos, pater,
 Huc flecte currus

2. *Labor ineptiarum.*

Βοιωτός τις ξένος ἐνὶ Ζαθεαῖσιν Ἀθήναις
 Κεκροπιδῶν τεχνὰς καὶ σοφίην ἐδάη.
 πολλὰ μὲν, οἷ' εἰκὺς, γράψεν· γράψεν δὲ καὶ ψῆδας·
 ('Ηρύδοτον δ', οἶμαι, τοῦτο λέληθε τέρας.
 θαρσύνσας δ' ἐπίγραμμ' (ἐπιγράμματος ἦν γὰρ ἀεθλὸν)
 σύνθετο· συνθέμενος δ' εἶπε βαρυστενάχων·
 ὦ θαῦμ· ἐν γὰρ τοῖς δισσὰς ἐτέλεσσα χρόνοισιν
 ψῆδας, ἐν τούτοις οὐκ ἐπίγραμμα τέλω.

3. "Thy form benign, O Goddess, wear," &c. Gray.

Σὺ δ' εὐπρόσωπος εἰς ἐμ', ὦ Θεά, μόλης,
 φύσιν δὲ τὴν σὴν πνευμενεστέραν λάβῃς·
 σοφὴ δ' ὁπαδῶν ἐλθέτω πανήγυρις,
 ὥς φρένα μαλάξουσ', οὐχὶ συγχύσουσ' ἐμήν·
 ἔγειρε δ' ὀπνώσσουσιν ἐν θυμῷ φλόγα,
 ὥς πύμφιλος τ' ὦ, καὶ κακῶν ἀμνημονῶ.

XII. I proceed to a continuation of the parallel passages.

1. Ἀλτὶς δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο. Hom. II. O. 696.

Somewhat similar are the words of Polybius, when speaking of the long and persevering contest waged by the Roman and Carthaginian forces in Sicily, in the last years of the Punic war: τέλος, οὐχ, ὥς Φάβιος φησὶν, ἐξαδυνατοῦντες καὶ περικακοῦντες, ἀλλ' ὥς ἂν ἀπαθεῖς καὶ ἀήττητοὶ τινες ἄνδρες, ἱερὸν ἐποιήσαντο στέφανον. I. 58.

2. At qui tantuli eget quanti est opus, is neque limo
 Turbatam haurit aquam, neque vitam amittit in undis.

Hor. Lib. I. Sat. i. l. 59.

Gray seems to have had this passage in view when he wrote the following lines, in his fragment of an Ode on Vicissitude :

Humble Quiet builds her cell
 Near the source whence Pleasure flows,

She eyes the clear crystalline well,
And tastes it as it goes :
While far below the madding crowd
Rush headlong to the dangerous flood,
Where broad and turbulent it sweeps,
And perish in the boundless deeps.

3. ΔΙΚΑΙΟΠΟΙΙΣ. Καὶ μὴν ὅδε Νίκαρχος ἔρχεται φανῶν.
ΒΟΙΩΤΟΣ. μικρός γὰ μακρός οὗτος. ΔΙΚ. ἀλλ' ἅπαν κακόν.
Aristoph. Acharn. 908.

This resembles Dryden's satire on a person of opposite dimensions to Nicarchus.

With all this bulk there's little lost in Og,
For ev'ry inch that is not fool, is rogue.
Absalom and Achitophel, Part ii.

4. πέτρας ὀρείας παῖς λέλακ' ἀγὰ στρατὸν
Ἰχῶ, διδοῦσα θόρυβον. Eurip. Hec. 1110.

A similar title is applied to the Echo in the poems attributed to Ossian. "She went; she called on Armar. Nought answered, but the son of the rock." Songs of Selma. It appears to be a Gaelic idiom. I know not whether the "half-grey locks" of Fingal have been traced to the epithet μεσαιπόλιος, applied to Idomeneus in the thirteenth Iliad, l. 361.

5. Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
νῆσον ἂν ὑλίεσσεν· ἐγὼ δ' ἐς δώματα Κίρκης
ἦϊα Hom. Od. K. 307.

So parted they; the angel up to Heav'n
Through the thick shade, and Adam to his bower.

Milton, Par. Lost, Book viii. ad fin.

6. Homicidium cum admittunt singuli, crimen est; virtus vocatur cum publice geritur; impunitatem sceleribus acquirit, non innocentiae ratio, sed saevitiae magnitudo. S. Cyprian. ad Donat.

This resembles the sentiment of Blair:

One murder makes a villain;
Millions a hero. Blair's Grave.

7. Ὁ Φθόνος Ἀπόλλωνος ἐς οὐατα λάθριος εἶπεν,
Οὐκ ἄγαμαι τὸν αἰδὸν, ὅς οὐχ ὅσιν πόντος αἰεῖδει.
τὸν Φθόνον Ἀπόλλων ποδί τ' ἤλασεν, ὧδέ τ' ἔειπεν·
Ἀσσυρίον ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πύλλα
λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει. κ. τ. λ.

Callim. Hymn. in Apoll. 104.

Alliga sermonem tuum, ne luxuriet, ne lasciviat, et multiloquio peccata sibi colligat. Sit restrictior, et ripis suis coerceatur. Cito lutum colligit amnis exundans.

S. Ambros. de Off. Lib. i. Cap. 3.

8. Equidem saepe in agmine, cum vos paludes, montesve, et flumina fatigarent, fortissimi cujusque voces audiebam, "quando dabitur hostis, quando acies?" Veniunt e latebris suis extrusi: et vota virtusque in aperto, omniaque prona victoribus, atque eadem victis ad-

versa. Tac. Agr. 33. The former part of this passage appears to be "adumbrated" from Homer, and the latter from Thucydides.

Μυρμιδόνες, μή τις μοι ἀπειλάων λελαθέσθω,
 ἃς ἐπὶ νηυσὶ θυῆσιν ἀπειλεῖτε Τρῶεσσι,
 πάνθ' ὑπὸ μηνιμόνῃ καὶ μ' ἠτιάσθε ἕκαστος·
 Σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ·
 νηλεές, ὅς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράσθε·
 ἐνθά τις ἄλκιμον ἦτορ ἔχων Τρῶεσσι μαχέσθω.

II. Π. 200. Oratio Achill. ad. Myrm.

Τοῦ τε γὰρ χωρίου τὸ δυσσεβζατὸν ἡμέτερον νομίζω, ὃ μενόντων
 ἡμῶν ζύμμαχον, γίγνεται, ὑποχωρήσασι δὲ, καί περ χαλεπὸν
 ὄν, εὐπορον ἔσται, μηδενὸς κωλύοντος. Thuc. IV. 10.

9. Quis porro—Asia aut Africa aut Italia relicta, Germaniam peteret? Tac. Germ. 2.

Dr. Johnson seems to have had the above in view when he wrote—

For who would leave, unbrib'd, Hibernia's land,
 Or change the rocks of Scotland for the Strand?

Imitation of the Third Satire of Juvenal.

10. Vagare latos, Unda, per ambitus
 Terrarum, ad usque extrema furentibus
 Supposita Cauris, vel propinquo
 Littora fervidiora Sole.

Non tu arduis victoribus addita
 Regina crinem in pulvere cærulū
 Pones, triumphalisque sævos
 Imperii patiere fastus:

Sed, &c. R. Smith, Cambridge Prize Ode.

Lord Byron's thought is somewhat similar:

Roll on, thou deep and dark-blue ocean, roll!
 Ten thousand fleets sweep over thee in vain:
 Man marks his way with ruin; his controul
 Stops with the shore

* * * * *

His steps are not upon thy paths; thy fields
 Are not a spoil for him; thou dost arise
 And shake him from thee

* * * * *

in breeze, or gale, or storm
 Icing the Pole, or in the torrid clime
 Dark heaving * *

each zone

Obeys thee

Childe Harold, Canto iv. St. clxxix.

11. The following curious instance of plagiarism is quoted from the Christian Observer, vol. viii. p. 569. I know not if it has been noticed elsewhere:

Methinks I see her (England) as an eagle musing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.—Milton's *Areopagitica*.

Methinks I see her (the University) renewing her immortal youth, and purging her opening sight at the unobstructed beams of our benign meridian sun; which some pretend to say had been dazzled and abused by an inglorious pestilential meteor; while the ill-affected birds of night would, with their envious hootings, prognosticate a length of darkness, of decay.—Warburton's *Enquiry into the Causes of Prodigies and Miracles*, as related by historians.

12. A learned writer in the same work (1819) has compared Cowper's beautiful vindication of himself, (*Task*, iii.) "I was born of woman," &c. to a passage in Plato, beginning, *Καὶ μή μοι λέγε τὸ ψυχρὸν τοῦτο, ὡς Οὐδέν μοι μέλει* of which he has not given the continuation or the reference, and which your learned readers will identify for themselves. The passage itself of Cowper is perhaps an unconscious imitation (in part) of one in Fletcher's *Faithful Shepherdess*, Act i. Sc. 1, beginning, "Sure I am mortal."

* * Errata in No. VI. of the Misc. Class. (*Cl. Journ.* No. XXXIX.) p. 9. two lines from the bottom, for *δρῶμεν* read *δρῶμεν*; p. 10. l. 8. for *χρησασθαι* read *χρήσασθαι*; ib. l. 16. for *δοξακοπίαν*, *δοξακοπίαν*. P. 8. three lines from the bottom, read,

A banquet, unseemly,
Of flesh *without* fire.

P. 16. (Art. 15.) after *Τῇ ῥα παραδραμέην*, supply *φεύγων*.—The opening of the Latin poem in No. XXXVIII. of the *Class. Journ.* p. 328. is borrowed from an extract of a poem by some Jesuit (whose name I have forgotten) quoted by D'Alembert, in an essay on the imperfect knowledge possessed by the moderns of the ancient language. The part imitated is as follows:

Ultra terrarum fines, et moenia vasti
Ætheris, innumeris ædes effulta columnis
Latior et terris et latior æthere surgit.
Illic porticibus tercentum impressa superbis
Fata hominum, variisque suo stant ordine casus.

Cæcilius Metellus.

In Matthiæ's *Greek Grammar*, translated by Blomfield, Vol. ii. p. 453. l. 6. for *ἡ Τραχίν* read *ἡ Ἡράκλεια*.

In Aristoph. *Ran.* 857. (Brunck.) Bacchus says to Æschylus:

Σὺ δὲ ; ἢ πρὸς ὀργήν, Αἰσχύλ', ἀλλὰ πρᾶνως
ἔλεγχ', ἐλέγχου. λοιδορεῖσθαι δ' οὐ πρέπει.
ἄνδρας ποιητὰς, ὥσπερ ἄρτοπώλιδας.

So in Homer, *Il. Y.* 251. Æneas addresses Achilles:

Ἄλλὰ τῇ ἐρίδας καὶ νεῖκεα νῶϊν ἀνάγκη
 νεκεῖν ἀλλήλοισιν ἐνάντιον, ὥστε γυναῖκας,
 αἷτε χολωσάμεναι ἐρίδας περὶ θυμοβήροιο
 νεκεῦσ' ἀλλήλησι, μέσσην ἐς ἀγυῖαν ἰοῦσαι, κ. τ. λ.

Like a village nurse

Stand I now cursing and considering, when

The tamest fool would *do*.

Massinger's Duke of Milan.

EASTERN ANTIQUITIES.

IN the course of last year (1818,) a quarto volume of two hundred and twenty pages, and eight engravings, appeared at Göttingen, under the title of "*Veteris Mediæ et Persiæ Monumenta*." In this work the learned Carolus F. C. Hoeck has compiled, from a variety of authors, and has illustrated with his own remarks, the most authentic accounts of several Median and Persian Monuments which still attract the notice of travellers. Although it does not appear that Mr. Hoeck himself ever actually visited any of the monuments described in this volume, yet he has selected with so much judgment every important or interesting passage respecting them, and his own observations possess so much intrinsic and original merit, that we are justified in recommending his work to our antiquarian readers. For their immediate gratification we shall here enumerate the different articles of which it consists, observing the order adopted by Mr. Hoeck, who, after a preface of twelve pages, indicates the chief sources of his information in a list of writers, among whom we find the Biblical Esdras, Nehemiah, Daniel, Judith, Tobias, and others. Among the classical, Greek and Latin, Herodotus, Xenophon, Ctesias, Arrian, Strabo, Diodorus Siculus, Isidorus Characenus, Plutarch, Josephus, Ptolemy, Stephanus Byzantinus, Pliny and Curtius—Among Eastern writers, Moses Chorenensis, whose historical work was composed in the fifth century, and published in Armenian and Latin by the Whistons, 1736. Ebn Haucal, an Arabian traveller of the tenth century, whose geography was translated into English, and published by Sir William Ouseley in 1800. Ebn Haucal, says Mr. Hoeck, is, "*Orientalium omnium, qui mihi innotuere, in geographicis facile princeps*." He then notices Sherif Edrisi, or, as he is generally styled, the Nubian Geographer; Abulfeda; Sherif Edmîn's History of Timur, or Tamerlane; Abulgazi (*Histoire Géalogique des tars*;) Ta Khojen Abdulkurreem's Memoirs (translated by Gladwin). Among European travellers, Don Garcias de Silva Figueroa (whose original

Spanish work is of the utmost rarity), Pietro della Valle, Sir Thomas Herbert, Mandelslo, Olearius, Thevenôt, Tavernier, Daulier Deslandes, Struys, Chardin, Pietro Bembo, Kämpfer, Gemelli Careri, Le Brun, Bell (of Antermony,) Otter, Ives, Niebuhr, Sauveboeuf, Francklin, Olivier, Scott Waring, Gardane, Morier, Macdonald Kinneir, Malcolm, Mountstuart Elphinstone, and Pottinger, with the abstract of Captain Christie's Journal. We have made this enumeration, as it may prove useful to those engaged in researches similar to Mr. Hoeck's; and we now proceed to his first section, which contains some general *Promonenda* respecting the region of Persis Proper, the province now called *Fars* or *Farsistân*. These naturally lead to the "Monumenta Persepolitana, tota Persia facile præstantissima," those magnificent remains now called most commonly *Chehil Minar*, or the "Forty Columns," and supposed by some to have been Darius's palace, which Alexander partly destroyed, and by others regarded as a Temple. The various conjectures of learned writers on this subject, and concerning the ancient city of Persepolis, Mr. Hoeck examines, and declares that in his own opinion the ruins at *Chehil Minar* are vestiges of a Palace, which he would ascribe to Darius Hystaspis; though Persepolis (in an extended sense) undoubtedly owed its origin to the illustrious Cyrus.

Our author proceeds (p. 22.) to some inconsiderable remnants of antiquity in the neighbourhood of those splendid ruins above mentioned; and in p. 24, he describes the extraordinary sculptures at *Nakshi Rustem*, cut in the face of a rock, the sepulchral excavations, resembling those at Persepolis, and an extraordinary square edifice standing on the plain nearly opposite to one of the sepulchres. Some of the sculptures he distinguishes as works of the Sassanidan Kings, whose dynasty commenced in the third century; but the tombs he considers as coeval with the Persepolitian ruins, and the square edifice, on Mr. Morier's authority, he pronounces a pyraeum or ancient Fire-Temple (p. 29.). Two turrets, or small towers, called the *Sengi Salmun*, or, "Stone of Solomon," some remains of columns, altars, and other objects, near *Nakshi Rustem*, he briefly notices as monuments of an uncertain age.

Not far from those, are the Sculptures at *Nakshi Rujeb*; cut likewise in the hard rock, and exhibiting figures of kings and warriors; these, our learned author is convinced, are Sassanidan, and probably relate to the history of Sapor, first Monarch of that name (p. 53.).

Chapter V. is devoted to that extraordinary monument, called *Meschid Mader Suleiman*, "the Temple, or the Tomb of Solomon's Mother," situated near the village of Murghab. It is a small house or chamber constructed of a few very large stones; and was first noticed by Josaphat Barbaro. Mandelslo and Morier have given engraved representations of it. Rejecting the popular

notion that this was the Tomb of Bathsheba, Mr. Hoeck examines and condemns the opinion of those who would derive its name from the mother of Solyman, the fourteenth Khalif. Were it possible to reconcile its geographical position with the classical Pasargadæ, Mr. Morier acknowledges that he should have regarded this structure as the Tomb of Cyrus; but it lies about fifty miles northward of Persepolis, while geographers place Pasargadæ much farther to the south of that ancient capital. Yet the ingenious Grotfend, adopting Mr. Morier's hint, endeavours to prove that Cyrus's body once occupied the structure now ascribed to the mother of Solomon, and consequently that some ruins visible near it must have belonged to Pasargadæ. Our author, however, (p. 59.) seems inclined to believe that Persepolis and Pasargadæ were almost the same, both situated on or near the river, now called *Bendemir*, one facing eastward, the other westward, and the "Tomb of Solomon's mother," he degrades to a sepulchre constructed in the Sassanidan ages.

Some ruins near Shiraz, which bear also the name of *Meischid Mader Suleiman*, and resemble exactly the Persepolitan structures, Mr. Hoeck (p. 74.) would class among the oldest monuments of Persia, and the sculptures within a mile of them, called *Kademgah*, he attributes to the Sassanidans. The City of *Fasa*, about 120 miles south-eastward from Shiraz, and by Arabian authors called *Basa*, many have supposed to be the ancient Pasagarda or Pasargadæ. From an inhabitant of *Fasa*, Mr. Morier heard that ruins existed there more worthy of admiration, in many respects, than were the stupendous remains of Persepolis itself; and our author laments that neither Mr. Morier, nor any other European traveller, had personally explored such interesting antiquities. On this subject his curiosity will probably be soon gratified, as Sir William Ouseley tells us in the first volume of his *Travels*, (Pref. p. vii.) that he had visited *Fassa* or *Passa*, "the supposed Pasagarda." Whatever monuments are there visible, we may trust will be described in his second volume not yet published. He also visited *Darabgerd* (ibid.) a city respecting which Mr. Hoeck (p. 77.) complains that but little information has hitherto been obtained; and he thinks that it corresponds to a place in the inner Persis, near the borders of Carmania described by Strabo as *Tà ἐν Γάβαις βασιλεία*.

Our author next recommends to the attention of travellers, *Firuzabad*, about twenty leagues distant from *Fasa*, and remarkable for a square edifice of singular architecture, probably a Fire-temple, also a very lofty column and some sculptures, the works of Sassanidan Princes (p. 77). In chapter xi. are described the monuments at *Shapour*, of which we have lately received ample accounts from Morier, Ouseley, and other English travellers.

interesting sculptures at this place, Mr. Hoeck applies a memorable passage, as he styles it, from Ebn Haucal (p. 129). "In the territory of Shapour, there is a mountain; and in that mountain are the statues of all the kings, and generals, and high-priests, and illustrious men who have existed in Pars; and in that place are some persons who have representations of them, and the stories of them written," &c. It cannot be doubted that some of those sculptures relate to the victory obtained by Sapor, or Shapur, over the Roman Emperor Valerian (p. 85.).

We are next introduced into the province of Susiana, now called *Khuzistan*: the ancient city of Susa is described, and its situation examined; some placing it on the river Eulæus, others on the Choaspes. Several heaps of clay, bricks, and marble fragments, some of which are sculptured with hieroglyphical figures, indicate, according to Mr. Hoeck, the remains of Susa in the place now denominated *Shush* (p. 96.). At the neighbouring town of *Shuster*, or *Tuster*, the ruins of a castle, a bridge, and a canal are still visible, but imperfectly known. They have been ascribed to one of the most ancient kings of Persia; but may, perhaps, be more reasonably supposed the work of Sapor, the conqueror above mentioned, who probably employed his Roman captives in the construction of them (p. 98.). Twelve miles southward of *Shuster*, is *Ahwaz*, once a flourishing city, and still claiming notice on account of its ruined palace and bridge, besides some extraordinary recesses hollowed in the rock. Mr. Hoeck thinks it probable that *Ahwaz* was founded by *Hormizdas*, eighth Monarch of the Sassanidan race (p. 99.).

Proceeding to the greater Media, our author examines the *Tak Kesra*, near the ruins of ancient Ctesiphon, on the river Tigris. This *Tak* is the front of a palace, once most magnificent and spacious, and still extending 270 feet, and rising to the height of 86, having in the middle a noble vaulted hall of 148 feet by 97. The name of this edifice (which is built with very large bricks) signifies "the Dome or Palace of Chosroes," and Mr. Hoeck attributes it to Chosroes surnamed *Nushiroan*, who reigned from 532, to 579. Northward of Baghdad thirty German miles, are remains of walls and subterraneous structures, indicating (as Mr. Hoeck believes, p. 106.) the situation of a splendid palace erected at *Dastagerd*, by another Chosroes, (surnamed *Parviz*, who reigned from 590 to 628,) for his beloved mistress *Shirin*, after whom the ruins are still called the *Keser Shirin*, or "*Shirin's palace*."

Our author next advances to the monuments of antiquity near *Kirmanshah*; various human figures, angels or *genii*, hunting parties, and other devices, sculptured in the rock of a mountain called *Tak Bostan*, and supposed by Danville, Mannert, Della

Valle and others to be the works of Semiramis, described by Diodorus Siculus, as executed in the mountain named *Bagistan*: “πρὸς ὅρος τὸ καλούμενον Βαγίστανον” (ii. 13.). But Mr. Hoeck, after a laborious examination of classical and oriental authorities, and of some inscriptions in the *Pehlvi* language found among those monuments, would assign them to some Monarch, or to successive Monarchs, of the Sassanidan dynasty, Sapor, Varanes, or Chosroes (p. 128.). In the neighbouring mountain of *Bisutun*, are other sculptures, of which one, representing a king, before whom several captives or criminals are led, Mr. Hoeck regards as of the *Arsacidan* age; others of the *Achæmenidan*, or earliest, and some of the Sassanidan, or last period of the Persian empire before the introduction of Mohammedanism (p. 140.). *Kengaver*, eleven miles from Hamadan, exhibits the remains of a palace or temple; and here our ingenious author places the ancient *Κογναβὰς*, noticed by Isidorus Characenensis as a city of Media (p. 144.).

Ecbatana, celebrated by Herodotus as the work of Deioces, its walls, castle, palace, temple, Tower of Daniel, and other monuments are elaborately investigated by Mr. Hoeck, who finds them in the city at present called *Hamudan* (p. 153.). Having entered Media Atropatena, he will not allow to Tabris or Tauris the honour of representing ancient *Gaza*, which he thinks stood between Tabris and Miana, at a place where some large hewn stones are still visible, according to Chardin. He notices several caverns at *Maraga* as worthy of attention (p. 160.); and the works ascribed to Semiramis in Armenia. He regards Chosroes (Nushirvan) as founder of *Derbent* and the Caucasian wall, though tradition has named Alexander (p. 169.). In the north of Persia, or *Ariana*, he would seek the Tomb of Queen Zarina, celebrated by Diodorus (ii. 34.). The cavern and statues at *Bamian* he examines on the authority of Hyde, Abufazel, Wilford and Elphinstone. To him they appear monuments constructed by the votaries of Budda (p. 182.). In the province of *Seistan* (Terra Zarangæorum) he notices the scantiness of ancient remains, where several might be expected; and here he takes occasion to lament the untimely fate of our gallant countryman, Major Christie, who fell in a battle between the Russians and Persians. At *Kykobad*, *Kuliput*, *Pulky*, *Jullalabat* or *Dushak*, some vestiges of ancient buildings invite inquiry (p. 187.), as the monument called *Gumbuz* near *Nusky* in Gedrosia, which M. Pottinger would refer to the *Gabrs*, or “infidels,” as those who worshipped fire are denominated by the Mohammedans, (p. 190.). The epitome here given will probably convince our readers that Mr. Hoeck’s volume must prove an excellent companion to travellers in Persia, and a most useful work of reference to those who study at home the antiquities of that interesting country.

A
LETTER
 TO THE RIGHT REVEREND
THE LORD BISHOP OF O——D,

CONTAINING

Some Animadversions upon a Character given of the late
DR. BENTLEY,

IN A

LETTER, from a late Professor in the University of *Oxford*,
 to the Right Rev. Author of the Divine Legation of
 MOSES demonstrated.

"Jam parce sepulto."

LONDON:

1767.

MY LORD,

A LETTER, subscribed by a late Professor in the University of Oxford, and addressed to a learned prelate now living, fell into my hands no earlier than a few days ago. A very unexpected character, which is therein given of the literary taste and genius of the late Dr. Bentley, has strongly tempted me to address a few observations to the writer of that letter; and as I shall hope to do this with all becoming civility and decorum, I presume the Lord Bishop of O—— will make no scruple to avow any opinions, which a late Professor in that University thought fit to advance.

In the correspondence I have now commenced with your Lordship, it is far from my meaning to attempt at measuring weapons with you in the science of letters; I have much too humble a sense of my own powers, and too high a respect for your Lordship's, to entertain such a design. It is an appeal to your candour as a gentleman, not an attack upon your capacity as a scholar, that I meditate. I am willing you should enjoy, whole and unenvied, all the fame you can fairly and honestly acquire; but I would wish your Lordship to believe that no credit is to be gained, either with the present age or posterity, by attempting to demolish the reputation of another.

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Add to this, that such conduct is, in your particular, grossly impolitic. You at present enjoy a temporary repose; hostilities seem for a while suspended between your Right Reverend Correspondent and you: cultivate the time; examine and improve your resources; conciliate to yourself new allies, rivet and confirm your old ones; and imitate those few wise and provident princes, who, knowing the short duration of all public felicity, employ the intervals of peace in preparations for a future war.

You will probably find employment enough for all your talents, when the great champion, whom you have so insultingly provoked, shall enter the lists against you: the time will certainly come; and amongst the virtues which you will have occasion to exercise in that day of trial, 'tis well, my Lord, if repentance be not found to have a place.

The zealous affection which you, my Lord, so well know how to express for your friends, must excuse the warmth with which I interest myself in the defence of mine. If honour calls upon us to resent an aspersion upon an absent friend, yet living; something more than honour, piety engages us to vindicate the dead. Did your Lordship, when you struck with such rancour at Dr. Bentley, flatter yourself that he had outlived all those private and tender alliances which bind and connect mankind together, and that his fame lay at the mercy of every freebooter? Far from it: the learned and the candid of all nations are the friends of his fame; and no inconsiderable number still survive, whom his private worth and virtues have left under lasting impressions of affection. The former order of men will probably think you have discovered no great tokens of discernment in this invective; or, favouring your judgment, will think your temper not altogether free from some small portion of envy and asperity. As for the latter class of people, personalities, my Lord, inflame mankind to that degree, that 'tis well if they leave you even the small shred of reputation, which you have allowed to Dr. Bentley.

Recollect, my Lord, the warmth, the piety, with which you remonstrated against Bishop W——'s treatment of your father in a passage of his *Julian*:¹ "It is not in behalf of myself that I expostulate; but of one, for whom I am much more concerned, that is — my father." These are your Lordship's words; amiable, affecting expression! instructive lesson of filial devotion! Alas, my Lord, that you, who was thus sen-

sible to the least speck which fell upon the reputation of your father, should be so inveterate against the fame of one, at least as eminent, and perhaps no less dear to his family.

For my own part, much as I reverence great and learned men, in my poor estimation, one generous sentiment, one benevolent emanation of the heart, is of more value and respect than all the unimpassioned productions of the understanding; I therefore cannot help holding your correspondent in higher esteem for the generous and candid manner in which he atones for this offence, than for all the vast fund of erudition, which he has displayed in the eyes of the world, to the singular annoyance (as it should seem) of your Lordship, but to the general use and information of all mankind besides.

He tells you, that he knew not that the Mr. L.¹ whom he had treated with disrespect in one of his notes, was your father; that this circumstance amply justified you for every thing he complained of relative to your unkind usage of him in your prelections; in short, that he owed so much to your piety, which he considered as really edifying, that he would strike out that note against your father the first opportunity. Indeed, the whole turn of the letter, from which these expressions are selected, carries such an air of candour and polite acknowledgment, that I am surprised your Lordship, with this transaction fresh in your memory, should not have considered, when you was thus unhandsomely treating Dr. Bentley's character, that it was possible some one might be found, under the same predicament, or with the same feelings towards him, that you had experienced towards Mr. L. There is a rule, my Lord, in the Christian doctrine, which I dare say you have frequently recommended to other people, that on this occasion would have been peculiarly useful to yourself. All that can now be done is, that, as you have thought fit to copy your learned correspondent in the least amiable part of his character, you should strive to resemble him in his more shining features; and learn of him, that even faults may be made graceful by an ingenuous manner of atoning for them. As there are some distempers, which, by being skilfully cured, leave the constitution more vigorous and healthy than if it had never been attacked by them; so there seem to be certain flaws in the moral conduct of some men, which, being well and effectually repaired, set off the character with greater lustre and advantage than it could have appeared with, had such imper-

fections never been discovered. Was I worthy to prescribe to your Lordship, the task would be no very hard one that I should set you: it would be only to give your real sentiments of Dr. Bentley's merit; and I am persuaded they would turn out the most complete recantation of what you have now been pleased to amuse us with, that could be wished for.

I have entered thus circumstantially into this matter, not with a design to aggravate your Lordship's offence, but to extenuate my own. Censure which falls from you, my Lord, falls from a great height; especially when the defenceless object, upon whom it is directed, is unhappily laid so low.

You will now permit me to transcribe the sentence of which I complain. I find it in your 80th page; I mention the page, because for the allusion it bears to any part of your subject, it might as well be sought for in any other leaf of the book. The paragraph is addressed to Bishop W——, and runs thus:—“And here more opportunely for the illustration of what I am saying, than for your own purpose, you introduce *the incomparable Bentley*, as standing in the foremost rank of modern critics: of grammatical and verbal critics I agree with you; he could judge with great penetration of the age of an author by the dialect, the phrase, and the matter; by Thericlean cups and Sicilian talents; this was his proper sphere of science, and in this he excelled: but in matters of pure taste, a fine discernment of the different characters of composition, colours of style, and manners of thinking, of interior beauties and excellencies of writing, in regard to all this, what was he? *Unus caprimulgus, aut fossor*. What then has he to do here?”—Ay, what indeed? Your Lordship has asked a question, which I really cannot easily resolve; and, but that you have prevented me in it, the very question I should have taken the liberty of putting to your Lordship.

For what answer can we give? Is it to be thought that you conceive this sovereign contempt of Dr. Bentley's taste and genius from an acquaintance with his works? with his original works¹ I mean; for, although a great and elegant genius will break forth, even when employed in the under work of criticism and exposition, (as witness your Lordship's learned labours on the Hebrew poesy,) yet undoubtedly it is in compositions of an original sort, where the proper estimate of the genius of an author is to be formed. Let me then, with all due respect, demand of your Lordship, from which of the original

¹ It is proposed to publish a new edition of these works in a short time.

productions of Dr. Bentley's pen is it that you have collected these very unfavorable sentiments concerning him? In which of his labours have you traced the brutal ignorance of a *goatherd*, the clownish stupidity of a *hedger and ditcher*? Indeed, my good Lord, these are hard words; worse by one half than you bestowed upon the prophet Ezra, who escaped your satire with the appellation only of a *semi-barbarian*. Could you have given worse language to a country curate at a visitation? Is your Lordship sure that these expressions are perfectly elegant and perfectly true? are they fit for one scholar, one gentleman, one Christian divine to bestow upon another? do they give us any impression of your Lordship's manners, of your wit, or of your judgment? The virtues of your heart, my Lord, and the purity of your morals, will support your character with the present age; but it must be the productions of your understanding, that are to establish your reputation with posterity. How therefore could you think of transmitting to after ages an opinion, which mankind will be sure to charge to the error either of your head or of your heart? What provocation can you have received from Dr. Bentley's genius, that you should liken it to that of boors and peasants? I don't know, my Lord, what kind of licence you men of learning take in speaking of each other; but we, who act in common life and have common understandings, stare at such familiarities: a certain cautious principle (which your Lordship seems to hold in disregard) called prudence, and a small degree of worldly virtue (in which your Lordship, 'tis plain, on some occasions, does not abound) called good manners, teach us to smother and repress these sallies of spleen and ill-nature; if not from natural principle, yet from the dread of that humiliating correction, which expressions of so offensive a nature would be apt to incur. These, my Lord, are amongst the checks and restraints that civilize society. I don't mean to apply them to the case in question: I believe, and, by your Lordship's example, am convinced, that other rules and principles obtain in the republic of letters; every thing there breathes an unrestrained freedom of manners; affronts are mutually interchanged, and challenges are publicly given and accepted by the gravest and most respectable characters: nothing, however, shall persuade me that this is not ridiculous and unbecoming. I cannot see *Professors*, dignified Divines and *Bishops* tilting at each other, without a blush: 'tis this unpardonable petulancy that makes the company of men of learning so little sought after; it reduces literary science to the rank of a mechanical art; when

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the scholar is found to give way to as many little mean detracting insinuations in his profession, as a *Fiddler*, or a *Tailor* does in his. For my own part, such is my prejudice against envy and ill-nature, and so great is the respect that I bear to candour and complaisance, that, although I have your Lordship's example before my eyes, still I cannot be persuaded that invidious aspersions, lessening comparisons, and calumnious railings are any proofs of liberal education, or of an elegant improved understanding; and this I can tell your Lordship, that if you had not expressly, ay, and in capital letters, asserted, 'THE UNIVERSITY OF OXFORD to have been the place of your education, the seat where you first sacrificed to the muses and to the graces; it might really, to future ages, have been just matter of doubt, in what one spot of this globe your Lordship had imbibed those elegant and friendly manners, which run through the whole of your disputations with Bishop W... , and are particularly marked out in the character you have given of Dr. Bentley; a character in which you have apparently a double intent; not only to undeceive the world with respect to any false opinions we might have taken up concerning his understanding, but to give us at the same time a just impression of your own; for where would be the use of exposing Dr. Bentley's egregious deficiency in all the polite accomplishments of a scholar, if you did not thereby tacitly inform mankind that Dr. L... th was eminently endowed with them all? This, my Lord, of all the roads which lead to fame, is the shortest and easiest ascent: 'tis following the camp without mixing in the fray.

That men, born in the same country, cultivators of the same science, professing the same religion, fellow-labourers in the same ministry, should invidiously defame and disparage each other in the eyes of mankind, is a mystery to men of ordinary capacities. If a *Caprimulgus*, my Lord, a low and paltry *Herdsmen*, should set about to under-rate the talents of a rival in that rustic occupation; if a *Fossor*, a vulgar untaught *Hedger and Ditcher*, should attempt to disparage the handy-work of a fellow-labourer, such low-bred dealings in clowns might find some excuse; but when we see the same mean passions carried into upper life, and exhibited by a man of your Lordship's talents and erudition, we blush for you, for your profession, for your title; we feel an ingenuous shame for the disreputation, which is brought upon learning, nay, even upon our

country; and we sigh when we can no longer esteem a character like your Lordship's;—for surely, my Lord, you forget how much you expose your own fame, when you endeavour to blind and to blacken that of Dr. Bentley's.

The treatment the world has thought proper to bestow upon critics in general, suits its gratitude: it is owing to the labors of the eminent in that department, that almost any of the now elegant remains of Greek and Roman literature are at this day intelligible; the moment they were so, the weapons they were so kind to polish for our use have been employed against themselves: a run therefore upon criticism in general is become too trite to be any longer a subject of complaint; but the pulling down the fame of the dead, though reared by the approbation of the learned of all Europe, must be ungenerous, however severe a provocation may be supposed to be concealed in a man's having been called *incomparable* by the Bishop of G The lot of Dr. B. has been particular: as his character is at present arraigned by your Lordship, his condition has in like manner been debased in the *Biographia Britannica*, from that of a gentleman to a mean tradesman: this misrepresentation may perhaps have had a share in inducing your Lordship to bestow upon him the delicate epithets, which you was sure from Catullus were good Latin, and from the authority of an uninformed modern historian, you imagined were justly applicable to his supposed birth.

But I just now desired your Lordship to resolve me in which of Dr. Bentley's original works it was, that you had discovered such convincing marks of the meanness and contemptible rusticity of his genius: was it in his declamations from the pulpit that he betrayed this utter ignorance of *the beauties and excellencies of writing*? Did ever *Herdsmen*, from his observations on nature and the fabric and construction of man, argue up to the divine Author and Creator of all things with such strength of reasoning, such convictive eloquence, as are to be found in his *Lectures*? Did ever *Hedger and Ditcher* give such edifying, such satisfactory *Reasons for the Hope and the Faith that was in him*, as are given in his famous Commencement Sermon? Many clowns, my Lord, it must be confessed, have preached before kings, and still continue to preach; but does Dr. Bentley's sermon before the king impeach him of inurbanity? Surely not; and it will be hard to think, with your Lordship, that the same person, who was capable of composing in so good a style himself, should be incapable of forming any judgment with respect to that of another man's. I flatter my-

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self therefore I may conclude, that it is not in the pulpit your Lordship will arraign Dr. Bentley; it is not for his labours in the cause of religion, the instruction of mankind, and the confutation of atheism, that your Lordship (so conspicuous for merits of the same nature) means to degrade and disgrace his memory. I may say for him what Bishop W. . . . pleaded for himself—¹ “that his services to religion and society seem to entitle him to common respect - - - from every man of letters, engaged in the same cause, *where no personal animosities have intervened.*” And as your Lordship, in describing your own character, has professed yourself to be,² “as a member of the commonwealth of letters, a true lover of peace and quietness, of mutual freedom, *candour, and benevolence*; and that you detest and despise the squabbles that are perpetually arising from the jealousy and peevishness of the *genus irritabile scriptorum*,” I will venture to conclude that you have not taken up this contemptuous opinion of his understanding and abilities, from the services he has done to religion, and the instructions he has bequeathed to mankind.

But, my Lord, this is not all: I have some little matter more to offer in defence of his mangled reputation; some few remarks more to make upon his services in the cause of God and of religion; I hope these will not be taken for tokens of his want of understanding. The confutation of atheism seems an easy and obvious task, a work for real *herdsmen* and *hedgers*; every object proves the existence of the Deity, and every rational being comprehends that proof: but Bentley, like a hardy obstinate clown as he was, undertook a bolder task; this ignorant, unpolished peasant undertook, my Lord, to confute and expose the fine gentlemen of his age, the wits and reasoners of the time, the set of Free-thinkers that unhinged the age in which he lived, and threw the whole bench of bishops (your Lordship was not then amongst the number) into consternation and dismay. In this dilemma, my Lord, when the whole army of Protestant divines, mitred and unmitred, like that of Saul upon the challenge of Goliath, trembled behind their trenches, this despicable herdsman, this booby boor, taken like David from the sheep-folds, entered the lists, and singly overthrew the mighty champion of infidelity. The triumphs of Christianity upon this victory were only to be equalled by the applauses, which every true believer bestowed upon their defender: the whole bench of bishops honored Dr. Bentley

¹ Page 114.

² Page 131.

with their thanks. Behold the revolution of a few years ! Bentley dies ; your Lordship succeeds to a seat on that bench ; you dissent from your predecessors, and tear their trophies from his shrine.

Let me stop here for a moment ; I would fain preserve all possible respect for your Lordship, and must not therefore pursue my thoughts where they would lead me on this subject. But really if men of your order, who are enlisted and banded together against the legions that make war upon Christianity, cannot withhold your fingers from each other's throats, how can the general cause of religion prosper ? How must the spirits of the modern Free-thinkers revive, when your Lordship tells them and the world, that he, who had cut their follies to the heart by the keen edge of his most piercing ridicule, was a man void of *all pure taste* and genius ; incapable of any *fine discernment* ; blind to all the *beauties and excellencies of writing* ; a mere *grammatical and verbal critic* ; in short, *unus caprimulgus aut fossor* ? This, my Lord, is pity to the fallen indeed : it is binding up their wounds yet bleeding with his strokes : it is recalling them to life and vigour, putting arms into their hands, and pointing out the victim against whom they should employ them : methinks it puts me in mind of the call of Lucifer to his troops of rebel angels, when they lay prostrate and confounded in the burning gulph : no doubt they will, like them, obey the summons, and arise.

The policy therefore of this conduct of your Lordship's I cannot comprehend ; the generosity, the urbanity of it I have already considered ; suffer me now to carry my enquiries into the truth of it.

What, my Lord ! will you allow the author of "The Remarks" no place but amongst *grammatical and verbal critics* ? will you expel him from the society of liberal and well-accomplished scholars ? was he fit for no higher uses, than like a juggler to play with *Thericlean cups and Sicilian talents* ? was this *his proper sphere of science* ; and did he really excel in nothing higher ? are there no sparks of genuine Attic wit, no sallies of native humour, no polished strokes of temperate and cleanly ridicule, (not such I mean as your Lordship's pleasantries upon the *sin of Sodom*,) to be found in that work ? are there really no dawnings of a *pure taste*, no shadowings of a *discerning faculty* to be found ? Your Lordship says no—He possessed them not—He was a clown, a clumsy blockhead—What an error have the learned of all the nations in Europe been in !

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Surely, my Lord, without disparaging your Lordship's learned labours, these were works as profitable to mankind, and as serviceable to religion, as determining the æra in which the poem of Job (call it *drama* or *dialogue*) was composed. Your Lordship sees I give you credit for having actually decided that important question; and am willing to allow you the reputation of having, from "*a fine discernment of the different characters of composition, colours of style, and manners of thinking,*" made such nice discoveries in a language, of which there is now extant but one volume, as not only to have been able to fix the date of this poem (the Homer' of the Hebrew classics), but to have pointed out to posterity the *Augustan æra of Hebrew poesy*, though you readily allow there was *very little variation in the language from the time of Moses to the Babylonish captivity.*^a

But to convince your Lordship with what reluctance I yield to any impressions in disfavour of that *candour and benevolence*, which you assure us are to be found in such plentiful portions in your composition, I will confess that I am far from thinking we have as yet discovered the cause that ruined Dr. Bentley in your good opinion: the laurels he won by his triumphs over atheism and infidelity, I am persuaded, would neither have attracted your envy, nor incurred your ill-will. I dare believe your Lordship is far too considerate in your resentments to abuse any man, when there is no prospect of serving yourself by it, or gratifying your friends; but in the lawful prosecution of one's fortune, when by making one enemy we can gain two patrons, your Lordship understands the value of the world's favour too well, and the road that leads to it, to hesitate a moment; and if Dr. Bentley's fame has been one round in the ladder, by which your Lordship has climbed to the summit of preferment,

————— "*Scelera ipsa nefasque
Hac mercede placent.*" —————

There is no harm done, my Lord: the ladder is not one whit the worse for your use; 'tis only brushing the step clean again, which your foot has soiled a little, and it will be as whole and as sound as when you first mounted upon it.

I think therefore we may venture to draw this conclusion, that, had this object of your contempt been blessed with such faculties, as to have reasoned all Atheism and Deism effec-

tnally out of fashion; and put to perpetual silence every professor of infidelity; had he taken the whole walk of criticism to himself, and filled our shelves with notes, comments, and corrections upon every ancient classic that has come down to us; he might have done it with impunity, perhaps with applause, had he but spared a certain club of wits, who sucked the milk of science from the same breasts, at which it seems your Lordship fed. With these confederates, your Lordship well knows, he singly maintained a notable controversy, with every advantage on his side, that superior talents for wit, learning, and argumentation could give him. If your Lordship doubts which party triumphed in this dispute, you are the only man of erudition in all Europe that does; but this I dare say is by no means the case. You could have pitied him, but you cannot find in your heart to applaud him: facts press so hard upon you, that you have no argument, but the last refuge of a flat denial; and the superiority of his genius is so very conspicuous, that nothing now can be done, but by a resolute and desperate manœuvre to assail him in that quarter, where he is conceived to be least vulnerable, and consequently least expecting an attack. In some circumstances every thing is to be risked; deny him therefore every faculty for which he was most eminent: and though the very same business, which gives your Lordship the inclination to abuse him, furnishes the amplest refutation of that abuse, be animated by the hazard of the attempt, and make, if possible, the cradle of his reputation, the tomb of it. The difficulty of finding an answer to your Lordship's question at the conclusion of your character of Dr. Bentley now entirely vanishes; and when, after having bestowed every term that your fertile imagination, assisted besides by that of Catullus, could furnish, most contemptuous, you ask—“*What then has he to do here?*” we are no longer without a solution; and having now discovered the clue to your thoughts, and being fully satisfied that your Lordship never dignifies an author with your abuse, whom you are not secretly convinced is eminent for those very qualifications that you publicly declare him to be deficient in, we thankfully accept your reprehensions, as a testimony of your private applause, which though it is not indeed signified in so gracious a manner as it might be, yet we hold it of much value, from the certainty with which it directs us to the real sentiments of your heart.

Having thus happily discovered the method of decyphering your Lordship's invectives, I am not without suspicion, that the same key must be applied for construing your applauses.

What strengthens this conjecture is, that those talents, which you are pleased to take from Dr. Bentley, you liberally bestow upon Mr. Hobbes.¹

According to this rule of inversion, how shall we, my Lord, interpret the many fine things you tell us of yourself? such as that "you are a true lover of peace and quietness, of mutual freedom, candour, and benevolence; that you detest the jealous and peevish squabbles of authors." These are virtues, which upon your Lordship's report we gave you credit for; it would be with extreme reluctance we should find ourselves obliged to carry them to the other side of the account.

But these are groundless apprehensions. You have favoured the word with a faithful portrait of yourself, however you have daubed and disguised those of other people: I have at this time your letter to the *Demonstrator of the Divine Legation of Moses* before me; and I hold it for impossible, that the author of any work, so full of pleasant and innocent raillery, so replete with playful and facetious conceits, can be capable of wrath, rancour, and malevolence. Can any thing be more lively than the strain in which you accost your Right Reverend correspondent in the second page of your epistle?—"I thought," says your Lordship, "you might possibly whip me at the cart's a—," (I beg pardon, I should have said) "cart's tail, in a note to Divine Legation."—Inimitable humour! courtly, elegant, episcopal wit! so severe upon Bishop W—; so very just and suitable to yourself! never did I know a *whipping* better laid on or more properly applied. But behold another attitude!—"Or pillory me in the *Dunciad*."—Surely there is something ravishingly delectable, when a grave, wise, and dignified priest, or *prelate*, like your Lordship, surprises one all at once with a stroke of this nature; there is no withstanding it.—But your vein is not yet exhausted, and you proceed—"or, perhaps, have ordered me a kind of Bridewell correction by one of your Beadles in a pamphlet." Well, I protest, my Lord, this climax of yours exceeds in profundity of false humour every thing that Swift has given us in his *Art of Sinking*. We laugh indeed; but it is not at Bishop W—: you ask us to an entertainment provided in his name, while your Lordship obligingly pays the whole cost. These postures, in which you have exhibited yourself before us, put me in mind of the freaks of a *Merry Andrew*, who suffers himself to be kicked and cuffed and tweaked by the nose, to make sport

for the mob; while the vile empiric imposes upon them his nostrums and quackeries, the paltry sweepings of the counters, for universal panaceas. When we expected some solemn sententious reproof from the learned and pious Prelector on the *Hebrew Poesy*, out comes all *Bartlemy Fair* let loose upon us at once; and we see your Lordship *whipt at the cart's tail; posted up in the pillory; flogged by the Beadles of Bridewell; caned by Bishop W——'s footman;*¹ *hunted and waylaid by his Cherokees and Iroquois;*² and at length (good man!) *exhibited on a Scaffold,*³ *erected on purpose for you, and in the most conspicuous place.*—How much you must have profited by your studies on the book of Job, this example of your patience demonstrates: but what agreeable company to introduce us into! and you seem so sociable and intimate with them; *Footmen and Bum-bailiffs, Beadles, Constables, Hangmen, and wild Indians!* Edifying society! elegant allusions! taste, that savours of the kennels of *Saint Giles's*; jests, that would put the *Ordinary of Newgate* to the blush; and wit, the genuine offspring, not of *Athens*, but of the *Old Bailey*!

Now, my Lord, would I venture to undergo all the discipline your Lordship has run through, if that old cynic Dr. Bentley would have stirred a muscle of his face to laughter at all this pleasantry?—No, no; he had no taste or capacity, but for *hedging and ditching, and milking of Goats*; not a syllable of all this would he have comprehended. In *matters of such pure taste*, as your Lordship has now given us a sample of; *compositions of a character so different from any he ever had been used to; style of a colour so directly opposite to his own, and a manner of thinking so utterly unlike that of any gentleman, who ever thought at all, I do allow, and am persuaded he would not have shown the least shadow of discernment.*

For this, however, I do seriously, and from the ground of my heart, thank your Lordship again and again, viz. that when you informed the world of his utter want of taste, you consented to give us so fair a specimen of your own. But your railleries are not confined to yourself only, you are wonderfully pleasant upon the patriarchs. Your arch insinuations about Abraham's offering his son Isaac,⁴ are infinitely facetious.—I was so ignorant as to consider this as a circumstance of a most serious and edifying nature; an exalted instance of the most perfect faith in God, and obedience to his word, and a sacred type of our Redeemer's death and passion, selected

¹ Page 11.

² Ibid.

³ Page 4.

⁴ Page 16.

as the passage of scripture best suited to our Good Friday's meditation; I have been apt therefore to think and to speak of this act of the patriarch's with reverence and devotion. Your Lordship treats it with the levity of a *Milesian Fable*, and puts some arch queries upon the matter relative to *the sin of Sodom*. This *sin of Sodom*, it seems, has been a sort of stumbling-block to your Lordship, and you tell us you have hunted after it *from the beginning of the Bible to the end*.¹ The search might be useful, though the object of it was not the most worthy. I hope, my Lord, you were not equally inquisitive, when you turned to your Catullus in search of those reproachful terms, (*Caprimulgus aut Fossor*,) to bestow them upon Dr. Bentley. Had you ransacked that author through, as you did the Bible, every leaf would have furnished you with descriptions of the *sin of Sodom*. As good luck will have it, you have carried us into one of his cleanliest poems; and as your quotation put me upon reading it over, I really thought I traced the features of your Lordship, as strongly marked out in the picture of Suffenus, as you conceived you did those of Dr. Bentley; for this Suffenus, says the poet,²

"Homo est venustus, et dicax, et urbanus,
Idemque longe plurimos facit versus:

* * *

neque idem unquam
Æque est beatus, ac poema quum scribit,
Tam gaudet in se, tamque se ipse miratur."

The moral, with which the epigram concludes, I more particularly recommend to your Lordship.

"Nimirum idem omnes fallimur; neque est quisquam
Quem non in aliqua re videre Suffenum
Possis: suus quoque adtributus est error:
Sed non videmus manticae quid in tergo est."

But I have detained your Lordship a long time, and hasten to conclude myself,

My Lord,

Your Lordship's most obedient humble Servant,

A MEMBER OF THE
UNIVERSITY OF CAMBRIDGE.

¹ Page 17.

² Vide Cat. ex rec. Is. Voss. p. 50.

CAMBRIDGE PRIZE POEM FOR 1805.

THE RESTORATION OF LEARNING IN THE EAST.

"LET there be light!"—So spake th' Almighty Word,
 And streams of splendor gush'd around their Lord.
 Forth at that bidding, emulous to run
 His course of glory, sprang the giant Sun;
 And, as he chas'd the scatter'd rear of night,²
 O'er the wide East diffus'd his earliest light.
 There while his infant beam on Ganges play'd,
 Or hung entranc'd o'er Agra's spicy glade,
 India, first cherish'd with his orient ray,
 Shone like a bride in brightest colours gay.
 Cradled on earth's soft lap, its lowly bed,
 In blushing pride luxuriant Butea spread:³
 Itself a grove, the banyan there was seen,
 Arch within arch, and "echoing walks between;"⁴
 There Vegetation fix'd her choice abode,
 And one sweet garden all the region glow'd.
 When the world sunk into its wat'ry grave,
 India rose brilliant from the penal wave;

¹ This is reprinted in the Author's Works, just published in three Octavo Vols. price 2l. 2s.

The Rev. Claudius Buchanan, Vice-Provost of the College of Fort William in Bengal, and formerly a Member of Queen's College, Cambridge (where he proceeded to the degree of B. A.) gave to the University, in 1804, the Sum of Two Hundred and Ten Pounds; desiring that it might be divided into the under-mentioned Prizes:

I. One Hundred Pounds for an English Prose Dissertation, "On the best Means of Civilising the Subjects of the British Empire in India, and of Diffusing the Light of the Christian Religion throughout the Eastern World."

II. Sixty Pounds for an English Poem, "On the Restoration of Learning in the East."

III. Twenty-five Pounds for a Latin Poem on the following Subject; "*Collegium Bengallense*."

IV. Twenty-five Pounds for a Greek Ode on the following Subject; "*Γενέσθω Φῶς*."

The Gentlemen appointed by the University of Cambridge to award Mr. Buchanan's Prizes, after having adjudged the Second of the above Prizes to Mr. Charles Grant, Fellow of Magdalen College, unanimously expressed their wish for the publication of the following Poem. The Author, therefore, with a just sense of the honour which it has experienced, now submits it to general perusal.

² "Scattering the rear of darkness." (Sacotalá, Act IV.)

³ Pennant's 'Outlines of Hindostan,' II. 95.

⁴ Par. Lost, IX. 1107.

Shook off her stains, and rich in nature's charms,
Rush'd to the Sun's invigorating arms.

Rear'd in her fields, and foster'd by her skies,
The growth of mind attain'd its loftiest size :
There where the mango swell'd on every bough,
And double harvests teem'd without the plough,
Her happy race knew none save letter'd toil,
And Arts and Science bless'd the genial soil.

Ere Revelation flam'd from Sinai's height,
India rejoic'd in patriarchal light.
Tradition there preserv'd, from sire to son,
That first great truth, that God is All and One ;
'Till fabling bards the mystic song began,
And learned darkness stole on wilder'd man.
His rigid code then selfish Brahma fram'd,
Then for his Caste its proud distinction claim'd ;
Wav'd o'er the cheated realm his ebon wand,
And scatter'd demon-meteors through the land.

So born and fed 'mid Turan's mountain-snows,
Pure as his source, awhile young Ganges flows ;
Through flow'ry meads his loit'ring way pursues,
And quaffs with gentle lip the nectar'd dews ;
'Till, swoln by many a tributary tide,
His waters wash some tall pagoda's side :
Then broad and rough, 'mid rocks unknown to day,
Through tangled woods where tigers howl for prey,
He foams along ; and, rushing to the main,
Drinks deep pollution from each tainted plain.

Yet still kind Science, prodigal of good,
Smil'd on her dusky suitor as he woo'd.
To him, while Europe's hordes lay whelm'd in shade,
Her fullest charms the radiant power display'd :
Show'd him the wonders of her secret lore,
The plant's retiring virtues to explore ;
From midnight depths the sparkling gem to raise,
And bid it on the brow of beauty blaze :
Urged him afar to send his ranging eye
'Mid the bright orbs, that gild the peopled sky ;
To trace the self-poised planets, as they run
In endless circle round their central sun :
See whirling earth, with two-fold impulse driven,
Wheel through the vast obliquity of heaven ;
While day and night, and all the changeful year,
Turn as she turns, and hang on her career :

Taught him, with useful fiction, to portray
 The glittering monsters of th' ecliptic way :
 Th' innumerable host of stars to group and name,
 That pour on worlds unseen their solar flame ;
 Orion's might which sways the southern seas,
 Arcturus, and the cluster'd Pleiades :¹
 Taught him with subtiler skill, and better art,
 To pierce the close recesses of the heart ;
 Hold moral beauty to man's raptur'd sight,
 Guide him from passion's glare to reason's light ;
 And prompt him, to himself severely true,
 His high descent to prove, his glorious end pursue.

Nor only Science led her Indian youth
 With patient labour to the throne of truth,
 Studious by just gradation to refine
 From brute to human, human to divine :
 But Fancy rapt him on her wing of fire
 To realms sublime, where bliss outruns desire ;
 Where streams of crystal feed ambrosial flowers,
 And Love and Glory speed the laughing hours :
 There to his hand resign'd her powers of sway,
 Her lyre, and liquid voice, and numerous lay ;
 Gave him her holy hymn, her lofty ode,
 To sing the chieftain or to sound the God :
 Gave him her stately epic, to rehearse
 His Arjun's² fame with all the pomp of verse ;
 When Krishna, mounted on the hero's car,
 Bore him secure amid the clanging war :
 Gave him her drama's tearful vase, to pour
 O'er virtue's sacred anguish pity's shower ;
 When soft Sacontalá³ in Canna's grove
 Press'd the fond pledge of her Dushmanta's love,

¹ The knowledge of physics (particularly astronomy) by which the old Hindûs were distinguished, as well as their metaphysical, ethical, and poetical fame, are briefly stated by Robertson, with his accustomed elegance, in the Appendix to his 'Historical Disquisition concerning Ancient India;' and more at large by Craufurd, in his 'Sketches' of that ingenious people.

² The Bhâgvat Geeta, or 'Dialogues of Krishna and Arjun,' an extract from the Mahabharat (the great epic poem of India, written, if we may trust the chronology of the Brahmins, within a century after the deluge) was translated by Mr. Wilkins from the original Sanscrit in 1785. It contains all the grand mysteries of the Brahminical faith.

³ See Sir William Jones' elegant version of Calidasa's drama, 'The Fatal Ring.' Its author, the Shakspeare of India, was the brightest of the Nine Gems, who adorned the court of Vicramâditya in the century immediately preceding the birth of Christ.

Or as her steps yet linger'd on the green
 (Of all her infant sports the happy scene),
 Wept o'er each flower, her garden's blameless pride,
 Kiss'd the young fawn that sorrow'd by her side;
 And still, to ease her bosom's bursting swell,
 To flower and fawn prolong'd the sad farewell.

And did oblivion quench this hallow'd fire?
 May Genius like the brood of earth expire?
 With meteor-front a few short moments soar,
 Then sink forgotten, and be seen no more?
 Ah! no: by age undimm'd his cheek appears;
 His laurell'd brow defies th' assault of years.
 'Twas Mecca's star, whose orb malignant shed
 Its baleful ray o'er India's distant head.

Fleet from the stormy west, on steed of flame,
 To blast her bloom the Bactrian¹ archer came:
 Beside him rode, twin ministers of fate,
 The Lust of Empire and Religious Hate;
 And still, where'er their sanguine banners flew,
 Spring's rosy splendors vanish'd from the view.

Her last faint throb of struggling life to crush,
 Sec from the north remorseless Timur rush!
 His drear morasses, and his boisterous sky,
 The fire-ey'd² Tartar quits without a sigh:
 Calls his grim squadrons from their realms of snow,
 And leads where zenith suns strange lustre throw:
 By Bember's foot, who dreary, black, and bold
 Stands the stern guard of Cashmere's vale of gold;
 Through bowery Matra, where the Gopia nine
 In love's disport with youthful Krishen join.
 There while the mango from its stem they tear,
 Or light with saffron-wreaths³ their raven hair,
 O'er India's plains the myriad swarms expand,
 And Science, Genius, Fancy fly the land.

So, 'mid th' effulgence of her ardent skies,
 In the broad noon a spot is seen to rise,

¹ Mahmoud of Ghizni; who, after desolating India by twelve successive irruptions (the first, A. D. 1002), under the pretence of converting its inhabitants to the true faith, founded a dynasty which lasted about 150 years.

² This was the peculiar feature of Tamerlane. "His eyes (say the historians) appeared full of fire." Krishen and the nine Gopia, mentioned below, are the obvious prototypes of the Grecian Apollo and his Muses.

³ The saffron-flowers of the *Michelia* are used by the Indian ladies, to relieve the jetty blackness of their hair. (Penpant, ib.)

Dread Typhon's cradle! O'er th' horizon's space
 The monster spreads, till heaven scarce yields him place;
 Then pours his fury, and with vengeful sweep
 Bears houses, herds, and harvests to the deep:
 Before the fiend the groves of Eden bloom,
 Behind him scowls a desert and a tomb.¹
 Thus India, bright in fortune's favouring hour,
 Bewail'd the ravage of invading power.
 Witness imperial Delhi's² fatal day,
 When bleeding Rajahs chok'd proud Jumna's way:
 Witness, Benares, thy neglected towers,
 Where Wisdom mus'd in academic bowers;
 Their quadrant-curves³ where learned walls display'd,
 And gnomon-pillars threw their length of shade:
 Witness the voice suppress'd, the silent shell,
 Which erst in lovely strife were wont to swell:
 Witness (ah! heaviest curse) the night of mind,
 To Superstition's ghastly brood resign'd.
 Now all her veins the lethargy invades;
 Mute are her schools, and hush'd her warbling shades.
 No more the Muse exulting Fancy fires,
 Prompts the high thought, the lofty strain inspires:
 Memory no more to the degenerate line
 Points, where their country's ancient glories shine;
 On Youth's pure cheek bids generous passion glow,
 Or lifts his arm to lay th' oppressor low.
 Ah, wretched land! to every ill a prey;
 Thy sons enslaved, thy cities in decay!
 But light the chains, the abject frame that bind,
 To those which bow to earth th' aspiring mind.
 Where once th' Hindu his simple prayer preferr'd,
 And sweet his caroll'd hymn of praise was heard;
 His turf-built altar unembrued with blood,
 His gentle heart's religion, to do good;
 There in her gory shrine, with outstretch'd hands,
 Her human food stern Calica⁴ demands:

¹ "The land is as the garden of Eden before them, and behind them a desolate wilderness." (Joel ii. 3.)

² When Tamerlane caused it to be destroyed, A. D. 1397, upon the pretext of an insult offered to his troops, after the horrid ceremony of 'the Juar.'

³ For a particular account of the celebrated Observatory at this place, see a Letter from Sir Robert Barker to the President of the Royal Society of London, read May 29, 1777.

⁴ The blood-thirst of this black goddess (the wife of Shiva, and the counterpart of the Tauric Diana or Hecate) is allayed in proportion to the dignity

There his huge car the monster-god¹ impels
 O'er prostrate crowds, who court the crushing wheels :
 There, from her babes by savage Brahmins borne,
 The widow'd mother clasps her consort's urn ;
 With ill-feign'd triumph mounts his blazing pyre,
 And sinks, proud trembler ! in the sacred fire.²
 These, Superstition's execrable train,
 Throng the vex'd soul where darkness holds her reign.

Thus, Elephanta,³ through thy cavern'd halls
 Portentous sculptures frown along the walls :
 With snaky wreaths, in strong projection hold,
 Clasp the wide arch, the massive shaft enfold ;
 And, as amid the gloom their forms dilate,
 In the chill'd breast mysterious awe create.

When India saw Medina's crescent fail,
 And the mild flame of Zion's star prevail,
 Well might she hope the beam, which once had glow'd
 To guide her sages⁴ to the God's abode,
 Would now, bright harbinger of peace ! dispense
 On her faint head its healing influence.
 But, ah ! it rose in clouds. With sanguine glare
 Ambition's comet fired the sickening air :
 And, black exhaling from the putrid ground,
 The mists of avarice heaven's blest radiance drown'd ;
 Breath'd thick infection o'er the dawning day,
 And quench'd the lustre of th' eternal ray.

'Tis past. Too long Oppression's tyrant-race
 Have ground her children with their iron mace !

of her victim. After an offering of fish or tortoise, it soon recurs : by the sarabba it is quenched for twenty-five, and by the tiger for a hundred years : but man is her favourite sacrifice, and his blood is effectual for a complete chiliad. This latter oblation, however, as Sir William Jones informs us, is now forbidden.

¹ Jagrenaut. The car of this deity is four stories high, and moves upon sixteen wheels ; beneath which, numbers of his deluded votaries annually throw themselves to be crushed to death, as a sure passport to immortal happiness.

² This custom still prevails in the Mahratta empire, and in the dominions of the ancient Rajahs, particularly among families of distinction. By the English it has been uniformly opposed.

³ For a description of this stupendous subterranean temple consult Thevenot, Anquetil, Robertson, Pennant, &c. but, especially, Niebuhr.

⁴ Matt. ii. 2.

Too long has Silence heard her whisper'd fears,
 And glens impervious drank her flowing tears !
 'Tis past. Her bosom stung with conscious shame,
 Awaken'd Albion re-asserts her fame ;
 Inclines in pity to a groaning land,
 Wrests the foul sceptre from the spoiler's hand ;
 And, greatly lavish in the glorious cause,
 Grants with her Jones' her science and her laws—
 Her Jones, high-gifted to fulfil her plan ;
 The friend of learning, freedom, truth, and man.
 His were the stores of letter'd time, compr'est
 'The mind of ages in a single breast ;
 The glance to catch, the patience to inquire,
 The sage's temper and the poet's fire.
 In him the wealth of Greece and Latium shone,
 Their Themis, Clio, Erato his own ;
 And his, reveal'd in all their dazzling hues,
 The luscious charms of Asia's florid Muse :
 With her o'er Schiraz' roseate plain he roved,
 Where Hafiz revell'd and where Sadi loved ;
 On Rocabad's green marge delighted stray'd,
 Heard her soft lute¹ in Mosellay's sweet shade :
 Then pierc'd the mazy depths of Sanscrit lore,
 While Brahmins own'd a light unseen before ;
 Bow'd to their master-pupil, and confest
 With humbled brow the genius of the West.²
 But nobler cares are his : for human kind
 He plies his restless energies of mind.

¹ Sir William. Of this extraordinary man—extraordinary in respect of talents, attainments, and virtues, singly perhaps unequalled, but assuredly never before so united, Mr. Gibbon (in cases of simple literature, no mean commender) pronounced, that "he was equally familiar with the Year-Books of Westminster, the Commentaries of Ulpian, the Attic Pleadings of Isæus, and the Sentences of Arabian and Persian Cadhis." From such a quarter, we do not look for any panegyric upon his conscientious investigation and acceptance of Christianity.

² The lutanist Mirza Mahomed, from his sweetness called *Bulbul*, 'the Nightingale,' is recorded to have excited the emulation of his namesake birds, in a grove near Schiraz. (Pennant, ib. 261.) Sir W. J. had the story from one, who was himself witness to the circumstance.

³ "At a public *darbar*, a few days after his death, the Pundits could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress he had made in the sciences which they professed." (Lord Teignmouth's 'Life of Sir William Jones.')

Strung by that orb, beneath whose flaming ray
 Inferior natures crumble to decay,
 With growing speed he presses to the goal,
 And his fleet axles kindle as they roll.

'Twas his to bid admiring India see,
 In Law,¹ pure reason's ripen'd progeny :
 Law, which in heaven and earth holds sovereign sway ;
 Whose rule the bad endure, the good obey ;
 Whose giant grasp o'er whirling spheres extends,
 Whose tender hand the insect-speck befriends ;
 Her voice of quiring worlds th' harmonious mode,
 And her high throne the bosom of her God.

Ah ! short the blessing : of ethereal fire
 One vivid burst, to lighten and expire !
 In vain the Christian crown'd the learned name,
 And boundless knowledge form'd his meaner fame !
 He falls, bewail'd from where Hydaspes laves
 His sands of gold, to Thames's distant waves :
 Isis and Ganges weep their sage's doom,
 And mingle sorrows o'er his early tomb.
 O stay your griefs, sad streams ! On length of years
 Rests not the age, which ruthless Time reverts.
 Ripe to his grave unspotted Youth descends,
 Though to his cheek the rose its radiance lends ;
 And hoary Folly ranks in childhood's train,
 Taught to be wise by rolling suns in vain.²

Nor all extinct he dies. From earth's low climes,
 By frailties sullied or obscur'd by crimes,
 To his own heaven resum'd, o'er Asia's night
 Still shall he shed his tutelary light ;

¹ In 1794, Sir William Jones published his translation of 'The Ordinances of Menu,' comprising the Indian system of religious and civil duties. In the lines beginning

'Law, which in heaven,' &c.

the reader will recognise a feeble imitation of the following sublime period of Hooker, which closes the first book of his 'Ecclesiastical Polity,' "Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

² Wisd. iv. 8, 9.

Still kindred worth with rival zeal inspire,
And pour from Wellesley's urn transmitted fire.
Wellesley, his Eton's boast, his Oxford's pride,
Lov'd by each Muse, to every Grace allied ;
Though yet unsheath'd his blazing faulchion waves,
And yet fresh millions he subdues and saves ;
His eye's soft beam still throws on Learning's groves,
And fosters while he guards the arts he loves.

E'en now on Hugli's banks the pile he rears,
Forms with his mind, and with his presence cheers ;
In gorgeous state the glittering turrets rise,
And brighter dawn illumines the Eastern skies.
There Brown, Buchanan¹ (names to learning dear)
Train the fair promise of the opening year :
From Granta's mart convey th' exhaustless store,
Her schools' ingenuous strife, her classic lore ;
All that her Newton, all her Bentley taught,
Her Barrow's eloquence, her Bacon's thought ;
The precious cargo bear to India's strand,
And a new Granta decks the happy land.

Granta ! the name wakes memory's softest tear :
O to my heart beyond all rival dear !
Dream of my night, and vision of my day,
Accept the homage of this grateful lay.
That I have friends, my throbbing bosom's pride,
That love for me his fillet threw aside ;
That round my hearth his tenderest pledges shine,
That home and peace and competence are mine—
To thee, next heaven, I owe : and should the strain,
Which now I raise, thy favouring plaudit gain ;
Thou gav'st the lyre from which the music springs,
Thou gav'st the art to sweep it's sounding strings.

Return, my Muse : for lo ! where o'er the main
Returning Science eastward leads her train—
Law, nurse and guardian of each useful art ;
Honour, pure sovereign of the noble heart ;
Blithe Industry, who whistles at his plough ;
And Freedom, choicest gift her hands bestow.
Loud o'er the champaign bursts the ryut's song,
And rustic echoes the glad note prolong ;

¹ Provost and Vice-Provost of the new College at Calcutta, both educated at Cambridge.

As o'er his rice-field's floating verdure thrown,
 His gay parterres and woodland's podded down,¹
 His eye ascends to heaven with glistening gleam,
 Joy tunes his tongue, and Albion is his theme:
 Albion, who now each selfish care resign'd,
 And all her glories flashing on her mind,
 Now that the foe high lifts his blood-stain'd brand,
 And law and freedom hang upon her hand,
 Rides proudly buoyant o'er her own blue wave,
 And what she bled to win would die to save.

Beneath th' o'er-arching banyan's hallow'd gloom,
 The swarthy artist plies his dexterous loom.
 Light through its filny maze the shuttle springs,
 Nor deigns to touch the gossamery strings:
 The slender form vests more than Coan² grace,
 And half seduce the eye from beauty's face.

The glance of Science now fresh cares demand,
 And wants and woes entreat her soothing hand.
 With patient toil on each new scene she pores,
 Each lonely dell, each tangled brake explores:
 Dauntless the death-snake's dreary haunt invades,
 Led by her own effulgence through the shades:
 Then, where with hues unprofitably gay
 Superba reddens in the blaze of day,
 Her subtilest spell bids Chemia there apply,
 From the deep fibre wring its hoarded dye;
 O'er the fine web the blushing tincture shed,
 And gird with richer wreaths her India's head.
 Where long it lurk'd, withdrawn from day's fierce glare,
 Bids Medicine thence the wholesome simple bear;
 From the coy root extort its liquid health,
 And bribe stern death with vegetable wealth.

On Delhi's plain, or where by Agra's towers
 His foaming urn coerulean Jumna pours,
 (As erst on Sunium's point) some Plato stands,
 With virtue's magic charms th' ingenuous bands;

¹ Rice, opium, and cotton supply the chief employment and support to the peasantry of Hindostan. Hodges represents the manufacturer as setting up his light loom every morning in the cool shade, and taking it home with him in the evening.

² "——— *Cois tibi penè videre est,
 Ut nudam.*" (Hor. Sat. I. ii. 101.)

³ This most fatal reptile (the *Cobra de morte*) is said, perhaps fancifully, to bear upon its head the marks of a scull and two cross-bones. (Pennant.)

Points to the fair, and good, and brave, and free,
And bids them view, and emulate, and be:
Through each young vein the tingling ardor glows,
And all Ilissus into Ganges flows.

Her too the social charities attend;
The foe she softens, and endears the friend.
—What wretch art thou, those desert wilds among,
Whose fearful footsteps shun the human throng?
Who fliest to forests, exil'd from thy kind,
And all thy youth's best transports left behind?
Ah! by those streaming tears I know thee now,
And the despair that sits upon thy brow,
Devoted Paria!¹ outcast of thy race,
Thrown shivering from thy fellows' fond embrace:
Like a blue plague-spot, hapless thing! abhorr'd;
Thy touch pollution, and thy doom the sword!

Yet thee, even thee, shall heavenly Science greet,
Pierce with her sun-bright beams thy dark retreat;
Restore the blameless joys that once were thine,
And close without a cloud thy late decline.
Yes: thou again the bosom's glow shall prove,
The hand of friendship and the lip of love;
Thee shall the village-cot protect from harms,
And Brahmins clasp thee with fraternal arms.

Nor these th' illusions of poetic land,
Whose airy splendors mock the grasping hand.
Where Bhâgulpour uplifts her front sublime,
See to her topmost summits Cleveland² climb;
Call from their craggy dens her savage swarm,
With learning polish, with affection warm;
Bid through their souls the flame ethereal thrill,
And mould their melting natures to his will.

¹ Of the dreadful exclusion of these unhappy beings from society, a striking exemplification is given by St. Pierre, in his '*Chaumière Indienne*.' Their very shadow, in the estimation of the purer Hindu, literally pollutes what it passes over; and, if they happen to touch one of the Nays, or old nobles of Malabar (of the Khatre caste) they are not unfrequently cut down by his sword.

² "*Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit.*"

This gentleman, who died in 1783, civilised the savages of his district chiefly by trusting himself among them unarmed, stating his benevolent purpose, and making occasional presents to their wives and children. (Hodges and Penn.)

382 *Cambridge Prize Poem for 1805.*

Her tints Contentment to the scene applies,
And the waste desert blooms a paradise.

But chief Religion, venerable maid,
Raptur'd repairs where first her footsteps stray'd,
When down to earth she came, an angel guest;
And man, yet pure, her genial presence blest.
On Guilt's dark brow her glittering cross appears,
His sullied cheek is wash'd with pious tears;
And Ganges, hallow'd still for holier ends,
Death-stream no more,¹ his wave baptismal lends.

E'en now from yonder strand I see them move,
The mild evangelists of peace and love.
Unstain'd with Afric's blood, they bend their prows
Where in his fiery belt Dahomey glows;
Hoist round the stormy Cape their straining sail,
From Yemen's mountains woo the fragrant gale,
And bear (strange merchandise!) to Asia's shore
The Gospel's bright imperishable ore:
Unsold to deal its unbought wealth,² their plan;
Their traffic, to redeem the soul of man.
To check their eager march, Tibetan snows
And Caggar's sands their trackless wilds oppose:
Onward they press at Duty's sacred call,
South, North, o'er Decan's ghauts and China's wall;
Stretch uncontroll'd their Saviour's gentle reign,
And art and nature bar their way in vain.
On mosques where late the lurid crescent shone,
Pagodas rear'd to shrine an idol-stone,
Seringham's walls spread many an acre o'er,
And the proud domes of gorgeous Gazipour³
Her banner'd cross victorious Albion waves,
Beneath that symbol strikes, beneath that symbol saves.

O beauteous Queen! O dear-loved Mother-Isle!
Thine is each gallant aim, each generous toil.
For thee, while Fame her wreath of amaranth twines,
And with her palm thy native oak combines,
The succour'd orphan lisps his little prayer,
And the slave's shackles crumble in thine air.

¹ It is one of the objects of Hindu superstition, to be carried (if possible) when expiring, to the banks of the Ganges.

² "Freely ye have received, freely give." (Matt. x. 8.)

³ For a description of this immense pagoda, see Craufurd's 'Sketches,' I. 108, note. The mosque of Gazipour is the pride of Mahometan religious architecture.

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With what delight thy winding shores I tread,
Catch thy white sails by busy Commerce spread,
With labouring gaze ascend thy rocky steep,
Or hear thy thunder bellowing o'er the deeps—
Heaven knows : and, hung th' event on vow of mine,
Thy cloudless sun should never know decline.

Hold then thy high career : while France essays
With poor intrigue to crop thy well-won bays,
And mask'd in traffic's or religion's robe,
Merchant or preacher, traverses the globe ;
To shake thee, proof in Europe to alarms,
On Asia's plains with Holkar's faithless arms :
Pursue thy glorious course. Be this thy art,
Not to corrupt, but meliorate the heart :
Where'er mankind in gentile darkness lie,
Instruction's blessed radiance to supply ;
O'er the oppress'd soft mercy's dew to shed,
And crush with ruin the oppressor's head.

O haste your tardy coming, days of gold,
Long by prophetic minstrelsy foretold !
Where yon bright purple streaks the orient skies,
Rise Science, Freedom, Peace, Religion rise :
Till, from Tanjore to farthest Samarcand,
In one wide lustre bask the glowing land ;
And (Brahma from his guilty greatness hurl'd -
With Mecca's Lord) Messiah rule the world !

PROLOGUE AND EPILOGUE

TO THE

ADELPHI OF TERENCE,

PERFORMED AT WESTMINSTER SCHOOL ON MONDAY

EVENING, DECEMBER 13, 1819.

PROLOGUE.

Mr. Webber.

Bis universa patriæ necessitas,
Ut fas et æquum fuit, hanc Regiam domum
Vacare ludis prohibuit solennibus :

Nec nos acturos hanc de more fabulam,
 Nec vos spectatum sivit intromittier.
 Id a-gre passi et fortiter tamen sumus,
 Pictate deplorantes hoc tacita malum—
 Adeon' enim ignavus quisquam aut ferus siet,
 Ut nec moveret Illa spes Britanniae
 Desiderata, abreptumque Imperi decus,
 Vel Illa, quam recentiore plangimus,
 Regina, Mater, et fidei et constantiae
 Exemplar, et morum, ingenique liberi?
 At heu! quo rursus auspicamur omine?
 Quid hoc lugubre, quaeso, vult silentium?
 Quid ora circumquaque fertis, Hospites,
 Humique mœste declinatis lumina?
 Quos quaeritis nusquam inveniuntur, et simul:
 (Si cujus ergo huc advenistis) gaudium
 Evasit omne in mentis ægritudinem.
 O Sors iniqua! O duplex infortunium,
 Nec alterum anteponendum alteri—tamen
 Fas est, te, te, tuis alumnis, O Pater,
 Prius vocari, nunc eheu! novissimum:
 Quem inexpectata mortis invidæ manus
 Ætatis occupavit in meridie.
 Ipse etenim alacris, plus æquo improvidus sui,
 Dum morbus ægro flagitabat otium,
 Laboriosus in suos, propere nimis
 Agenda se recepit in negotia;
 Quibus immolatus est honesta victima.
 Grave et dolendum nobis hoc tamen malum
 Remedio non caret, novo sub Auspice!
 At liberos, adempto Patre, parvulos,
 Viduamque matrem quis adeo solabitur?
 Palam est tametsi (et ideo habemus gratias),
 Quæ in hoc curavit Regia liberalitas,
 Satisque vestra testis est quid "Indoles
 Nutrita faustis sub Penetralibus" valet—
 Dehinc, Verende, ad te revertimur, senex
 Valere te jubemus ultimum tui,
 Quos tu solebas præter omnes unice
 Fovere; alii, quibuscum tu consortia
 Propiora agebas; alii, ad Isidem quibus
 Sub te magistro contigit succrescere;
 Aliique, quos tandem, negotiis procul,
 Et spretis, quos plerique avent, honoribus,
 Recipere amabas ruris angulo latens.

Ibi otiosus, at non idcirco tamen
 Humaniorum obliuioſus munerum,
 Super ſenectæ tramitem facillimum
 Deuectus æuū traduxiſti leniter,
 Uti miniſtrum Euaḡeliſ digniſſimum,
 Uti probatū Philoſophiæ diu ducem,
 Ciuem, patronum, Paupeſis patrem decet.
 Felix! qui ita omnibus bonis amabilis
 Vixit, ita flebilis periit, ut denique
 In ſe vetuſti non immemores benefici,
 Circa cubile lacrymantes uiderit
 Ipſos uerendi Regis ire filios.
 Ergo ualete, et ite nunc animæ piæ,
 Ite in pace ad beatiora limina—
 Quid plura? ludos nos acturos funebres
 Putate, quales Roma dedicauerit
 Bene meritis olim de Patria uiris.

EPILOGUE.

SYRUS—*comitantibus Dæmonibus. Tunc Œſchinus, Demæa, Ctesipho, Sannio.*

Syrus—Pulchre equidem procedo hodie: Proh Jupiter! artem
 Diuinam! et noſtro conuenit ingenio.
 Ipſe olim ſeruus, ſceptrum et noua regna potitus,
 Pennatus uolito uictor in ora uirum.
 Namque nouum ocepi quæſtum; chartæque diurnæ
 Editor, hic ueſtrum quæro patrociniū.
 Omnia providi—ſunt omnia promta—miniſtri
 Dæmones; et nunc, Diſ gratia, feruet opus.
 Edoceo quonam Reſpublica more geratur,
 Quæ leges, et quæ bella ferenda meis:
 Stat, cadit arbitrio noſtro, et ſubmiſſa ueretur
 Curia me, Cathedræ, Roſtra, Theatra, Forum.
 Nil hodie eſt quod non prælo committitur—Ecquis
 Ambulat, aut equitat, navigat, orat, edit,
 Fit noſtri juris: nihil eſt quod condere poſſis,
 Nil recitare! palam uiuitur, atque agitur.
 Sed quis adeſt? Ni fallor, herus; chariſſime, ſalve,
 Œſchine! (*Œſch.*)—Salueto tu quoque, amice; nouum
 VOL. XX. Cl. JI. NO. XL. 2 B

Hocce tuum aucupium vortat bene; sed mihi vestro

Nunc opus auxilio est—Pamphila amata diu

Jam mea conjugio facta est—tu scis bene; at iste,

Qui mihi contulerit gaudia tanta, dies,

Laude sua careat, nolo—tu rite, quod actum

Et qualis fuerit pompa Hymeneæ, edoce:

Ordine rem totam narra. Tua charta—(Syrus)—paratum est

Quod petis—ausculta—formula namque mihi

Verborum certa est, longo jam tempore et usu

Sancita, et tantæ quæ siet apta rei—

(Legit) “Pamphilam, ut audimus, deduxit ad aram Hymenæam

“Æschinus, ipse ortu clarus, opumque potens:

“Egregiæ formæ nupta et virtutibus aucta

“Omnigenis (semper quas sibi vellet Hymen).

“Simplex munditiis ipsa, et velamine operta

“Quod Bruxellenses implicuere nurus.

“Quadrigæ ad portam: et qua primus mensis agatur

“Offert delicias villa propinqua suas.”

Æsch.—Sufficit; isthæc res est: et nihil amplius opto;

Nil quicquam audiui pulchrius aut melius.

Syrus—Gaudeo magnopere, at quidnam sapientia juxta

Quem video?

Demea et Ctesipho.

Quid vult? (Dem.)—Euge; caput lepidum—

Hem! quam mutatus! Salve: tibi munere honesto

Jam fungi, et patriæ consuluisse placet:

Ausculta paucis; natum volo visere gentes

Externas (hominum mos jubet omnigenum)

Sumat ut exemplum ex aliis sibi; quod fugiendum,

Quod laudi discat, quodque siet vitio!

At proficiscenti soli discrimina quanta!

Febris, Prædones, Alea—(Sy.)—Ohe teneo;

Vis quendam, ut levibus fallat sermonibus horam,

Comissatorem, participemque viæ.

Dem.—Immo etiam insignem Sophia, veterique fide—qui

Virtutes possit constabilire—(Ctes.)—Meas?

Dem.—Temperet ut juvenis ferventem—(Sy.)—Ah! desine, toto

Cælo erras—Hæc jam vilia—Principio,

Non opus est docto nimium, nisi Gallica dictis

Concime hinc illinc inseruisse suis;

Saltare, aut cantare; aut sorbillare Falernum,

Et scite in patinas inspicere, atque jocos.

Dein placidus, clemens, ne quot male consulat ætas,
 Clamitet indignans crimina—Flagitia
 Intolerabilia! At domini arridere facietis
 Noverit, inque loco desipuisse velit;
 Hæc præceptori—(*Dem.*)—Juvenique accommoda credo—
 Sy.—Sed te, vir sapiens garrulitate.—(*Sannio.*)—Syrus!
 Hæus; audit nemon' ? ubinam est chartæ iste diurnæ
 Editor ? Is saltem plebis amicus erit.
 Hiccinè libertatem alunt esse omnibus æquant ?
 Æschinus is nobis vincula, lora feret ?
 Tu populum meliora doce : tu lumina tandem
 Pande nova. (*Syrus.*)—Hoc satis est, improbe Leno, tace—
 Non ego de grege sum vestro—nec nostra querelis
 Pagina, nec probris dedecoranda tuis.
 Sit mea laus quicquid earum et solenne vetustas
 Fecerit, aut Patrum mos, geniasve soli—
 Quicquid habent sancti leges—venerabile quicquid
 Religio—id colere—id summa adamare fide—
 Hæc vera, hæc nostrum virtus—Hoc denique chartam
 Versiculi monitum dirigat usque meam :
 "Libertas sub rege pio!" Duce et auspice tanto
 Vivere pro patria nunc populoque lubet.

ADVERSARIA LITERARIA.

No. XXII.

Remarks on a Passage in the Psalms.

In the 58th Psalm, 9th verse, we have the following passage, במרים יבינו סירותים אחד כמזיז כמזיז חרק ישערינו. This passage is thus translated in our authorised Version, "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath;" in which the Translators seem to have followed the Greek of the 70, or some Latin translation, rather than the original Hebrew. To an English reader there would appear something unintelligible, especially in the latter part of the verse, "both living and in his wrath;" and it is a subject of wonder that none of our best commentators on the Bible have attempted an amendment of the passage.

If the reader will refer to Buxtorf's "Epitome Radicum Hebraicarum et Chaldaicarum," under the root **דָּרַךְ**, he will find the following illustration of this difficult passage, which makes it at once intelligible, without altering a single letter of the original: **כִּמוּ דִּי כִמוּ דָּרַךְ**, Sicut vivum ut adustum, id est, tam vivam et virentem spinam, quàm adustam et aridam, procella-perdet." The translation will then be, "Before your pots can feel the thorns, he shall take them (the thorns) away as with a whirlwind, both those that are alive and those that are burnt." The metaphor, I think, ought to be explained thus: By the thorns are to be understood the wicked, who are mentioned in the preceding part of the Psalm: By the pots, weak and foolish men, who are easily led into error and to ruin. This verse then I explain thus: "Before the wicked have made any impression upon your weak and foolish men, he shall destroy them (the wicked) by some dreadful calamity, both those who are young and in the prime of life, and those that are grown old in trespasses and sin.

J. L.

*In funere duorum principum, Henrici Glocestrensis, et
Mariæ Aransionensis, Serenissimi regis Caroli II. Fra-
tris et Sororis.*

Indue, Melpomene, funestos indue vultus,
Conveniens nostris luctibus iste dolor.
Quid fata Henricum rapuerunt invida terris?
An didicere igitur Parcæ et amare ducem?
Carole, tu frater, tu magnus denique Rex es,
Ille tua spectat sceptrâ movenda manu;
Viderat, et lætus jam se non sustinet ultra
Mortalem, et superis gaudia tanta refert:
Audiit interea raptum super æthera fratrem
Divali insertum Diva Maria choro:
Protinus ergo tibi valedixit, maxime Princeps,
Carole rex gaude, Carole chare vale.
Nec mora, siste (inquit) gemitus, Dea fio per altum,
Et patris, et fratris, conjugis atque memor.

ION. DRYDEN.

BIBLIOGRAPHY.

List of the principal Books of the Duke of Marlborough's Collection at White Knights, sold by Mr. Evans, Pall Mall, in June, 1819. With prices and purchasers.

PART I.

FIRST DAY'S SALE.

Octavo et Infra.

ÆSOPICARUM Fabularum Delectus, Gr. et Lat. ab Alsop, large paper, red morocco, by Roger Payne. Oxon. 1698. 1l. 15s. Triphook

Æsopicarum Fabularum Collectio, Gr. et Lat. Hudsoni, large paper, red morocco, with joints. Oxon. 1718. 1l. 18s. Clarke
Esopo, Fabule Historiate, Lat. et Ital. a Zucho, wood cuts, red morocco, with red morocco inside, rare. Venetiis, per Simonem de Prelo. 1533. 5l. Payne

Esopé's, **Aryan's**, **Alfonce's**, and **Poge's** Fables, in Englishe, black letter. London, by H. Wykes. 4l. 4s. Rodd

Anacreontis Odaria, Gr. a Forster, large paper, red morocco, gilt leaves. Londini, 1802. 15s. Triphook

Quarto.

Acuna Nuevo Descubrimiento del Gran Rio de las Amazonas, excessively rare, red morocco, from Colonel Stanley's Collection, Mad. 1641. 19l. Triphook

"Acuna, a Missionary Jesuit, was dispatched by the Spanish Government to obtain circumstantial information respecting the River of the Amazons, and the best means of rendering its navigation easy and advantageous. On his return he presented the following Work, which was printed at the expense of the King. The impression was scarcely completed when the Spanish Court heard of the Portuguese Revolution, the loss of the Brazils and the Colony of Para, on the mouth of the Amazon: fearing, therefore, that this Work, no longer useful to themselves, might afford important information to the enemy, it was suppressed, and the utmost diligence employed to regain and destroy the few copies which had gone forth. This accounts for its unusual rarity."

Æsopi Fabulæ, Græcè et Latine. Regii, per Dionysium Bertochum, 1497. 3l. 7s. Payne

Æsopus per Laurentium Vallensem traductus, scarce, green morocco. Daventriæ, per Jac. de Breda. s. anno. Hjbber
Alberti Magni Liber Secretorum de Virtutibus Herbarum, per

me Willh. de Mechlinia impressus in opulentissima civitate Londiniarum juxta pontem qui vulgariter dicitur Flete brigg, sine copy, morocco, formerly Herbert's. sine anno. 7l. 10s. Triphook

Mr. Dibdin says it is "the most elegant specimen of Mechlinia's press with which he is acquainted."

Ames's *Typographical Antiquities of England*, a new Edition, enlarged by the Rev. T. F. Dibdin, 2 vols. large paper, 1812. 13l. 13s. Booth

Apuleius, his *Eleven Bookes of the Golden Asse*, black letter, russia. 1596. 2l. 18s. Triphook

Ariosto, *Orlando Furioso*, con molta diligentia da lui corretto, 4to. a very fine copy, beautifully bound in morocco by R. Payne. Ferrara, 1528. 42l. Longman

"Few books are rarer than this edition of Ariosto. I cannot find it mentioned by any Bibliographer. It certainly was not known to Quadrio, Fontanini, Apostolo Zeno, Haym, De Bure, nor to Orlandini, who prefixed a critical catalogue of editions of Ariosto to his own edition of 1730, in folio. No copy has occurred in the sales of the best Italian collections that I can discover. It was not in the libraries of Capponi, Floncel, Crevenna, La Valliere, Gaignat, Crofts, Pinelli, or Dr. Monro, which sufficiently attests its extreme rarity. But its rarity is by no means its only recommendation to the collector of curious books. I consider it as a very valuable literary curiosity for the following reasons:—In 1516 the first edition of Ariosto's *Orlando Furioso* was published in forty cantos. This is so scarce, that I believe Lord Spencer's copy is the only one in the kingdom. Notwithstanding the great merit of the poem, it was not reprinted till 1521, when it was republished, but incorrectly to a scandalous degree, omitting a whole stanza in one place; and yet from this incorrect and mutilated text, the two editions of 1524 and that of 1527 were printed. At length appeared this valuable and rare edition, exactly copied from the text of the first edition, and corrected by the author himself. All subsequent editions vary from this, as Ariosto re-wrote a considerable portion of his poem after the publication of this edition, and enlarged it into 46 Cantos. *This edition therefore is the only one which faithfully represents the text of the first edition*, and is absolutely necessary to elucidate some passages in the text as it is now printed; for when Ariosto re-wrote his poem he omitted some incidents, and not adverting to the circumstance, refers to them as being in his poem." Stanley Catalogue.

Ariosto, *Orlando Furioso di nuove Figure adornato*, beauti-

ful copy in old red morocco, in compartments. Venet. Valgrisi, 1562. 13*l*. Clarke

Folio.

- Æsopi, Avieni, Remicii et Aliorum Fabulæ Latinis Versibus, cum Commento, wood cuts, green morocco, extremely rare. sine ulla nota sed circa 1480. 16*l*. 5*s*. 6*d*. Payne. See Laire Catalogue de Brienne, vol. I. p. 76.
- Æsopi Vita et Fabulæ Rimicii cum Fabulis Aviani, Alfonsii, Poggii, et Aliorum, cum Commento, wood cuts, russia, very rare. Antverpii, per Gerardum Leeu, 1486. 2*l*. 6*s*. Triphook
- Æsop's Fables paraphrased in Verse, by John Ogilby, portrait by Lombart, and plates by Hollar, first impressions, very fine copy, red morocco. 1665. 4*l*. 14*s*. 6*d*. Claude Scott
- Æsop's Fables, with his Life, translated by Barlow, plates, fine copy, 1687. 3*l*. 3*s*. Payne
- Agricolæ de Re Metallica Libri XII. plates, red morocco, Basil Froben, 1556. 2*l*. 12*s*. 6*d*. Hibbert
- Amadis. Los quatro Libros de Amadis de Gaula, neuvamente impressos y hystoriados, wood cuts, fine Copy from Col. Stanley's Collection, blue morocco, extremely rare. Venetia, por Antonio de Sabia, 1533. 30*l*. Utterson
- Anthologia, seu Florilegium Diversorum Epigrammatum Græcorum, red morocco, with joints. H. Steph. 1566. 1*l*. 13*s*. Triphook
- Arnolde's Chronicle, or the Customes of London, with the Ballad of the "Notte Broune Mayde," first edition, russia, very rare. Supposed to be printed at Antwerp about 1502. 32*l*. Payne

SECOND DAY'S SALE.

Octavo et Infra.

- Antiquarian and Topographical Cabinet, 10-vols. Ancient Reliques, 2 vols. 12 vols. large paper, proof impressions of the plates. 1807-1812. 16*l*. Major
- Astræa's Teares, an Elegy on the Death of that learned and honest Judge, Sir Richard Hutton, and Panaretee's Triumph, or Hymen's Heavenly Hymne, frontispiece, fine copy, red morocco. Lond. 1641. 5*l*. 10*s*. Triphook
- Auctores Classici Editore Maittaire, scilicet Lucretius, Virgilius, Horatius, Ovidius, Catullus, Tibullus, et Propertius, C. Nepos, Florus, Cæsar, Quintus Curtius, Juvenal, et Persius, Paternus, Lucanus, Martial, et Novum Testamentum Græcè, 17 vols. large paper, morocco. Lond. 1713-19. 17*l*. 17*s*. Boswell
- Augustini Confessiones, red morocco. Elzevir, 1675. 1*l*. 6*s*. Payne
- Barnabee's (Drunk) Journall under the names of Mirtilus

and Faustulus, first edition, blue morocco, rare. No date.
8l. 10s. Perry

Bastard's Chrestoleros. Seven Books of Epigrames, extremely
rare, green morocco. London, R. Bradocke, 1598. 17l. 17s.
Longman

Quarto.

Arthur. The most Ancient and Famous History of the Renown-
ed Prince Arthur and his Knights of the Round Table, very
fine copy, bound in russia by Walther, from the Stanley Col-
lection. 1634. 6l. 6s. Triphook

Atkyns's Original and Growth of Printing, frontispiece, blue
morocco. Lond. 1664. 2l. 17s. Woodburn

Baldwin's Mirroure for Magistrates, first edition, blue morocco,
page 100 omitted in the printing. Marhe, 1559. 6l. 2s. 6d.
Rodd

Bandello Novelle, Tre Parti, 3 vols. Lucea, 1554. La Quarta
Parte, 8vo. Lione, 1573. 4 vols. original edition, fine copy,
green morocco, from the Roxburghe Library. 16l. 16s. Cattley

Baudouyn Comte de Flandres, l'Histoire et Chronique du, black
letter, wood cuts, yellow morocco, rare. Mich. le Noir, s. d.
8l. 8s. Arch

Bayard, les Gestes et la Vie du Chevalier, black letter, wood
cuts, portrait of Bayard by Mariette inserted. Compendiosa
Illustrissimi Bayardi Vita Campegii, in 1 vol. green morocco.
7l. 7s. Arch

Bellora and Fidelio, The Tragicall History of a Paire of Turtle
Doves, black letter, scarce. F. Burton, 1606. 10l. Heber

Folio.

Athenæi Deipnosophistarum Libri XV. Gr. et Lat. Casauboni, best
edition, Lugd. 1657. 2l. Longman

Augustinus de Arte Prædicandi, first edition, red morocco, gilt
leaves. Moguntia typis Johannis Fust. circa 1466. 5l. 7s. 6d.
Heber

Baccius de Naturali Vinorum Historia, in rich old morocco bind-
ing, by De Seuil. Romæ, 1597. 5l. 10s. Triphook

Barclay's Ship of Fooles, black letter, wood cuts, fine copy,
russia, with joints. John Cawood, 1570. 8l. 12s. Milner

Baudouyn Comte de Flandres, le Livre de, first Book printed at
Chambery, wood cuts, very rare. Chambery, Ant. Neyret, 1485.
20l. 10s. Heber

Berners—The Bokys of Haukyng and Huntynge, with other ple-
suris dyverse, and also Cootarmuris by Juliana Berners, a tall
fine copy, but made perfect by Manuscript, red morocco, from
the Roxburghe Collection. Seynt Albons, 1486. 84l. Longman

"A volume of the most uncommon rarity, and held in pro-

digious estimation by the curious in ancient English lore." Spencer Cat. vol. 4, page 373.

ners (Juliana) Treatyses of Hawkyng, Huntynge, Cot-Armours, Fisschyng and Blasyng of Armys, fine copy, Venetian morocco, extremely rare. Enprynted at Westmestre by W. de Worde, 1496. 60l. 18s. Milner

Bertrand de Guesclin, Chevalier jadis Connestable de France et Seigneur de Longueville, black letter, wood cuts, remarkably fine copy of one of the scarcest French Romances, red morocco. sans date. 27l. 6s. Heber

THIRD DAY'S SALE.

Octavo et Infra.

Bebellii, Pogii, Erasmi et Aliorum Facetiæ, blue morocco, with joints. Francof. 1590. 2l. 2s. Clarke

Bible, The true and lyvely Historyke Purtreasures of the Woll Bible, by Peter Derendel, wood cuts, fine copy, blue morocco, gilt leaves. Lyons, by Tournier, 1553. 5l. 5s. Triphook

Boccaccio il Decamerone, 5 vols. with two sets of plates, red morocco, very fine copy. Lond. 1757. 7l. 7s. Dulau

Quarto.

Boccaccio il Decamerone con tre Novelle aggiunte, blue morocco, Firenze Phil. de Giunta, 1516. 3l. 3s. Triphook

— il Decamerone, a most beautiful copy from Count Hoym's and Col. Stanley's Collection, the initials painted with gold. Vineg. per Gregorio de Gregori, 1516. 22l. 11s. 6d. The Same

— il Decamerone nuovamente corretto, e con diligentia stampato, original edition, red morocco, from the Roxburghe Library. Firenze Giunta, 1527. 25l. Evans

Boccaccio, il Decamerone, per Rolli, large paper, a most beautiful copy, splendidly bound, (out of sheets) by Hering, in red morocco, from Colonel Stanley's Collection. Lond. 1725. 10l. 10s. Cattley

Boccus and Sydracke.—The History of Kyng Boccus and Sydracke, how he confoundyd his lerned men, and in the syght of them dronke strong Venym in the name of the Trinite and dyd hym no hurt, black letter, extremely rare, from the Roxburghe Collection. Lond. T. Godfrey, for R. Saltwood, of Canterbury. 35l. 14s. Triphook

Boiardo Orlando Inamorato, cum molte Stanze aggiunte de proprio Autore quale gli mancavano, wood cuts, red morocco, rare. Vinegia Aristot. de Ferrara, 1533. 21l. 10s. Dibdin

Bol (Hans.) Emblemata Evangelica ad XII. Signa Cœlestia sive totidem Anni Menses accommodata, remarkably fine impressions of the plates, by Sadeler, together with the beautiful original Drawings, by Haus Bol. Inlaid on fine drawing

394 *Adam's Elegy on the Death of Abel.*

paper, and splendidly bound in red morocco. 1585. 31l. 10s. Jefferies

Folio.

Biblia Sacra Latina, cum Concordantiis, wood cuts, russia, with joints. Lugduni Koburger, 1521. 3l. 3s. Archdeacon Prosser
Biblia Germanica, ex recensione et cum notis Martini Lutheri, 2 vols. Wittemberg, 1541. 220l. 10s. The Same

The first edition of Luther's translation of the Bible after his final revision. A magnificent copy, printed upon the finest vellum, with the wood cuts coloured in a superior manner; in the original oak binding, covered with purple velvet, with richly gilt clasps and arms. Presumed to be the only copy printed upon vellum.

Biblia Pauperum, an accurate fac-simile, in Manuscript, of the first edition, by Leclabart, red morocco. 4l. 14s. 6d. Booth

La Bible Moralizée, a Manuscript of the 15th century, upon vellum, with about 20 miniatures tastefully executed, and the capitals illuminated, blue morocco, ruled. 12l. 1s. 6d. Triphook

Bible, Figures representans les Evenemens les plus memorables de la, gravées par Picart, et autres, &c. 3 vols. fine impressions. Amst. 1720. 7l. 15s. Osborne

ADAM'S ELEGY ON THE DEATH OF ABEL.

SIR William Jones, in his admirable "Discourse on the Arabs," (*Asiatic Researches*, Vol. II.) having mentioned a verse quoted by *Abulfeda*, and ascribed to *Nuuman*, King of *Yemen*, or *Arabia Felix*, and contemporary with the Patriarch Joseph, assigns among other reasons for believing it genuine, "its brevity which made it easy to be remembered, and the good sense comprised in it which made it become proverbial." But he thinks it liable to doubt, because, adds he, "sentences and verses of indefinite antiquity are sometimes ascribed by the *Arabs* to particular persons of eminence; and they even go so far as to cite a pathetic Elegy of *Adam* himself on the death of *Abel*; but in very good *Arabic* and correct measure."

Some time ago I had an opportunity of consulting the Manuscript *Tarikh* or Chronicle of *Tabari*, who died early in the tenth century of our era, and has been styled by that ingenious orientalist, Ockley, "the Livy of the Arabians, the very parent of their history;" and highly celebrated by Pococke, D'Herbelôt, and other distinguished writers. In the manuscript which fell under

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my inspection, some Arabic verses occur; and these are below given; being, as I am perfectly convinced, the same pathetic elegy to which Sir William Jones has alluded in the passage above quoted from his fourth discourse. It appears, however, that Adam is not supposed to have uttered this lamentation originally in *Arabic*, but in the *Syrian* language; for we read, immediately before the elegiac verses, that "the first person who ever slew a man was *Kabûl* or Cain; and the first ever buried in the earth was *Hâbûl* or Abel: and when his father heard (of Abel's death,) he went and sought for Cain, but did not find him; and he repeated, in the *Syrian* language, four distichs on the absence or loss of Abel; and the meaning of these verses, in the Arabic language, is as follows:—

تغيرت البلاد و من عليها
و وجه الارض مغبرة قبيح
تغير كل ذي لون و طعم
و قل بشاشة الوجه المليح
و يا اسفي علي هابيل ابني
قتيل قد تضمنه الصريح
و جا و زنا عدد اليس نعي
لعين لا يموت فيستريح

The translation of these lines which I have attempted to make, is withheld at present; first, from the hope that some orientalist, more conversant with the obscurities of Arabian poetry, may be induced to offer one better; and secondly, because I entertain a suspicion that two or three words are inaccurately written in the manuscript from which these lines have been extracted, and which I expect a favorable opportunity of soon collating with another copy. Meanwhile, it has been lately mentioned to me, that Sir William Ouseley had actually printed with a latin translation, several passages from the ancient History of *Tabari*, including the lines here given, when the embassy to Persia, which he accompanied, interrupted his intended publication. The gentleman from whom I received this intelligence, thought, (but from a faint recollection,) that the elegy, as transcribed by Sir William Ouseley,

comprised a greater number of lines than this which is now communicated for insertion in the Classical Journal, and which has been most accurately copied from a handsome and seemingly perfect manuscript.

J. D. P.

Literary Intelligence.

Conciones poëticae, ou Discours choisis des Poëtes Latins Anciens, &c.; par M. Noël et M. De la Place, &c. Nouvelle édition. Paris. 1819. 12mo.

التقاط الازهار

فب محاسن الاشعار

Anthologie Arabe, ou choix de poésies Arabes inédites, traduites en français, avec le texte en regard, et une traduction Latine littérale, par T. Humbert de Geneve. Paris. 1819. 8vo.

Histoire de la Monnaie depuis les tems de la plus haute antiquité jusqu' à Charlemagne, par M. Le Marquis Garnier. 2 vol. 8vo. Paris. 1819.

Ciceroniana, ou Recueil des bons mots et apophthegmes de Cicéron, suivi d'anecdotes et de pensées tirées de ses Ouvrages, &c. Lyon. 8vo. 1812. (tiré a 100 exemplaires.)

Discours sur l'Amnistie, Prononcé par Cicéron après la mort de César, traduit (de Dion Cassius) par l'un des auteurs du Ciceroniana. Lyon. 8vo. 1819. (tiré a 100 exemplaires.)

Leonis Diaconi Historia, Scriptoresque alii ad res Byzantinas pertinentes, e Bibl. Regia nunc primum edidit, versione et notis illustravit C. B. Hase. Paris. fol. 1819.

Lettres écrites de Londres à Rome et adressées à M. Canova sur les marbres d'Elgin, &c. par M. Quatremère de Quincy. Rome. 1818. 8vo.

Δικαιάρχου Ἀναγραφὴ καὶ Βίος Ἑλλάδος, ἡ Ἀγνωστὸς Περιήλους, Νικηφόρου τοῦ Βλεμμίδου Γεωγραφία συνοπτικὴ, καὶ Ἱστορία περὶ τῆς γῆς ἐν συνόψει: Cum L. Holstenii lucubrationibus ad priora, duo opuscula: accesserunt ad ceteros Geographiæ auctores Holstenii item notulæ non antea editæ: cura ac studio Gul. Manzi, Bibliothecæ Barberinæ Præfecti: Romæ. 1819. 4to.

Géographie de Strabon traduite du Grec en François. T. 5. 4to. Paris, 1819. This volume contains the translation of the 15th, 16th, and 17th books; and new Researches by Mr. Gosselin on the lineal metrology of the Ancients.

Ceuvres de Démosthène traduites par L. Auger, avec le texte en regard; Nouvelle édition, revue par M. Planche; second volume. Paris, 1819.

PREPARING FOR PUBLICATION.

A Bibliographical, Antiquarian, and Picturesque Tour in Normandy, France, and Germany. By the Rev. T. F. DIBDIN.

A Tour of between two and three thousand miles upon the Continent, with facilities of access to objects of interest and curiosity, and in which nearly two-thirds of the countries visited (namely Normandy and Germany) are in a great measure unknown to the English, cannot fail, if accurately and spiritedly executed, to have some claim upon the public attention: more especially as the usual topics of discussion will be connected with local Antiquities, with the Manners and Customs of the People, and with some account of the rarer treasures in manuscript, and in print, which are contained in the Public Libraries of Rouen, Caen, Vire, Coutance, Paris, Nancy, Strasbourg, Stuttgart, Augsburg, Munich, Landshut, Ratisbon, Nuremberg, and Vienna.

Each topic will be illustrated and embellished with Engravings, by the ablest artists, executed chiefly in the line manner, after the drawings of Mr. George Lewis. These drawings have been submitted to very competent judges, and are allowed to exhibit such an assemblage of curious, interesting, and beautifully-executed subjects, as have not yet been presented to the public in the pages of an English Tour. It will be the object of the author to make his text worthy of the surrounding embellishments.

The materials of his composition, it may be fairly affirmed, are copious and interesting: no pains having been spared to obtain the most correct information from the most authenticated sources. The Ballads of the itinerant Songster; the Poetry of the modern Troubadour; the privately-printed volumes of the Bibliomaniac, and the more costly and popular productions of the presses at Rouen, Paris, and Vienna, have been diligently examined; while the efforts of lithographic art, at Munich, have received particular attention.

The treasures of the public libraries before mentioned will necessarily form the materials for the Bibliographical Department. Lists of the rarer, more valuable, and beautiful works, in MS. and in print, accompanied by fac-similes of illuminations in the former, cannot fail to afford some gratification, at a moment when the love of virtue, as connected with specimens of ancient art, appears to be generally encouraged. Exclusively of the beautiful fac-similes already executed by Mr. Lewis, there are two artists employed at Paris, two at Munich, and one at Vienna, in enriching the stores

of decorative Bibliography. In this department of literature must also be included a select number of portraits (published in this country for the first time) of deceased and living scholars and bibliographers of eminence.

The Antiquarian Department may be considered as almost entirely novel. The account of cathedrals, palaces, and public edifices, occasionally enriched by views as faithfully as they are beautifully executed, will necessarily gratify the tasteful reader. The cathedrals of Rouen, Caen, and Coutance, in Normandy; of Strasbourg in Alsace, and of Ulm and Vienna in Germany, will be found to present an interesting series in that department of architecture: while the views of houses, streets, and public buildings, remarkable for their antiquity or singularity, may also claim the notice and approbation of the curious. For picturesque effect, in its most legitimate sense, the view of Rouen, (from the road to Havre,) of Caudebec, of Montmorenci Castle, of Nancy, of Strasbourg, of Stuttgart, of Munich, and of the Monasteries of Mülk and Göttwic (in Austria), must be considered as efforts of art wholly different from what are usually seen in books of travel. Nor must the author omit to mention the smaller compositions, (introduced chiefly in the form of vignettes,) representing the manners and customs of the people. These are allowed to possess great merit, from the spirit and fidelity of their execution.

The Work will be printed with a new and handsome type, in three super royal octavo volumes, upon paper of the finest quality; to arrange, both in the small and large copies, with the BIBLIOGRAPHICAL DECAMERON. Price of the small paper, 9*l.* 9*s.*; of the large paper, 16*l.* 16*s.* each in boards. The plates, upon publication, will be rigidly destroyed.

Contrary to his original wishes, and arising solely from the expense and magnitude of the work, the author has been compelled to have recourse to subscriptions. He proposes receiving the names of subscribers (without any advance of subscription money) by letters, free of expense of postage, &c. addressed to him, at Mr. C. Lewis's, No. 29, Duke Street, Piccadilly. Priority of application will necessarily secure priority of impressions of the plates.

To be published quarterly, each Number containing about 180 pages of handsomely printed letter press, price 5*s.*, the RETROSPECTIVE REVIEW, consisting of criticisms upon, analyses of, and extracts from, curious, useful, and valuable books in all languages, which have been published from the revival of literature to the commencement of the present century. Edited by a society of members of the University of Cambridge.

* Two views of street scenery: one of the *Old Gate* way, the other of the *New*.

The objects of this work are, in the first place—To supply an instructive and entertaining Miscellany, which shall not, like the modern Reviews, be conversant about the literature of the day, but which will attempt to recall the attention of the public to the valuable productions of former times.

2. To revive the memory of undeservedly neglected books; and by pointing out the merits of those which may be deemed worthy of recommendation, assist the reader in the formation of his library.

3. By its numerous and carefully selected extracts, to furnish a collection of specimens of the greater part of our English and other authors, from the earliest times of modern literature.

4. To afford an abstract of those works, which are too bulky or too tedious for general perusal, and of which an analysis may oftentimes be as useful, and more agreeable, than the originals; and to extract the only curious or valuable parts from books otherwise worthless.

And lastly—To open a publication for the reception of bibliographical notices and communications, and of original letters of celebrated men, and curious extracts from old MSS.

It is the desire of the editors to resort to every source of information open to them, and avail themselves of all the valuable assistance they can procure, in order to render their Work as varied and interesting as possible; they therefore beg to state to the literary portion of their countrymen, as well as to the possessors and collectors of such books as come within their plan, (for whom the present prospectus is alone printed,) that all communications and contributions will be respectfully received, and attended to,—being addressed (post paid) either to the publishers, C. and H. Baldwyn, Newgate Street, London; or to Mr. Goode, bookseller, Cambridge.

The first number will appear in January, 1820.

LANGUAGES AND DIALECTS.

A list of One Hundred and Twenty-six Languages and Dialects, in which the Translation, Printing, or Distribution of the Scriptures, or Portions of them, has been promoted by the British and Foreign Bible Society.

I. AT HOME.

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|--|------------------------|-------------------|
| 1. Arabic. | 9. French. | 17. Italian. |
| *† 2. Arawack (Indian.) | 10. Gaelic. | 18. Malay. |
| * 3. Bullom. | 11. German. | 19. Manka. |
| 4. Danish. | 12. Greek (Ancient.) † | 20. Mohawk (Ind.) |
| 5. Dutch. | 13. Greek (Modern.) | 21. Portuguese. |
| 6. English. | 14. Hebrew. | 22. Spanish. |
| * 7. Esquimaux (Ind.) † | 15. Hindoostanee. | 23. Syriac. |
| 8. Ethiopic (or Ecclesiastical Language of Abyssinia.) | 16. Irish. | 24. Welsh. |

II. By Grants, for the specific purpose of translating, printing, or purchasing the Scriptures abroad, in the following Languages :—

- | | | |
|--|---------------------|-----------------------------------|
| *‡ 1. Albanian. | †† 6. German. | *15. Otahaitan, or Tahaitan. |
| * 2. Calmuc. | 7. Greek Antient. | 16. Slavonian. |
| † 3. Chinese. | †† 8. Greek Modern. | *17. Tartar Turkish. |
| *† 4. Ethiopic-Amharic, (Vernacular Dialect of Abyssinia.) | 9. Greenlandish. | *18. Tartar, in Hebrew character. |
| *† 5. Ethiopic - Tigré (ditto.) | 10. Hebrew. | † 19. Turkish. |
| | 11. Hungarian. | 20. Wendish, or Vandalian. |
| | 12. Icelandic. | |
| | 13. Italian. | |
| | 14. Latin. | |

III. By Grants, through its Corresponding Committee in Bengal ; to the Baptist Missionaries at Serampore ; and to its Auxiliary Societies at Calcutta and Columbo.

- | | | |
|-----------------------------|--------------------------------------|--|
| * 1. Afghan, or Push-too. | *†22. Huriyana. | *† 43. Mughuda. |
| † 2. Arabic. | *†23. Jagatai, or Original Turcoman. | *† 44. Munipoor. |
| 3. Armenian. | *† 24. Javanese. | *†45. Munipoor-Koonkee. |
| 4. Assamese. | *25. Joypore. | *46. Nepal. |
| 5. Bengalee. | *†26. Jumboo. | *47. Oodoypore. |
| *† 6. Bhojpooree. | *27. Juynugur. | *48. Oojuyinees. |
| *† 7. Bhugelkhundee. | *†28. Kanynkoobja. | *49. Orissa. |
| * 8. Bikaneer. | *29. Kashmeer. | *† 50. Palpa. |
| *† 9. Birat. | *30. Khassee. | † 51. Persian. |
| *†10. Bruj. | *31. Konkuna. | *†52. Rakheng. |
| *†11. Budrinathee. | *†32. Koomaoon. | *53. Sanscrit, or Sungskrit. |
| *†12. Bugis. | *†33. Konsulee. | *54. Selk, or Punjabee. |
| *†13. Bulochce, or Bulocha. | *†34. Kucharee. | *†55. Siamese. |
| *†14. Bundelkhundee. | *35. Kutch, or Kucha. | *†56. Sindhee. |
| *15. Burman. | *†36. Macassar. | *†57. Southern Sindhoo, or Hydrabadee. |
| *16. Canarese. | *37. Mahratta. | 58. Tamul. |
| †17. Chinese. | 38. Malay. | 59. Telinga, or Teloo-goo. |
| †18. Cingalese. | *†40. Maldivian. | *†60. Tripooora-Koonkee. |
| *19. Gujuratee. | *41. Maruwar. | *61. Watch, Wucha, or Multanee. |
| *20. Hindee. | *42. Mithilee. | |
| †21. Hindoostanee. | | |

N. B. In those languages marked (*) the Scriptures had not been printed before the institution of the British and Foreign Bible Society.

2. Those marked (†) are new translations into languages into which the Scriptures, or parts of them, have been formerly translated.

3. Those marked (‡) are translated, or translating, but not yet printed.

↗ Arrangements have been made for translating and printing at Constantinople the whole Bible in modern Greek.

IV. By Grants, in Aid of Bible Societies in different parts of Europe; viz.

RUSSIAN BIBLE SOCIETY, and its AUXILIARIES.

- | | | |
|-------------------------|---------------------------|-------------------------|
| 1. Armenian. | 12. Lettonian, or | *21. Russ (Modern.) |
| *2. Buriat-Mongolian. | Livonian. | *22. Samogitian. |
| *3. Calmuc. | 13. Moldavian, or | *† 23. Samojedean. |
| 4. Dorpatian-Esthonian. | Wallachian. | *† 24. Siberian Tartar. |
| 5. Finnish. | *† 14. Mordwaschian. | 25. Slavonian. |
| 6. French. | *15. Negri Tartar. | *26. Tartar Turkish. |
| 7. Georgian. | *16. Orenburgh Tartar. | *† 27. Tschpogirian. |
| 8. Greek (Ancient.) | *† 17. Ostiakian. | *28. Tscheremissian. |
| 9. Greek (Modern.) | † 18. Persian. | 29. Tschuwashian. |
| 10. German. | 19. Polish. | *† 30. Tungusian. |
| *11. Karelian. | 20. Revalian - Esthonian. | *† 31. Wogulian. |

By Grants in Aid of Bible Societies in Europe, continued:—

FINNISH BIBLE SOCIETY.

Finnish.

SWEDISH BIBLE SOCIETY.

- | | |
|--------------|-------------|
| 1. Laponese. | 2. Swedish. |
|--------------|-------------|

DANISH BIBLE SOCIETY.

- | | | |
|---------------|------------|----------------|
| † 1. Creoles. | 2. Danish. | *† 3. Faroese. |
|---------------|------------|----------------|

SLESWICK-HOLSTEIN BIBLE SOCIETY.

German.

PRUSSIAN BIBLE SOCIETY.

- | | | |
|--------------|------------|----------------|
| 1. Bohemian. | 3. Polish. | 4. Wendish, or |
| 2. German. | | Vandalian. |

KOENIGSBERG BIBLE SOCIETY.

- | | |
|----------------|------------|
| 1. Lithuanian. | 2. Polish. |
|----------------|------------|

SAVON BIBLE SOCIETY.

- | | |
|------------|---------------------------|
| 1. German. | 2. Wendish, or Vandalian. |
|------------|---------------------------|

HAMBRO-ALTONA BIBLE SOCIETY.

German.

HANOVER BIBLE SOCIETY.

German.

WUERTEMBERG BIBLE SOCIETY.

German.

RATISBON BIBLE SOCIETY.

† German.

RASLE BIBLE SOCIETY, and others in SWITZERLAND.

- | | | |
|-------------|--------------|----------------|
| 1. French. | 4. Romanese. | 5. Romanese. |
| 2. German. | (Ladinsche.) | (Churwelsche.) |
| 3. Italian. | | |

NETHERLANDS BIBLE SOCIETY.

1. Dutch.

2. Malay, in the Arabic Character.

STRASBURG BIBLE SOCIETY.

German.

PARIS PROTESTANT BIBLE SOCIETY.

French.

V. By Grants, in Aid of Bible Societies in America.

* 1. Delaware (Indian.)

3. French.

5. Spanish.

2. English.

† 4. Mohawk (Indian.)

The last Leipsick Fair Catalogue, which has just been published, includes 370 pages. The number of new and republished books, which have appeared during the last six months at the literary market of Leipsick, amounts to 3194.

MS. ILIAD. We some time ago mentioned a MS. copy of the Iliad, discovered about three or four years since, in the Ambrosian Library at Milan, and held to belong to the fourth or fifth century; or in other words, to be five or six hundred years anterior to any other known MS. of this immortal poem. The Italian press has recently stated some further particulars on this subject; among others, that "the characters are square capitals, without distinction of words, and without accents or the aspirates. The pictures are upon vellum, and represent the principal circumstances mentioned in the Iliad. These pictures being antique and rare, copies of them have been engraved with the greatest exactness. They are not perfect in the execution; but they are curious, inasmuch as they present exact representations of the vestments, the furniture, the usages, the edifices, the arms, the vessels, the sacrifices, the games, the banquets, and the trades of the time, with the precise characters of the gods and heroes. M. ANGELO MAIO had caused the manuscript to be printed in one volume, with the numerous scholia attached to it, and the engravings from the pictures. These new scholia fill more than 36 pages in large folio; they are all of a very ancient period, and the greater part of them are by authors anterior to the Christian era, and to the school of Alexandria. The authors quoted are 140 in number, whose writings have been lost, or are entirely unknown. There are among them titles of works which have not come down to us, and unedited fragments of poets and historians: they quote the most celebrated manuscripts of HOMER, such as the two of ARISTARCHUS, those of ANTIMACHUS, of ARGOLICHUS, the common one; in short, all the best of them; but no authorities are so often quoted as those of

ARISTARCHUS, ARISTOPHANES, and ZENODOTUS. The manuscript, however, does not contain the Iliad entire, but only the fragments which relate to the pictures."

We are sorry to add to these interesting accounts, from intelligence which has reached us, that this most valuable MS. fell into barbarous hands. Some person, pleased with the pictures, cut them out; and the scholia on their back suffered accordingly. The lines relative to them were, if we remember rightly, under the drawings. Mr. Maio (whose labors we have so often eulogized) removed the silk, which was pasted over the scholia, but was unable to recover any part of the MS. so scandalously destroyed. We know not exactly in what state it now is, but only that it was excessively injured.

A Translation of the Address of Adamantius Coray to the Nations of Europe.

ENLIGHTENED men of Europe, friends to the literature of ancient Greece,—The inhabitants of the Island Chios, after having given other many excellent examples to their fellow-countrymen, have now come to the resolution to increase the Library of their Public School, and themselves to be the first to establish it as a Public Library, common not only to the inhabitants of the Islands, but to the other excellent Greeks and foreigners who may have occasion to visit it.

The Scians, incited by a national spirit, have already laid down a sufficient sum to procure the books of which they stood in need. Coming myself from this Island, wise men of Europe, I considered it as a debt incumbent upon me, not merely from the consideration of the advantage to be derived from it to my country, but much more from an eager desire to show my country how much you honor knowledge and the lovers of it—I say, I considered it a debt to address you all, and call upon you by the love you bear to the Muses, to send to the Library of Scio a copy of each Latin and Greek Poet and Prose Writer. From such gifts you must be well aware what must be the effect. The whole of Greece will be strengthened in the stadium of regeneration which it has begun to run, when it sees, that the friends of wisdom, the Europeans, scarcely learn its first endeavours for the attainment of knowledge, but they step forward from a spirit of philanthropy to hasten its course—when it sees, that it is scarcely heard that the Greeks have lit the lamp of erudition, but the friends of light, the Europeans,

send to it many lighted lamps—when it it sees, I say, that it is scarcely become known that the descendants of the wisest among the nations of antiquity endeavour to recover the merits of their ancestors, but the friends of merit, the Europeans, lighten and sooth their labors. Such a work, O wise men of Europe, it is evident will greatly redound to your honor. Permit me however to show, that it will likewise redound to your advantage.

The citizens of Chios are sufficiently able of themselves to purchase your wise and precious editions, and the Hellenic race possesses at this day many who can contribute their labors with success. But, probably, you or some one among your countrymen and friends desire to see Greece, the works of whose great men have proved the source of the greatest part of your happiness. To all of you it is well known how impossible it is for travellers to carry with them many books necessary for a wise and profitable draught of their travels. You have heard, no doubt, of the complaints of travellers from not meeting with books in Greece. These complaints will cease for the future by the provident spirit of the Greeks alone. But it is likewise advantageous to you to contribute your friendly assistance. And it is on this account that I invite you to give a slight contribution. Consider for a moment what delight will that person feel among you who perchance visiting Scio, finds ready to his hands what book he desires!—What delight will that person feel, when he discovers his own name written in the first page of the work!—What delight will he feel, when he observes the inhabitants paying greater attention to him than to any others, considering him as the benefactor of the city, and the true friend of Greece! I am certain, wise men of Europe, from the eager desire you cherish of promoting knowledge, that you will not only accomplish with joy this glorious and useful work, but likewise stir up the Public Seminaries of Learning to send to the Library of Scio their wise productions. For the expense of a single copy of one of its works will be but trifling; but the praise arising from it will be great, and the recollection never to be blotted out. The object in the establishment of Academies is the promotion of knowledge. Those Academies alone are worthy of praise who do not neglect any thing which can possibly lead to this end.

Whoever of you, wise men of Europe, by tendering your philanthropic spirit to the modern Greeks, wish to show your gratitude to the ancients for the benefits you have received from their hands, it is proper that you write, in the first page of the

book you intend to send, your name in these words :—*Δῶρον τοῦ*
 * * * *εἰς τὴν δημόσιον τῆς Χίου βιβλιοθήκην.*

The Librarians, upon the receipt of any book, are bound to write the name of it in the register book of the Library, together with the name of the donor, in order that his philanthropic and philosophic disposition may remain indelible.

Fear not, wise men of Europe, that your gifts will run a risk of being dispersed. The constitution of Scio has never been injured by the common calamities of Greece. Whatever the patriotic Scians do for the good of their country remains firm and unshaken, because they found it in the concord of all their citizens, in the common care for its preservation, and in the particular protection and benevolence of the Ruling Government.

This is the invitation of the celebrated Mr. Coray, published in the year 1813; and inserted in the *Prolegomena* of the 5th volume of his edition of Plutarch :—and his invitation has not proved ineffectual. Many scholars from Germany, France, and indeed some from England and other parts, have thanked the erudite Mr. Coray that he had given them an opportunity of exonerating themselves in part of the obligations they were under to the ancients, by testifying their benevolence to their descendants. Not only scholars by profession but other learned men have not ceased to send gifts to the Public Library of Scio. The Scians have received however much more valuable presents from their own countrymen, as it was right it should be so—one or two examples are sufficient to show that the desire of the Scians and of the other Greeks to recover the wisdom of their ancestors is not the unripe result of a temporary fancy, but the offspring of a firm and truly Hellenic resolution. John Barbakes, an illustrious Merchant residing at Toganrogh, sent last year to the Public School of Scio 50,000 piasters, and subsequently (1819) another 20,000 piasters to the Hospital of the same city, holding out at the same time hopes of its receiving more supplies. Another illustrious person in Moldavia, named Stamatiüs Pharnarakes, a Scian by birth, has lately become the yearly contributor of 1000 piasters to the Public School of his country. Scio possesses now a press, which is superintended by a German named Bayrhofer, and types are continually sent for from Paris. At the expense likewise of the Scians, youths are sent now to study in Europe. This Island has always been considered even by the Greeks themselves as the cradle of the *Belles Lettres*. But they owe the principal part of their celebrity to the labors of their erudite friends.

and countryman Mr. Coray. The portrait of this venerable man is now placed in the Grand Hall of the Gymnasium.

It may not be uninteresting to mention that Scio is one among the number of those Greek Islands which has preserved the Greek language almost in its original purity, so as to approach very near to the language of Plutarch and of the later writers. A perusal of the original of the present Invitation will abundantly prove this assertion. The English, who are never backward on other occasions in offering their patronage and support to the promotion of knowledge, surely should not be indifferent on this.

Whatever English gentleman is desirous to send a present to the Public Library of Scio, will be so kind as to send it to Mr. Contostaulo, a Scian Merchant, residing at No. 12, Fenchurch Buildings, Fenchurch Street, London, as he pledges himself that he will immediately transmit them from hence safe to Scio, with which Island he now holds a correspondence.

N. B. Mr. Coray has lately sent to Mr. Contostaulo, No. 12, Fenchurch Buildings, Fenchurch Street, London, the editions of the following works edited by himself, to be disposed of :—

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Xenocrates et Galenus, *περὶ Ἐντροπῶν τροφῆς*.

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Hippocrates *περὶ ὕδατων*.

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OF

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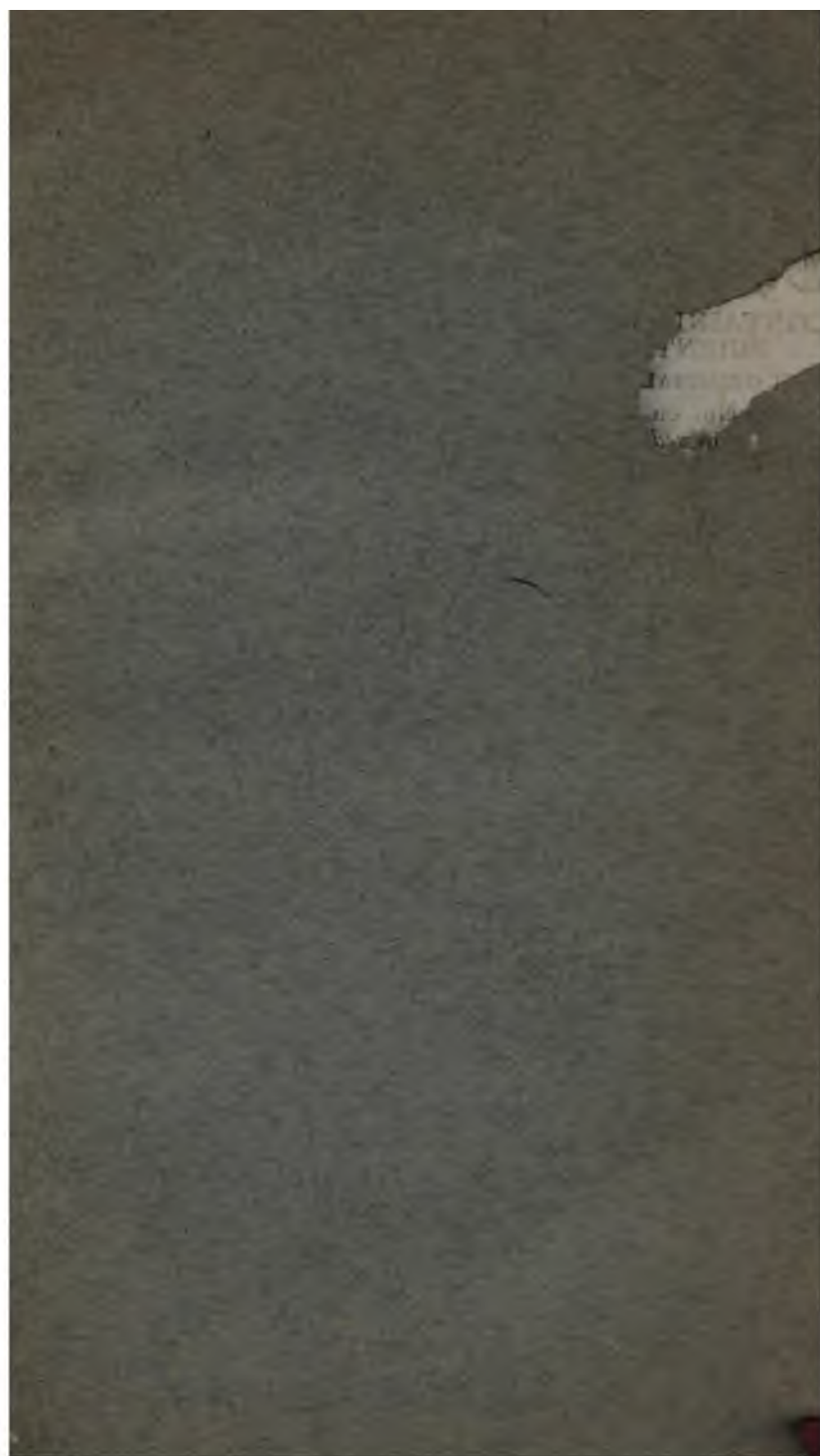
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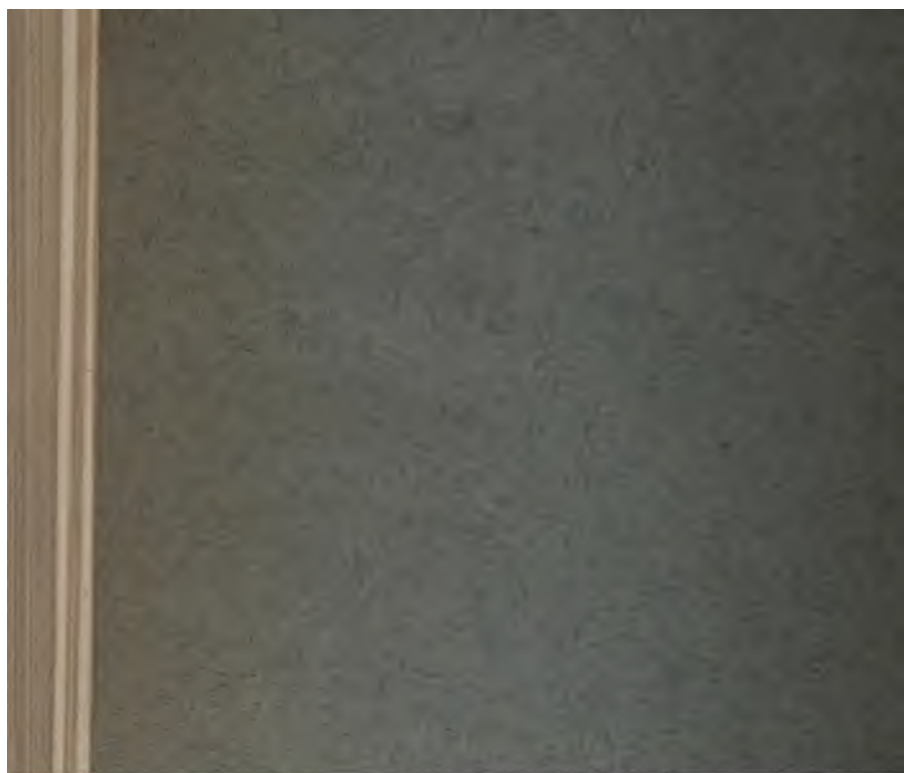
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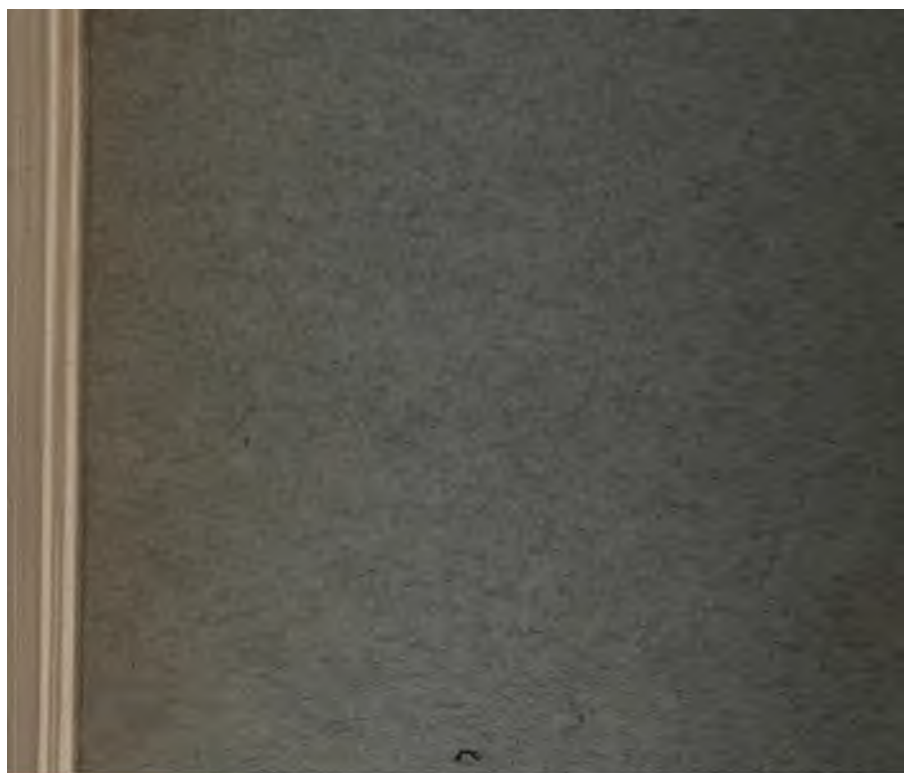
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